

Factors to Strengthen and Weaken Thinking from the Perspective of the Holy Quran

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Abstract: From the perspective of holy Qur'an, thinking has a high place and value and resources of thinking are a lot and different. Thinking is the distinguisher factor of humans from other animals and allows him by using tools and necessary preparations, does self-discovery and the existing realities, realizes his beliefs, organizes his behaviors of this world according to that and makes the foundation of his evolution, on the basis of it. In this study, in addition to defining the literal and so-called word of thinking, we study some Maki and Medina verses of the Holy Quran which have referred to the subject of thinking, the verses are analyzed and then we review the strengthen and weaken factors of thinking from the perspective of the Quran.

Key words: Thinking, strengthen, weaken, verses, the Quran

INTRODUCTION

Thinking in vocabulary; Thinking of the word is the infinitive form of "F K R". Ibn Manzur stated the expression literally meaning of it as "thinking or making the mind to think about a certain issue" Johari defined the thinking as pause and think. Firouz Abadi also in expressing the literal meaning of thinking has used similar words of Ibn Manzur and said: "thinking will open: acts consider the thing" Farid Wajdi, also knew thought as thinking and striving in the development of the mind for a given topic. Raghib Isfahani said in the interpretation of thought.

Thought is an ability that leads the knowledge to clear thinking and thought is moving this ability according to reason which is possible only for human beings, not animals. A thought is just used in something that imagining it at heart will be possible, that is why it is narrated that: "for God is pure from descriptions in the glory". In summing up the speech of philologists about "thinking" it can be said, thinking is a methodical effort to use the power of thought on a given topic in order to achieve an understanding of it that the imagery in mind is possible.

Thinking in terms: Ibn Sina, also defined the logic as a means to avoid thinking from error and slip in the interpretation of thought, said: what is thinking meaning here (logic) is the human movement of the matters in his mind evidence and theoretical certain or suspicion, postural or submission to the non-present matter, when he has a determination of such a move.

Mola Hadi Sabzavari said in the division of thought and authentication to obvious or theory and stating that the theoretical can be achieved through evident and by thinking: each of imagine and authentication is evident and theoretical, theoretical imagine and authentication is obtained of evident imagine and authentication and with thought. Thought is moving the mind from the unknown to the former premises and from them to the good.

The late Muzaffar, in a short have defined thought to "move of mind between known and unknown" (Muzaffar, 2009). He explained his definition, by enumerating three moves to reason, knew the thought as the total three movements that are: move from the problem to the background knowledge; the reason movement into the information, to seek what can solve the problem; move from the background knowledge of the problem to solve it. Because, one of the most important issues of ethics is thinking discussion and its role in individual development, the scholars of ethics have provided many definitions about thinking including, Abdul Razzaq Kashani said: thinking is the search and quest of victory, for the truth (Razzaq, 2000). Sayed Sharif Jurjani in the book of definitions described the thought process like this: thinking is the light of heart by which good and evil and the merits and demerits of the heart can be seen and it is the garden of truth trees and it is said that thinking is a truth farm and causes the destruction of the world and remains the hereafter, also, it is the trap of wisdom animal bird.

Imam Mohammad Ghazali resembled thinking to light that is guiding a man out of the ignorance darkness and said: human beings are created in ignorance, darkness and

therefore, they need light to come out of the darkness and find their way and thereby, know what to do, move to the world or to hereafter, engage with themselves or with the right and all of these obtain from the knowledge light and the light of knowledge also arises from thinking (Ghazali, 1989). Imam Khomeini (RA) knew the thinking as a process that during, a series of clear and specific affairs will be put together to make something unknown clear. (Khomeini, 2002).

THINKING APPLICATIONS IN THE QUR'AN

The term derivatives of thought are used in eighteen verses of the Quran (Baqi and Fouad, 1985). All uses of this word in the Quran are the form of Salasi Mazid that in one case (Muddaththir, 18), it is used in the form of Tafil and the rest are used in the form of the present verb in the form of Tafaol which its most applications are both in the absent male plural and the use of this article infinitive cannot be seen in the Quran. By studying these verses, it is obtained that thought, word and its derivatives are used both in the Meccan sura of the Qur'an and in Medina Sura although, their uses in Meccan Sura is more than Medina Sura.

Thinking applications in the meccan suras: Among the eighteen items that the derivatives of thought are used in the Quran, thirteen of which are in the Meccan suras. These are as follows, based on descending order of the Suras: "(to fight the Quran) he thought and prepared." "...Like he is like dogs (4) that if you attack it, it opens its mouth and brings its tongue out and if you leave it, it does the same (such likened worldliness that is never watered). It is the example of people who denied our revelations. Retell the stories (for them), perhaps they think" "do they not think that their companion (Muhammad) does not have any (effect of) madness (so how do they give such inadmissibility to him) He is only a plain warner. The example of life world is as water which we have revealed from heaven, after which the plants of the earth which men and cattle eat from them are growing as long as the earth finds its beauty, it will be adorned. In addition, its people are confident that they can benefit from it (suddenly) our command by night or day (for destruction) comes (cold or lightning dominated) and we reap them as if there was no yesterday (such crops)! in this way, we explain our verse for people who think.

Say: I do not say, treasures of God are with me and I (except what God has to teach me) am not aware of unseen and I do not say I am an angel. I only follow what is revealed to me. Say: are the blind and the seeing equal?

Then you do not think?". Say: I have only admonished you for one thing and that is fight for God two by two or one by one, then think, this friend and companion (Muhammad) has not madness, he is just warning you against severe punishment (divine). God receives ghosts during death and gets ghosts who also are not dead when sleep, then keeps the spirits of those who has issued them death command and returns other spirits (to survive) until an appointed term in this case there are clear signs for those who think. "He subservient whatever is in the heavens and the earth for you. There are signs (important) for those who think. "God grows with it (rain) for your crops, olives, palms and grapes and of all the fruit; certainly there are clear signs for a people who think. And we have sent this verse for you (the Qur'an) so that clarify what has been revealed to the public for them and perhaps they think".

Then eat of all the fruits and pass all the paths that your Lord has made, easily. From within their bodies a drink of varying colors will be out which is healing for men: verily in this is matter, there is a clear sign for a people who think. Have they not pondered upon themselves that God has created heaven and the earth and what is between them with truthfulness and for a given time. Yet many people (and resurrection) deny meeting with their Lord. Among His signs is that He created for you mates among yourselves, to find tranquility with them and He put love and mercy between you. Verily in that, there are signs for a people who think.

Application of thinking in the medina Suras: The five remaining items of the eighteen items are the use of thought derivatives in the Quran in Medina Surah. These items are as follows in descending order: "ask thee concerning wine and gambling. Say: In them is a great sin and benefits (in financial terms) for the people but the sin of them is greater than their usefulness. In addition, they ask you what they should spend. Say: they are superfluous. Thus, Allah makes clear the revelations for you, perhaps you think". "Is anyone of you like to have a garden of palm trees and vines which under the trees, the rivers are flowing underneath it, there is every kind of fruit in it and will be old while he has children (small and weak (at this time) Hurricanes (ripping) with fire (burning) hit it and ignited and burned it? (the same goes for those who void their spending, with hypocrisy, reproach and injury) thus Allah makes His signs clear to you, you might think". "Verily, they remember God in standing, sitting and lying on their side; and they think about the creation of the heavens and the earth (and say: Baralaha! You did not create these in vain; the Glory is to you! Hold us from the torment of the fire." "It is he who spread out

the earth and placed on it mountains and rivers and created all kinds of fruits in pair (black veil) covers the night with the day; verily in these are signs for those who think" "if we sent down this Quran on a mountain, you would see that before it was humbled and split from the fear of God! these are examples for the people, we might think".

Verses analysis: In none of the eighteen verses of the Koran which arrived at the thinking, did not mention about what the thinking is although, considering this size of the revelations to thinking subject, its importance has support in individual and collective life of humans. Not considering the thinking and lack of definition of it in the Quran is perhaps because it is part of the inherent nature of human, it is considered a quite evident concept and no need for a definition. The truth is that a man, after he is born and his physical powers reach with the least necessary abilities, finds the thinking power in himself and strives by using it organizes his behavior. This is while, it may the thinking importance, direction, subject and its product will be ignored in material and spiritual life and as a result, what could lead him to achieve the heights of progress and perfection, causes his decline and collapse from the God-given dignity. Quran verses have focused all their attention on this sector while the quiddity will leave thinking to evident understanding of humans (Tabatabai, 1999).

Juxtaposition of verses is obtained that from the perspective of the Quran, thinking can be used both in a negative and positive way. The first verse in the Qur'an that is seen about thinking, speaks of thinking that is used in order to combat the Quran and its product is turning away from the truth and denying the revelation of the Qur'an. Holy God strongly criticized such thinking and knew its owner deserves the most severe punishment of the hereafter. In other verses, the Quran shows the correct way of thinking, that its product is getting to the truth. In two verses, explicitly, wants the descend age people to think about the health of the Prophet from any madness and content of any message and his divine mission, the product of such thinking is faith in the divinity of the Quran and surrender to it.

From paying attention to these verses, it achieves that, the Holy Quran does not consider the invitation to thinking only at a particular group of people but everyone is called to this matter. This absolute calling will make a complete freedom of thinking which according to it, every thinking person that the premises and thinking tools are provided for him can think religion and related topics which are considered by the Quran (Tabatabai, 1999; Mughniyeh, 2005). One of the verses mentioned above is

bound the thinking to "inside your soul". Under this constraint, a thought occurs that is more effective in reaching its owner to the correct result and this is thinking, both inside and in an atmosphere free from any preoccupation with worldly and livelihood affairs. Thinking in this context leads to the focus of the mind and the establishment of the power of thought on the subject and its products is closer to truth and reality (Tabatabai, 1999). Some commentators have interpreted "in themselves" as "to" in the creation of themselves" (Razi, 2011). According to this interpretation, "in themselves" will be out of the adverb state and turns into an independent subject of thinking next to other theme "what God created the heavens and the earth and all between them but for the creation and indefinitely.

Of course, the appearance of the verse does not tolerate this interpretation because the sentence "think about yourself", if will be considered as an independent sentence, could be open to such an interpretation but according to the connection of this sentence to the next sentence, meaning "what God created the heavens..." and lack of conjunction between these two, this interpretation would face difficulty (Tabatabai, 1999). Accordingly, the thought can be divided into two types in terms of the physical and mental space: concentrated thinking in the mental space free from any other employment; decentralized thinking in the spiritual atmosphere mixed with other things. The discussion verse invites people to the first type of thinking in order to achieve truth of nature and understand the resurrection.

In other mentioned verses introduces continuous thinking in the creation of the heavens and the earth after mentioning God continuously including those features of Olol Bab. "Lob" in anything means the best and purest of it and here, the sense is the reason. Because, wisdom is the most important thing that God has endowed man. According to this verse, a wise man will be placed one of Olol Albab, who in addition to mentioning God continually, had been attempted continues thinking in creation, too. It is, therefore, mentioning God reaches its highest degree of perfection that has the bankroll of thinking behind the creation and knowledge to the secrets.

On the other hand, thinking reaches the highest point when it is coupled with the mention of God (Razi, 2001) From this angle, thinking can also be divided into two types: thinking with mentioning God; thinking minus mentioning God. In the perspective of Holy Quran, the first thinking is the best and most complete kind of thinking.

The Holy Quran calls absolute believers to obey God, the Prophet and pure Imams but this does not mean

that they pass through blindly inserving God and accepting the teachings and practicing the religion of Allah path (Tabatabai, 1999). Last verses in addition the explicitly have a wide thematic range, so that based on these verses, source and resurrection, Prophet hood of Muhammad (PBUH), the divine Qur'an, philosophy of religion and the creation of the universe and creatures were all be the subject of thought and all have been recalled to them. About these two absolute recalls (obedience and thinking) it could be said that absolute obedience to Allah, His Messenger and His chosen ones upon the arguments and conclusive proof of the existence of God, the Messenger mission and the saint" leadership. When such a proof is adduced, the human heart is inclined towards it with the approval of its provisions. Calling such a man to absolute obedience is possible and reasonable.

On the other hand, the invitation of this man to thinking on the things that he does have faith and is obliged to obey them unconditionally is a rational matter because thinking about these things allows the believer finds additional knowledge in the fundamentals of the world and as a result reaches a higher degree of faith. Some verses of the Quran also want believers to attempt in detail and complete their faith (Tabatabai, 1999). However, if a human does not have faith in God, the hereafter and the real world, in this case as well, thinking on what the Qur'an is called humans to think, provides the background and necessary knowledge for the formation of the real world in the existence of such individuals.

Juxtaposing verses from the Meccan and Medina and comparing their provisions, this result is obtained that the Quran invitation to think about the sign of God's existence and the setting up of the Resurrection in the Meccan and Medina verses and civil are seen commonly, while an invitation to think about the health of the Prophet from any madness and the authenticity of the message and his divine mission are only in Makki verses. The secret of this difference can be searched in the importance of the origin and the Resurrection in the perspective of revelation, on the one hand and the gradual revelation of verses, on the other hand. To obtain a correct understanding of the origin and resurrection are the main foundation of the world in such a way that the real world, without knowing the true origin of the world and resurrection is never impossible.

Factors to strengthen and weaken thinking: Each of thinking obstacles has preliminary that the sum of them are premises of factors to weaken the thinking and anti them are factors to strengthen the thinking. Factors that

can affect the heart are the weaken factors of thinking and the factors that contribute to heart are the strengthen factors of thinking. Some of the factors to weaken thinking include.

Intentionally and purposely, do the wrong work and ignore the right work: in Ghatal Sura, verse 25 says: Meaning: "Verily, those after (right) guidance has become clear to them, turn away (and returned to the past) evil adorned them in their eyes and gave the deadline to them".

This verse is after verse 24 of Surah Ghatal that says: do you not meditate on the Qur'an or the locks are on their hearts. It means their hearts are locked up because of things like this. They know God's wrath and pleasure but they act against it. In verse 28 of Surah Ghatal says: it is from the matter that they follow what angered God and had happiness as a sickness, then (Allah) shelters their deeds, they are the ones that have seen the signs of Allah in nature or Quran but because Mormonism (verse 107 of Surah Nahl), pull down the curtains that have seen the signs as if they have never seen, as if they had not known God and His attributes. Instead of Lyme torment they will have a massive punishment.

In Surah An-Nahl verse 106 says: Everyone, that after faith in God become a disbeliever (held accountable), unless the person who entered and his heart will be calm and firm with faith but those whose hearts are set on infidelity, God's wrath is upon them and they have an awful doom. Sadra's thinking description means knowing and wanting and deliberately ignoring the facts that they encounter. They think about the verses of the Quran to contemplate nature and have an obstacle in thinking but ignored the facts that we have seen. They are malice. "It was both of our signs".

Corruption in the land and cut ties: In Ghatal Surah verses, 23 and 22 says: "perhaps if you achieve, you do sedition and corruption of intrigue and rapture the link of relatives. Those are cursed by God and deaf of (hearing and seeing right) and blind their eyes" lying and deceit: Seek to deceive Allah and those who believe and they deceive only themselves and feel (Sura al-Baqara verse 9) after this verse, we have "Disease in their hearts Allah has increased their disease (verse 10 of Surah Baqarah) Their heart is disturbed and does not work. Their lying and deceit shows itself. In Surah al-Baqarah, verse 14 says: in addition, when they confronted with the believers, they say we believe. When they will be alone with their leaders, they say we are with you, we are just laughing.

Harassment and hurting the prophets: In Surah Saff verse 5 says: “and so it was that Moses said to his people, O my people, why do you hurt me while you know that I am your Prophet, why do you turn away from (the truth) and God turned their hearts back and God does not guide the transgressors.” While the children of Israel knew Moses is the prophet of God, they had annoyed him. Their hearts were distorted and such a heart cannot think. Tatfif (low sales): in Motafefin Sura, after expressing the features of Motafefin, we have: Nay! but on their hearts what they earn (verse 14 Motafefin).

Their work, including Tatfif, makes their heart fail and not think. When they hear the Qur'an, say: “if our signs said unto him tales of the ancients” (verse 13 of Surah Motafefin). When they find low sales spirit, they sell less towards everything, even the Holy Quran.

Hypocrisy: in Munafiqun Sura, after expressing the attributes of the hypocrites, says: Meaning: their heart as does not recognize, does not think too. Secularism: in verse 107 of Surah Nahl says: this is because they like life more than the Hereafter and Allah does not guide the ungodly. Then in describing the secularist, state in verse 108 of Surah Nahl says: they are the ones that God has placed on their hearts, ears, eyes and they who are heedless. In verse 28 of Surah al-Kahf, the Lord describes a secularist's heart unaware and prohibits His Messenger from secularity.

And be kind with those who call their Lord every morning and evening and seek His good pleasure and do not close your eyes in the luxury of the worldly life and do not follow a person who neglects remembering me and sought his whim and he is ruined. Satan promotes secularism. In Surah Nisa verse 120 says: they promise them and throw them into (trap) wish and evil does not give them any promise except deception. So that gradually, the effect of God's word has faded and faded more and the remembrance of Allah will be destroyed.

Not giving Zakat: Those that their hearts' ears are deaf (verse 4 of Surah Fussilat) and their hearts are covered of what the Prophet invited them to have (verse 5 of Surah Fussilat) those are: Do not pay the Zakat and they are disbelievers in the Hereafter He said that this only affects harm (verse 7 of Surah Fussilat).

Misery and seeking arrogance: Walid bin Mughira is an arrogant person, instead of thinking about the Quran, says: he said that this only affects harm, this is nothing but words of humans (verses 24 and 25 of Sura Muddaththir) And in verse 66 of Sura Almomenoon, addresses to the oppressors says: “this is how you were

recited my verses and you (that) turned back” their heart has a problem. These arrogance about the Prophet (PBUH) instead of thinking about him, they say: or they did not know their messenger understands him denying (verses 70 and 69 of Sura Almomenoon) anything that makes the heart seeing and hearing and improves health, reassures and enables the heart is the strengthening factor of thinking.

Some of the factors reinforced the thinking include

Migration and fighting and patience: in verse 110 of surah, Nahl says: On the other hand, your Lord to those who came after torture, migrated and then fought and waited, undoubtedly, your Lord is compassionate teacher.

Then, from verse 108 of Surah Namal says: “Those are the people whom Allah has sealed their hearts and ears and eyes and they who are heedless. These two verses have come together which means those who migrate; their hearts are healthy and their eyes and ears are seeing and hearing.

The Journey to the Land: In Sura Hajj, verse 46 says: “Do they not roam about the earth to have hearts with which to think or ears with which to listen (right), yes (only) is not the eyes that are blind but the hearts in the breasts (also) become blind.”

Humility: Surah Az-Zumar in verse 23 says: “God has sent the best words in the homogeneous and frequent book so that, to shake the skin of those who are in humility with the Lord, then (find peace) and their skins and their hearts will be softened to the remembrance of Allah, this is divine guidance that brings anyone who wants to the path” “And everyone that God has put off the path does not help him”.

Contemplation in Quran: In the Surah Yunus verse 57 says: “O people, an advice for you have come from your Lord to heal your heart and be a guidance and mercy for the believers.” More skillful a human being is he will be more thinking because he will have a healthier heart, a warmer and hearing and seeing heart the Holy Quran is all verses. It regularly reminds us of God and his attributes. The Prophet (PBUH) is more thinking than everyone is because the whole Quran was revealed to his heart, he said about this in Sura Shoara verses 194 and 193: “the Faithful Spirit (Gabriel) has brought it down upon your heart, so you will be a warner.” the Prophet (PBUH) is more seeing than everyone is and he knows all the facts because of the revelation of Quran, God in Surah Nisa

verse 113 says to him: Allah has sent down to you the book and wisdom and taught you what you did not know and the grace of God is upon you”.

Respecting hijab: God in related sentences to the treatment of women of the Prophet (PBUH), gives such orders to Muslim men in verse 53 of Sura al-Ahzab: “O you who believe, do not enter the chambers of the Prophet unless a permission is given to you to eat without (non-reflexive) waiting to get prepared but when you invited, you entered and after you eat, disperse and do not speak because this will hurt your Messenger and he will be ashamed of you (to tell the truth) but God does not shy from telling the truth as well as when you asked something from his wives (good), ask them from behind a veil, it is purer for your hearts and their hearts and you will not get hurt God’s Prophet and also do not ever marry his wives after him, surely this is wrong from the perspective of the Lord.

CONCLUSION

The condition to have a stable life is a correct thinking. Holy Quran verses invite human to think and introduce the thinking source and know the existence as an obvious matter. The thinking derivations are used in 18th verses of the Holy Quran. From the perspective of

Quran, thinking can be used both in positive and negative direction. The Holy Quran shows the right direction of thinking and knows its result in achieving the truth. The Holy Quran introduces Olul Albab as most thinking people and knows the thinking with mentioning God as the best thinking.

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