

Thematic Analysis of the Intellectual Cancer thought pattern and its solution in the Qur'an based on Tafsir Al-Mizan

Abstract

The main goal of this article is to identify the cancerous thought pattern and its solution in the Quran. The Quran moves the society away from the sick thought pattern and towards the correct thought pattern in order to understand the reality of existence. The current study conducted by the network content analysis has tried to deduce an intellectual pattern from the Holy Quran by evaluating different aspects of the thinking in this book based on the Tafsir al-Mizan, which has considered the text of the Quran as a coherent collection. Eighteen verses have been used as the research scope due to having a word with the origin of thinking. The data was coded after investigating Tafsir's text using the content analysis method. Based on the research findings, some cases were obtained as follows: The thought pattern of incompetent scholars is like a cancer of the society, and to solve it, the Qur'an presents a special thought pattern in which ontology, by thinking about objective matters and the depth of objective matters, clarifies the dependence of beings on God. This ontology is done by paying attention to the obvious premises for correct conclusions and is accompanied by the tools of sensory cognition, intellect, revelation and heart.

Keywords: Analysis of theme, cancer thought pattern, Quranic thought pattern. Tafsir Al-Mizan

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Introduction

Man is inherently concerned with existence, but is the external reality revealed to human thought? In discerning the truth, the Quran talks about the role of scholars in the society who are trusted by the people and have the role of leadership in discerning the truth. But these scholars make people doubt the truth and block the way to guide people. The biased thinking of scholars, like cancer, quickly and severely affects their society to the point of death. In order to avoid the effect of such a problem, the Qur'an continuously invites to think about reality, which indicates that a person with a correct thought pattern is able to understand reality as it is. Also, for the exploration of reality, in addition to paying attention to the correct ontology, one should consider the methods for the exploration of reality since in reporting the reality, a theory is sincere that can describe the world of reality as it is (Chalmers, 2015, p.72). Since the Holy Quran directs man's life with a specific pattern by providing a specific vision to the world in its stories and narratives. Consideration for the component of a proper intellectual pattern based on the Quranic teachings is the main axis of the current study. Also, it should be noted that the presumptions that play a fundamental role in realizing intellectual patterns include: 1. Ontology, 2. Methodology, and 3. Epistemology. As a

religious text, Quran is a translation of genesis's language. Also, it has a mission to direct human life or even revive it (Tamimi Amadi, 2022, 8081). As the Almighty God states in Verse 24 of Surah al-Anfal: "Believers, respond to Allah and the Messenger when he calls you to that which revives you. Know that Allah is between the person and his heart and that to Him you shall all be gathered". However, it should be noted that what is introduced in the religious literature as real life is the same as the life of human thought (Horrani ibn Showbah, 2003, p.221, 130). Therefore, "thinking" is among the elements at the top of the supreme teachings. Imam Ali (PBUH) states: "There is no worship like thinking in God's artifacts" (Majlesi et al., 2022, Vol.1, 88, 13).

The objective of the Quran, which is the guidance of human beings, directly invites the people to think individually and collectively. This book has praised the thinkers in the best way possible in many verses and has objurgated those running away from the perception of truth. It is acquired from such verses that the man should think with the pattern desired by the Almighty God to be directed to what is desired by this thinking. Thus, regarding this introduction, the most important mission of the Quran is to form human life by providing a specific intellectual pattern. Also, in Islamic society, the transfer of the Quran to future generations is

important. Parallel to the importance and necessity of this transfer, the Quranic intellectual pattern is among the vital tasks of life. To get the pattern of thought in the Quran, there are 18 verses that have the word "thought". When it is examined in descending order, in the first two verses, it speaks of a wrong thought pattern that causes death to the society like cancer. In these two verses, he talks about scholars who were both trusted by the people and because of their knowledge, people turned to them to discern the truth, but both of these scholars made people doubt and blocked the way to guide the people. The danger of their work is such that the Quran excommunicates them with the most threatening sentences. Because the biased thinking of scholars, like cancer, which leads to conquering, destroying and corrupting healthy tissues, changes the process of healthy thoughts in the society and creates a feeling of doubt and anxiety in them.

So Regarding the transfer of the intellectual pattern, the position of thinking in this doctrine is so high that it is difficult to prioritize anything over it. If the worship and closeness to God are considered the peak of human growth, the basis of this worship is again the thinking, which is the only way to prevent the obtrusion and degeneration of man. The current study, answers three questions based on three objectives is followed: What is the ontology present in the intellectual pattern of the Quran? What is the methodology desired by the intellectual pattern in Quran? What is the epistemology desired by the intellectual pattern in Quran?

The Theoretical Framework and Related Literature:

The Quranic term 'thought' has three phases, and to elaborate on it, one should know that thinking is to reach from the unknown to the known, and these three phases are comprised in this same sentence since the man first faces an unknown and then tries to solve it and know about it. Then, to get knowledge about the unknown, it is required that he reduces the circle of the uncertainty by the known provisions and specifications and achieves the desired (Elahizadeh, 2019, 10). Ibn Faris defines thinking as the scientific effort of the heart to learn a lesson (Ibn Faris, 2022, Vol.4, 446). Mostafavi believes that thinking is the heart's contemplation and modification of the primary preparations and signs to reach the desired (Mostafavi, 1997, Vol.9, 126). As one sees by the eye and hears by the ear, thinking is also done by the mind. Based on the coincidence of the thinking with the "الاولياء" (men of understanding) in Verse 190 of surah Al-Imran, the thinking is one of the functions of the mind (Sadeghi, Nosrati, 2011).

Investigating the whole Quran, the verses that contain the term 'think' have been extracted based on the descending order. The uses of the term 'think' in the Holy Quran are in the form of Thulthi Mazid: The future tense of the Tafa'ool: 1- Marfoo'a, 2- Majzoom, 3- Manssob, and the past tense of

Taf'eel (Elahizadeh, 2019, 13-14). Thinking has been used in the future and plural form in 17 verses of the Qur'an, and it has been used in the past tense only once, just to express negative and reprehensible thoughts.

Keshawarz and Sartipzadeh (2019), in a study on "the dimensions of the thinking from the viewpoint of the Holy Quran and its educational implications in the intellectual education of children and adolescents," have stated that: the capabilities existing in the Holy Quran have not been used for intellectual education of the children and the adolescents. The requirement for realizing such a goal is to design a thinking-oriented education pattern in the country's official and non-official educative systems. Kashani, Rostami Nasab, and Akhlaghi (2018), in a study entitled "the components and indicators of reminding of thinking to the children based on the Quranic verses," state the main indicators of reminding the thinking the children as follows: Monotheism of thinking in Quran for the children; Comprehensive attention to human goals and dimensions and not having a one-dimensional view; Skepticism of thinking in humans due to differences in talents and times. Kabiripour and Abdollahi (2018), in a study entitled "elaboration of the concept of strategic thinking from the viewpoint of Islam," have concluded that: the axes of consideration for the divine traditions, insight, idealism, foresight, wisdom, and the connection of explanatory tact are the concepts of thinking from the viewpoint of Quran. Valadbeygi (2016) states in a study entitled "thinking from the viewpoint of the Quran" that the Quran's method for the invitation to thinking in the world of nature is based on two basic pillars: one is the use of the senses, and the other is the use of rational reasoning. Insight and knowledge and heartfelt certainty and belief are created by thinking and reasoning. Kashai and Rostami Nasab (2016) concluded in a study entitled "the patterns of stimulation and expansion of thinking in the Quranic exploration circle" that the necessity of diversity in the provision of the thinking stimulators and expanding it for the children in the exploration circle necessitate referring to the new sources of philosophy for the child to identify the required stimulators. Also, Tabatabaei (2015), in a study entitled "exploration of thinking from the viewpoint of Holy Quran," has states that the Holy Quran has invited the man to think in the Quran and to be in a total of 471 times with the word 'thinking' and its derivatives such as the insight, opinion, reminder, reasoning, and contemplation. Mardani (2014) has concluded in a study entitled "provision of a supreme vision and worldview in the educative narrations of the Holy Quran" that the most important type of thinking the Holy Quran seeks to provide the man with is the monotheistic type. The educative narratives and stories in the Holy Quran seek to provide a correct insight into the realities of the universe, remove the veils of negligence from human

eyes, and change the wrong attitudes. Golestan (2014), in a study entitled “the position of thought management in the community’s culture,” has concluded that the Quran’s view of religious insight and knowledge is thinking, contemplation, and reasoning, and the science and knowledge together with the religious insight, and it persistently invites its followers to read, watch, listen, and explore the earth. In this regard, the flow of education of thinking and reasoning from the viewpoint of the Quran is summarized in the four main subjects of thinking, the course of thinking, the thinking education flow, and thinking inconvenience. Mozaffar (2012) concluded in a study entitled “The importance of thinking and contemplating in verses and narratives” that in the category of anthropology, one of the main concerns has been recognition of the intellect and power of thinking. Thinking and reasoning are two separate categories despite the strong interdependence between them. The intellect is what affects thinking. The intellect directs the thinking, and the thinking directs the heart. Thinking guides the man towards recognizing and perceiving the realities, and reasoning direct him to the best choice. Gheravi (2012), in a study entitled “thinking and reasoning from the viewpoint of Islam,” concluded that human life is an intellectual one and would not stand except by thinking and reasoning. Thinking and reasoning are among the materials to build a life, and the more correct and complete they are, the better and firmer the life will be. Alaei, Golestnari, and Keshtiarai (2012), in a study entitled “analysis of the intellectual knowledge proposed in Quran based on Tafsir al-Mizan and its implications based on the religious education curricula,” have extracted the educational goals prioritized in the religious education curricula. Some cases are related to human thinking, such as confirmation of the Holy Quran and its teachings, introduction of men of reason and their characteristics, and learning lessons from the Quranic verses. Pashaei Gatabi (2016), in a study entitled “the position of thinking in the educational dimensions of the human from the viewpoint of the Quran,” has stated that negligence of the correct patterns of thinking deprives the man of reaching a good life.

Methodology:

The content analysis method based on the opinions of Allameh Tabatabaei in Tafsir al-Mizan has been used to deduce the intellectual pattern from the Holy Quran. The objective of the analysis is recognition, a new insight, depiction of the reality, and provision of a guide for action (Krippendorf, 2016, 25). Therefore, the current study is aimed to identify the intellectual pattern in Quran based on the ontological, methodological, and epistemological components by the use of content analysis in the research scope of Tafsir al-Mizan. Based on the research questions and objectives, the

intellectual pattern in Quran has been addressed in three ontological, methodological, and epistemological parts using the Attride-Stirling thematic network analysis method (Attride-Stirling, 2001, 385-405). Thus, it can be said that the theme analysis in the current study is of a comparative type since the codes have been selected based on the research questions (ontology, methodology, and epistemology). The indicators and evidence consistent with these three dimensions have been specified and coded. In this method, the researcher seeks to find meaningful duplicates. Duplications mean that a theme can be found in at least two portions of the text (Abedi Jafari et al., 2011, 179). The themes are organized in a specified procedure on three levels: basic themes (the key codes and points existing in the text), organizing themes (the themes obtained from combining and summarizing the basic themes), and inclusive themes (supreme themes that contain the rules dominating the text as a whole). Finally, a map of all themes. The themes are placed in that network based on their general and specific relationships. The thematic network is considered a technique to break the text apart and find the important points in the text (Ahmadi et al., 2013, 90).

According to the above, three ontological, methodological, and epistemological themes were used to deduce the intellectual pattern from the Holy Quran in the thematic network in the scope of Tafsir al-Mizan. Based on this initial coding, the basic themes that contained important points in the text were identified. Of course, the coding has been done in a comparative style based on the research questions. After re-investigation, the themes have been categorized to put each in the relevant sub-code. Regarding the basic themes obtained, the relevant content was summarized by coding the text’s portions. Then, the important, shared, or prominent themes were extracted and categorized from the text portions based on the three research questions, and the organizing themes were expressed by bringing similar themes closer together. Finally, the selected themes were examined and reviewed, and the duplicate or very important themes were considered. Then, the inclusive themes were used as the axis and center of the quality of the relationship between the themes. After extracting the basic, organizing, and inclusive themes, the validation was done, and six basic themes were invalidated. Finally, the thematic network was drawn. Since the thematic network shows the relationship between the themes in web-like drawings, investigating the pages in which the thinking-related verses are described in Tafsir al-Mizan, ten organizing themes were extracted from the ontological, methodological, and epistemological themes which were inclusive. These ten themes included the thinking about the objective affairs, thinking about the depth of the objective affairs, creatures’ interdependence on each other,

thinking about the First Cause, creatures as the signs of the creator, the goal of existence, types of thinking, eloquence for thinking and perception of truths, obvious preconditions for a correct conclusion, and tools of recognition.

Research Scope:

Since the intellectual pattern was deduced from the Quran based on Allameh Tabatabaei in Tafsir al-Mizan, it has been done in this Tafsir’s scope. Thus the scope of the current study is the following pages in Tafsir al-Mizan which cover the verses about thinking: translation of Tafsir al-Mizan, Vol.2, pp.288-295, Vol.2, pp.601-603-Vol.4, pp.136-137-Vol.7, p.134-Vol.7, pp.135-138-Vol.8, pp.454-455-Vol.10, pp.51-52-Vol.11, pp.396-399-Vol.12, p.316-Vol.12, pp.376-381-Vol.12, pp.424-425-Vol.16, pp.237-239-Vol.16 pp.249-255-Vol.16, pp.585-586-Vol.17, pp.407-408-Vol.18, p.246-Vol.18pp.245-246-Vol.19, p.380-Vol.20, p.136. Since all sources are studied in the theme analysis, the whole scope of research was investigated. Fifty-five pages of Tafsir al-Mizan include verses with the roots of the term ‘thinking’ (18 verses). Since understanding the Holy Quran has different degrees, its interpretation also has different levels. The interpreters see the Book of Allah through the outer windows and behind the curtains of words and concepts; however, in this group, all interpreters are not the same. What can be said about Allameh Tabatabaei is his comprehensiveness in science and knowledge and his faith (Jawadi Amoli, 2019, p.19). Thus, Tafsir al-Mizan has advantages over other tafsirs, so it has been selected as the research scope in the current

study. The argumentation and seeking help from another verse is the specific course of “Tafsir al-Mizan,” which is barely seen in the precedent tafsirs, and it still counts up to now, and also the identification of the key and root verses of the Quran in the light of which many doors of other verses are opened (Tabatabaei, 1995, 10-18). Also, the data collection instruments in the current study included the text of the Quran and Tafsir al-Mizan. The Noor Jami’ al-Tafsir application was used for data gathering.

The descriptive and evident themes were used in addition to the inclusive, organizing, and basic themes for measurement of theme analysis method validity. The researcher has applied no manipulations in the contents of the themes, and thus, it enjoys a high validity precession. The experts' opinions have been used to measure the reliability so that the researcher first extracted the themes, and in the second stage, the themes relevant to the research questions are re-identified by referring to the experts. The reliability of the two coders is also measured by comparing the two results (Hamidi, Ahmadi, Danesh Fard, Seif, 2000, 71). A grade-4 seminary student of Quran Interpretation major was asked to participate as a research colleague (coder). He received the required training and techniques. Then, the researcher coded the text alongside this colleague, and the percentage of intra-thematic agreement, which is used as an indicator of the reliability of the analysis, was calculated.

Table 1: Calculation of reliability between the two coders

Title	Number of total codes	Number of agreements	Number of disagreements	Reliability between the two coders (percentage)
Frequency	263	109	31	82

$$\text{Percentage of intra-thematic agreement} = \frac{\text{Number of agreements} \times 2}{\text{Total number of codes}} \times 100$$

As seen in the above table, the total number of codes recorded by the researcher and his colleague is equal to 263, the total number of agreements between these codes is 109, and the total number of disagreements between these codes is 31. The reliability between the coders for the texts is equal to 82%. Since this value is above 60% (Kvale, 1996, 237), the reliability of the coding is confirmed, and it can be argued that the reliability of the current text analysis is appropriate.

Findings:

To draw the deduction of the intellectual pattern from the Holy Quran, first, the pages of description of the interpretation of the Quranic verses in Tafsir al-Mizan were studied. Then, the text was investigated several times and codified sentence-by-sentence. Each sentence was named by an open coding based on the three ontological, methodological, and epistemological themes.

A sample of open codes extracted from the text of Tafsir al-Mizan on the verses related to thinking

Table 2: Al-Mizan text and analysis Basic theme and Organizing theme

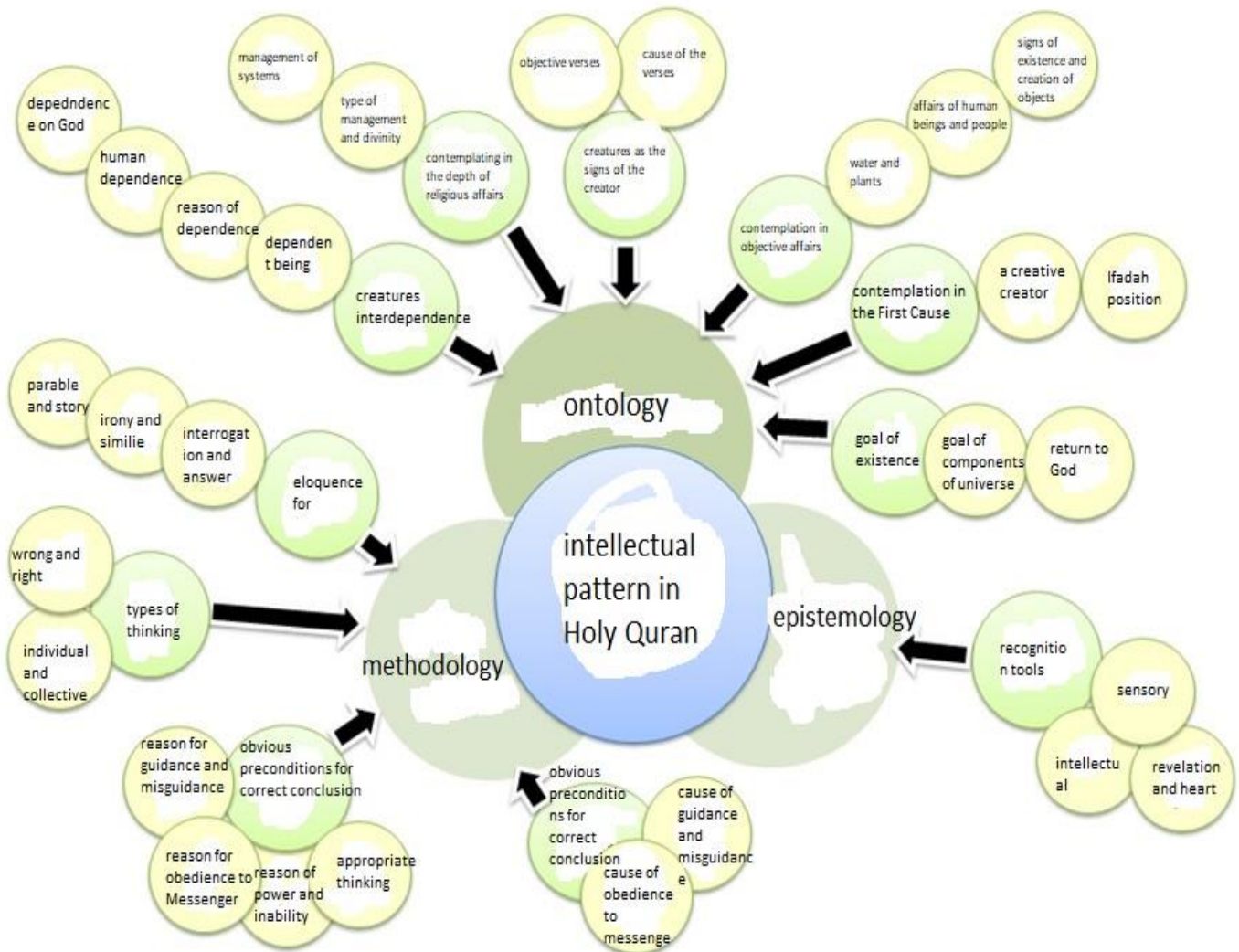
Row	Text	Basic theme	Organizing theme
1	1- Thinking about the system that flows and rules over this world. 2- The word "all" emphasizes what is in the heavens and the earth.	1- signs of existence and creation	Thinking about the objective affairs
	3. Has specified the names of the fruits and refers to the rest, which is consumed as food. 4- Streams flow under the trees, so paradise means many trees.	2. Water and plants and animals	
	5- It means acknowledging the Messenger of God in claiming prophethood. 6- To think about the nature of society and morality and the laws of individual and social life.	3- Human and people affairs	
2	16. Indicates the continuity of management and the relationship of individual systems to each other. 17- God's plan is for the affairs of the inhabitants of the earth.	4- Management of systems and creatures	Contemplating in the depth of the objective affairs
	20- In this general and wide-range management (including the man and the animal), there is an argument for the unity of God in the Lordship. 22 - This system has a single God who has no partner in His Lordship and cannot subdue anyone in his power.	5 .The type of management and lordship	
3	24- He created them, while he did not take a model from anywhere before creation. 26- "From him" conveys the beginning, and its pronoun goes back to God Almighty, for what is from Him in the heavens and the earth.	6- A creative creator	Contemplating in the First Cause
	27 - The treasures of mercy are the source of divine grace that extends existence and its effects to everything. 28- The method of Ifadah is issued from the greatness and arrogance of God.	7- The position of Ifadah	
4	31. A single system rules over all of them, and some are related to others. 32. One of their effects and properties is their relationship.	8- Dependent being	Interdependence of creatures on each other
	35- Guidance is true guidance, and the effects of guidance are arranged on it when God also has providence . 39- Divine knowledge does not reach the people without intermediaries.	9- Dependence of the man	
	41- Every needy person wants to reduce his need and poverty. 42- Because any existence except his (God's) is limited, when he/she grants something, his/her perfection is reduced by the same amount.	10- Reason for dependence	
	44. Taking souls is the work of God and not otherwise, except by the permission of God. 45. People should think about you and understand that what you have brought is true from God Almighty.	11- Dependence on God Almighty	
5	46. The life of a bee is a sign for people to think. 105. They always feel our verses with their senses.	12- Objective verses	Creatures as signs of creation
	111- In all of these are signs for people who think. 112- Verses and signs are useful for those with a hearing ear and contemplating what he hears.	13- Reasons for verses	
6	113- It brings all together and every part of its components to its specific goals. 117- It leads man to his eternal happiness.	14 -Goal of components of the	Goal of existence

		universe	
	118- How can they start from God but not end up with Him? 119- One day, all of them will return to God, and God Almighty will judge their deeds.	15- Return to God	
7	123- It means to rise two-by-two times, and one by one, which is an allusion to creating a commotion. 125- When the people think about their evolutionary principles, which forced them to form a family.	16- individual, duplicate, and collective thinking	Types of thinking
	127. After all, that thought; He measured it to say: The Qur'an is the magic of human words. 129. The phrase "أَو لَمْ يَتَفَكَّرُوا" (Have they never thought) is the whole world that means denial and rebuke.	17- Condemned and correct thinking	
8	133- If there is a lesson recipient, he should learn a lesson by hearing this parable. 136 "القصص" (stories) is a gerund and means to narrate this story.	18- Parable and story	Eloquence for thinking and perception of truths
	137- Clinging to the earthly life is an allusion to the desire to enjoy worldly pleasures. 140- (Lahath) is a metaphor for a dog; It means taking the tongue out and moving it out of thirst.	19- Metaphor and simile	
	142. They said, why is the work of the Prophet like the work of ordinary people? 144. Do you want to oblige me to your expectations?	20- Interrogation and the answer	
9	151- Mere misguidance does not cause definite harm unless it is accompanied by the misguidance of God Almighty. 152- Indicates the limitation of true guidance in God Almighty and the limitation of true misguidance in Him.	21- Reasons for guidance and misguidance	Obvious preconditions for a correct conclusion
	155. The difference between the Prophet (PBUH) and other people is between the sighted and the blind. 162. People should think about you and understand that what you have brought is true from God Almighty.	22- The reason for obeying the Prophet	
	168- It seems that the disbelievers are too busy with worldly affairs, and their thoughts are disturbed that they have forgotten themselves. 172- This system depends on a single rational plan, which is fully convincing and firm.	23. The reason for power and inability	
	176- People who think would realize from sleeping and dying that God is in charge of their affairs. 178- Man's attention to the fruits of the trees, because they are useful, is a reasoning and argumentative opinion.	24- Proper contemplation	
	192- The addition of "سبيل" (other paths) to "رب" (The Lord) in the phrase "Your Lord" is because all the work of a bee is done by inspiration. 195- It made them both merciful and compassionate, and that compassion and mercy also created civil and urban society.	25- How to manage the world system	
10	204. Night and day create cold and heat, and these two also affect the maturation and development of the creatures of the earth. 208. The thinkers and scholars who argue about the great universe come across precise verses in the creation system.	26- Sensory	Recognitions tools
	215. Without divine providence on the guidance or misguidance, guidance and misguidance are formal and not real.	7- Intellectual	

	219. There was talk of the bee and its life, which is full of wonders and minutes.		
	252- Humans have no way to reach their perfection and happiness except through the Qur'an. 26- The more deserved man is the one whose heart is humbled when the Qur'an is recited to him.	28- Revelation and heart	

discussion:

The thematic network has been drawn based on the table of theme analysis since the thematic network shows the relationship between the themes in web-like drawings.



The thought pattern expressed by biased scholars in the society, like cancer, makes people suffer from existential, emotional, psychological and spiritual problems. In the Qur'anic topics for the health of the society, such thought patterns are strictly forbidden and it introduces the correct thought pattern. A correct thought pattern, unlike a cancerous thought pattern, leads to finding meaning, hope, purpose and

value in life. If people can have spiritual beliefs, especially belief in a superhuman force and a force that gives people the power to understand the meaning of life, they can be freed from this anxiety. Based on the findings, the man reaches the sincere remembrance by thinking, which paves the way for understanding more truths.

conclusion:

1- What is ontology in Quran?

The argument with a firm reason reports a truth beyond the human mind. In terms of verses about thinking, the Almighty God states that: “وَالْأَعْنَابُ وَالزَّيْتُونَ وَالزَّرْعُ بِهِ لَكُمْ بُنْيَتٌ” (And thereby He brings forth crops and olives, palms and vines, and all the fruits. Surely, in this there is a sign for a nation who think) (An-Nahl, 11). It means that you should think that you are a cultivator. It is upon you to move the crops from the warehouse to the farm. However, what is happening beneath the soil? That is what you do not know about (Jawadi Amoli, 2018, Vol.45, 496). The verse passes through the apparent affairs with an intellectual course and obvious preconditions and argumentation and makes the thinking man curious about the cause of apparent affairs. He also states that: “كُلِّ مِنْ كُلِّ ثَمٍّ” (Eat every kind of fruit, and follow the easy ways of your Lord. ' From its belly comes forth a drink (honey) of many hues in which there is healing for people. Surely, in this, there is a sign for a nation who reflects) (An-Nahl, 69). And in another verse, he states that: “مَنْ أَمَّا فِي تَمَّتْ لَمْ أَلْتِي وَ مَوْتِهَا حِينَ الْإِنْفُسِ يَتَوَفَّى اللَّهُ” (Allah takes away souls at the time of their death (the temporary death of sleep), and those who do not die during their sleep He withholds that upon which He has decreed death, but turns lose the other till a stated term. Surely, there are signs in this for a nation who contemplate) (Az-Zumar, 42). The above verses indicate that God is the perfect cause for ordinary beings and the principle of blessing, and divine blessing cannot be interrupted (Jawadi Amoli, 2018).

3- What is the desired epistemology of the intellectual pattern in the Holy Quran?

Epistemology is an inclusive theme that includes the organizing theme of recognition tools. The recognition tools also include the basic themes of the basic tools of sense, mind, revelation, and heart. Based on the theme analysis of Tafsir al-Mizan, from the Quran's point of view, man pays attention to the realities through thinking with his senses. The man, through these senses, and in the heart of these senses, understands concepts beyond senses by thinking about the facts. Also, he gets a broader and deeper awareness by contemplating the revelation and the Holy Quran. Finally, based on the findings, the man reaches the heartfelt remembrance through contemplating existence, which is the ground for understanding more truths.

Generally, the recognition tools have been considered in one of the dimensions of the studies on thinking in the Quran. However, the studies in which this matter is more highlighted and are in line with the current study include Pourmohammadi (2008) in terms of consideration for the sensory tools, Waladbeygi (2016) in terms of the heartfelt tools, Kashani and Rostami Nasab (2016) and Tabatabaei

(2015) in terms of the revelation tools, and Golestan (2014), Mozaffar (2012), and Gheravi (2012) in terms of the intellect tools.

Man is the most complete being due to the power of thinking. In Verse 21 of Surah Al-Hashr, Almighty God states: “The people of Paradise and hell are not alike; the people of Paradise are the successful ones. Had We sent down this Quran on a mountain, you would have seen it humbled and rent asunder for fear of God. These are parables that we tell people so that perhaps they will think”. Thus, a man is the most rightful and deserved who is influenced by thinking (Tabarsi, 2022, Vol.9, 403).

From the Quran's point of view, the man reaches the depth of reality which is intangible, through thinking about the relationship tangible in reality as he has repeatedly stated that: “... Surely, in this, there is a sign for a nation who reflect” (An-Nahl, 69).

Finally, based on the verses about thinking, the man reaches remembrance through thinking, which is the ground for understanding more realities. The Almighty God states: “The creation of the heavens and the earth and the alternation of the day and the night is evidence (of the existence of God) for people of reason; Those who remember Allah when standing, sitting, and on their sides, and contemplate upon the creation of the heavens and the earth (saying:) 'Lord, You have not created these in falsehood. Exaltations to You! Guard us against the punishment of the Fire” (Al-Imran, 190-191).

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