

## Thought cancer and Fixing by Deduction of Intellectual Pattern based on the Ideas of Mufasssireen

### Abstract

Just as in cancer, some cells in the body grow uncontrollably and spread to other parts of the body. The Qur'an also mentions biased thinking that destroys the entire society as the first verse of thinking. Because of the performance of such thinking, it can be interpreted as thought cancer. Then, by providing a model of thought in the other seventeen verses, the Qur'an prevents people from moving towards thinking cancer. Because One of the missions of the Holy Quran is directing human thought. Thought direction is a process that guides the man towards how to think and use thinking to achieve the desired result. In a general view of the Quran's text, the Almighty God has repeated the word 'thinking' 18 times. The current study, is library-based research and argues the Holy Quran uses the existing contexts. By thinking, the Holy Quran means all the universe and the realities, as through contemplating what is apparent in existence, what is unknown is also discovered, and man accepts the creator's existence. Since all the components of the world are found to be based on order, sign-based and ontological thinking are intended by the verses about the thinking. Through viewing the signs of the heavens and the earth and thinking about them, a permanent remembrance of the Almighty God is created in the viewer and thinker. The end of the thinking is God, and its goal is faith in God and his remembrance.

**Keywords:** *Thinking, management, thinking pattern, thought cancer.*

### 1-Fatemeh Karimi

*PhD. Student, Humanities.  
Department of Educational  
Sciences, Tabriz Branch, Islamic  
Azad University, Tabriz, Iran.  
fthkarimi@yahoo.com*

### 2- Dr. Peyman Yarmohammadzadeh

*(corresponding authors)  
Assistant Professor, Humanities.  
Department of Educational  
Sciences, Tabriz Branch, Azarbaijan  
Shahid Madani University, Tabriz,  
Iran. Email:  
dr.peyman.ymz@gmail.com.*

### 3- Dr. Omid Ali Hosseinzadeh

*Assistant Professor,  
Humanities. Department of  
Educational Sciences, Islamic Azad  
University, Shabistar, Iran.  
amirhosseinzade1359@gmail.com*

### 4- Dr. Mikaiyl Jamalpour

*Assistant Professor, Humanities.  
Department of Philosophy, Tabriz  
Branch, Payame Noor University,  
Tabriz, Iran. mkja1391@gmail.com*

### Introduction

Human thinking affects his behavior and feelings. When "thought cancer" is mentioned, the wrong thought pattern is considered to be the dominant thought that is completely normal. In the Quran, the main model of these thoughts is that man prepares the premises for a pre-made result. In the mentioned verse, a scientist with confidence in the truth tried to make it look upside down and by doing so he diverted the common people from the truth. In this verse, the past participle of the verb *fakkar* indicates negative and biased thinking. In fact, in the past, the result of thought has been prepared, and in the present, its preparations are being prepared. Biased thoughts like cancer prevail in society and overshadow people's behavior and feelings and cause them to deviate. Even many times people do not doubt their thoughts and think it is completely logical. In the second verse of thinking, God speaks of a scholar who biasedly conveys God's verses to people in an upside-down way, which the Qur'an compares to a rabid dog. If a scientist slips with his thoughts, he will cause people to slip (Javadi Amoli, 2017, vol. 31, p. 176). In fact, deviant thoughts are like snowballs, which are not so big at the beginning of the path from the peak, but when they become the thought pattern of society,

they turn into a huge avalanche. Therefore, in order to prevent this process, the Qur'an proposes a special thought pattern in the verses of other thoughts, which prevents a person from moving towards such a problem.

Thinking is the human advantage for correct perception of reality; however, does the man who intrinsically considers existence perceive the attributes of reality as they are? Is the external reality manifested in the human mind as it is? Are there any criteria to measure if human thinking is based on reality?

Regarding the continuous invitation of the Holy Quran to think about reality, it can be understood that man can perceive reality as it is with the help of correct thinking. The importance of this matter becomes evident when a considerable volume of verses about thinking addresses the direction of human thoughts. The Holy Quran's objective is to enrich the human intellect so that humans' grounds for correct perception are made. Also, this emphasis is made since the man considering existence can reach several realities from a single reality and sometimes make mistakes (Khosroshahi, 2012, 14).

Among the total eighteen derivatives of the word ‘thinking’ in the Holy Quran, first, the ideas of Mufasssireen about thirteen verses in the Makki Surahs were investigated.

1- *لَهُ فَكَّرَ وَ قَدَّرَ* (he thought, and he plotted (to fight the Quran)). It was the accusation made by Walid ibn Muqairah to accuse the Holy Prophet of sorcery and enchantment by arranging and replacing several descriptions in mind to get his desired result by such arrangement, despite knowing the rightfulness of the Holy Prophet (Tabatabaei, 1420 AH, Vol.20, 80). He also tried to plot against the Holy Quran and disprove it by saying that what the Holy Prophet has brought is quotations from other witches (Tabarsi, 2022, Vol.10, 586). Although thinking is a way to discover more realities (Fazlollah, 2022, Vol.23, 215), Walid ibn Muqairah’s thinking led to a wrong end due to his stubbornness (Modarresi, 2022, Vo.17, 83).

Analysis of Mufasssireen Opinions:

What is common in the opinions of the Mufasssireen in this verse is that the verse depicts biased thinking with a real example. In fact, in biased thinking, the intellectual course of thinking, which moves from the preliminaries to the result (from the unknown to the known and explores the known and returning to the unknown), is not observed. However, it creates the preliminaries from a pre-known conclusion. In this verse, the past tense of the gerund ‘thinking’ implies negative and biased thinking. The result of thinking is prepared in advance, and now the preliminaries are being prepared.

2- “Had We wanted, We could have raised him to an exalted position, but he clung to his earthly life and followed his own (evil) desires. Such a person's bad habits are like those of a lazy dog (in a warm climate) who always has its tongue hanging out whether you chase it away or leave it alone. Such are the people who have called Our revelations mere lies. (Muhammad), tell them such stories so that perhaps they will think” (Al-A’raf, 176).

If a religious scholar becomes popular and makes a mistake, the Almighty God will give him no chance since his mistake would damage people’s religion (Jawadi Amoli, 2018, Vol.31, 176). Clinging to the earthly life is an irony for benefiting from the earthly pleasures (Tabatabaei, 2022 AH, Vol.8, 334). Assimilating the man to the dog implies that it wants to bother when the dog hangs its tongue out (Tabarsi, 2022, Vol.4, 770). The Quranic stories are based on the truth and reality and a means of preaching for the wise (Qera’ati, 2022, Vol.4, 226). Also, this example has been expressed for warning (Feiz Kashani, 2022, Vol.2, 254).

Analysis of Mufasssireen Opinions:

According to Tafsirs, this verse describes Balaam as a true story. Based on the Mufasssireen, this verse invites the man to reflect on a true story. The invitation to thinking is meaningful when the man intrinsically possesses the power to

think, as the verse asks all human beings to think because it is used in the plural form.

Thinking in this verse is Thulathi Mazid and Thulathi Mazid Abwab become meaningful with the presence of others, and in an interactional manner, i.e., through the use of a correct criterion, the people should be neither a scholar who deceives nor those people who are deceived. It is revealed that the thinking makes mistakes in practice, providing a criterion to detect the mistake.

3- “Have they not reflected? There is no madness in their companion, he is but a plain warner” (Al-A’raf, 184):

The Holy Prophet has been their companion his whole life, and they were also his companions, and if he was mad, it would have been revealed during this period (Tabatabaei, 2022, Vol.8, 455). Slander and audacity are not the way of thinking of thinkers (Qera’ati, 2022, Vol.4, 239). Was it not better to think that his invitation might be rightful and a mission from God instead of such unjust attribution? As the Holy Quran states right after: HE is a plain warner that warns about the dangers endangering his society (Makarem Shirazi, 2019, Vol.7, 37). Contemplation and avoidance of Taqlid (imitation) in Principles of the Faith are considered mandatory by the Holy Quran (Javadi Amoli, 2018, Vol.31, 371). His speech and deeds are similar to those of a crazy person? He is just showing the dangers so that we can go for safety (Tabarsi, 2022, Vol.4, 776).

Analysis of Mufasssireen Opinions:

In this verse, the companions of the Holy Prophet are asked to reflect on the objective example so that a result can be obtained by an intellectual course from the obvious preliminaries (by questions and answers) and find an answer to the question.

In this verse, the plural form of the Thulathi Mazid Abwab also invites public and interactional thinking. Also, reflection on prophecy is among the principles of the faith. It implies that the principles of the faith should also be accepted by thinking to lead to the belief. This verse explains that you should trust the words of a companion of yours in whom you have not seen any madness since a man is doubly ensured when he hears about the beliefs from the one he knows him and trusts him.

4- “This present life is like the water We send down from the sky. The plants of the earth mix with it and from its humanity and cattle eat; then when the earth has become lush and adorned, its inhabitants think they have power over it, Our command comes upon it by night or day, and We cause it to be stubble, just as though it had not flourished the day before. In this way, We distinguish Our verses for those who reflect” (Yunus, 24).

The example is something to learn from for the man, and this Quranic example is an allegorical metaphor (Tabatabaei,

2022, Vol.10, 39). Also, exemplification is one of the best methods of propagation and education (Qera'ati, 2022, Vol.8, 263). The Almighty God unveils the veils of ignorance and arrogance from the eyes of the arrogant by an example (Makarem Shirazi, 2022, Vol.8, 263). The story of the worldly life and its fast decline is a metaphor to make the grounds for thinking (Tabarsi, 2011, Vol.5, 156). It protects the man from serious consequences and directs him towards the right path (Modarresi, 2022, Vol.4, 365).

Analysis of Mufasssireen Opinions:

The Holy Quran invites thinking by expressing perceptible verses on creation. Trough giving examples of the perceptible realities invites for objective thinking so that the human can recognize the external reality. A kind of targeting is considered in this type of thinking. Thinking that connects the existence to the First Cause.

5- "Say: 'I do not tell you that I have the treasuries of Allah or know the unseen, nor do I claim to be an angel. I follow only that which is revealed to me.' Say: 'Are the blind and the seeing alike? Will you not think?'" (Al-Anaam, 50):

This verse intends to invite the thinkers to investigate the deep issues of principles of the faith. Sometimes, it invites the man to think in the practical wisdom, and sometimes in the most important issues of theoretical wisdom. It states: Think about that there is an eye in the soul of every man, some are blind and some are seeing, and they are not alike in the perception of divine knowledge. This is the invitation of the thinkers to think about the deep issues of the principles of the faith, and if there were no ways to think, this invitation was meaningless (Javadi Amoli, 2018, Vol.25, 270). By "I do not tell you that I know the unseen," it is meant that I do not have the power to know anything by myself, and I do not know without learning from revelation (Tabatabaei, 2022, Vol.7, 96). Although the Holy Prophet does not possess the Unseen knowledge, one should fairly judge that what he is saying is revealed to him. He should be followed since it is revealed to him (Tabatabaei, 2022, Vol.4, 471).

Analysis of Mufasssireen Opinions:

Based in Tafasir, this verse invites thinking about the perceptible realities by question and answer to explain what the Lordship and mission is? Thinking is the same answer that reminds the man to faith in the Risalah (prophecy).

6- "Say: 'I give you only one admonition, that you stand before Allah either two by two, or one by one and reflect. There is no madness in your companion. He (Prophet Muhammad) is only a warner to you before a terrible punishment.' " (Saba, 40):

Think to know that this person is a prophet and warns about the day of resurrection. He said: "You, who believe in God, discuss for his satisfaction, one by one, or two by two, or alone if it is about social and political affairs, the high the

number, the better. If it is about beliefs, the lower the number, the better (Amoli, 2018). Think one by one and two by two to avoid making a fuss since there is no logic and consciousness in the fuss. When set, it kills the Right (Tabatabaei, 2022, Vol.16, 389). After unveiling the wrong perceptions, the Holy Quran invites for reflection on the reasons for the righteousness of the Holy Prophet (PBUH) (Modarresi, 2022, Vol.10, 49).

Analysis of Mufasssireen Opinions:

Based on the Tafsirs, the verse has an intellectual course. How is it possible the one who invites for thinking is mad? On some occasions, collective thinking does not lead to a result, and the individual or two-by-two thinking reveals the truth.

7- "It is Allah that takes the souls (of men) at death; and those that die not (He takes) during their sleep: those on whom He has passed the decree of death, He keeps back (from returning to life), but the rest He sends (to their bodies) for a term appointed verily in this are Signs for those who reflect" (Az-Zumar, 42):

The Almighty God is the absolute subject to all ordinary creatures, not the absolute cause. He is the perfect cause to the origin of grace, so the divine grace is permanent (Amoli, 2018). Death is taking the soul without return, and sleep is taking the soul with the possibility of return. From the sleeping and dying, the thinkers know that the Almighty God is the manipulator of the affairs (Tabatabaei, 2022, Vol.17m 408).

Analysis of Mufasssireen Opinions:

Based on the Tafsirs of the above verse, thinking about the intelligibles of the world of Unseen and the soul that ascends to the heavens is considered as a sign. In this type of thinking, what is unknown to the man is the same creator, and the objective of thinking is finding the cause. Explanation of the fact that life and death are in the hands of God, which is considered in a discursive course.

8- "He has subjected to you whatsoever is in the heavens and the earth; all is from Him. Surely, there are signs in this for people who contemplate." (Al-Jathiah, 13).

So he subjected the seas to you to sail and subjected the ships to you to travel through the seas. All of them can be directly exploited by the man. However, in "he subjected to you whatsoever is in the heavens," the Almighty God created these things to serve the man (Amoli, 2018). Thus, the meaning of subjection includes whatsoever is in the heavens and the earth is connected and related to the man and as a result, the man benefits (Tabatabaei, 2022, Vol.18, 162). In the world's subjection are signs for people who reflect on his works (Feiz Kashani, 2022, Vol.4, 324). These people would

deeply think when they see such things (Fazlollahm, 2022, Vol.20, 311), leading to the perception of God's grace (Bahrani, 2022, Vol.5, 27).

Analysis of Mufasssireen Opinions:

In the above verse, by thinkers, all people are meant. The public invitation to ontological thinking about the components of the universe based on a systematic order is meant. Also, it implies targeted and cause-finding thinking. Reflection on the realities in a way to reach from the order to the moderator (the Almighty God), i.e., makes the man think and to be curious to find God, not the objects. It teaches the journey to reach so that monotheism becomes a part of the human soul through thinking.

9- "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):

He said you are cultivators; it is upon you to transfer the crops from the warehouse to the farm. Nevertheless, what happens beneath the soil, you are not aware of (Javadi Amoli, 2018, Vol.45, 496). The apparent events (rainfall, the earth becoming green, and the difference between the fruits) are tied and, by reasoning, turned them all into a sign of creation (Modarresi, 2022, Vol.6, 30). Only the thinkers are mentioned in this verse because only they benefit from these scenes (Tabarsi, 2022, Vol.6, 544).

Analysis of Mufasssireen Opinions:

Invitation to thinking about the worldly signs to find what is unknown to the man and finding the reason for monotheism is the Lordship. Thinking about the verses on the creation and perceptible affairs means that the man reaches from work to the creator, as the products and results are signs, not the goal, and just seeing them is not enough. It is required to contemplate in their depth to recognize the origin to the destination through a path and perceive the external truth.

10- "(We sent them) with clear signs and the Psalms. And We sent down to you the Remembrance so that you can make clear to people what has been sent down to them, in order that they reflect" (AN-Nahl, 44):

The Almighty God has added a fundamental law with a Quranic expression and with a prophetic expression, has explained the Sunnah to them. God's words (the Holy Quran) are based on nature and intellect, and it is not imposed on the soul. On the other hand, it is well-worked and deep and needs an educator. The perception of the meaning of the verse is as follows: We sent down the remembrance to you, which is the Holy Quran, to express what is revealed in this remembrance. Another purpose was to reflect on the remembrance so that they would understand its righteousness (Javadi Amoli, 2018, Vo.46, 219). Also, the intellect requires the intellectuals to refer to the master of skill if they do not know about it (Tabatabaei, 2022, Vol.12, 260). In the invitation to thinking,

it is implied that the Almighty God has required them thinking and precision that leads to cognition (Tabarsi, 2022, Vol.6, 558).

Analysis of Mufasssireen Opinions:

By the thinkers in this verse, the ordinary people are meant. The public invitation to thinking in the Tashre'e (legislating) verses (The words of God and the Prophet) is indicative of the intrinsic ability of the man to think about such affairs. It has expressed thinking about the legislating verses with an intellectual course for the man to learn the journey to the destination since if the revelation and prophecy are perceived by thinking, the faith would be deeper.

11- "Eat every kind of fruit, and follow the easy ways of your Lord. ' From its belly comes a drink (honey) of many hues in which there is healing for people. Surely, in this there is a sign for a nation who reflect" (An-Nahl, 69):

Adding the word "ways" to the word "Lord" is intended to show that all the affairs and movements of the honeybee are done with inspiration (Tabatabaei, 2022, Vol.12, 425). From the miracles of the creation, there is a honey production factory in the belly of a small creature. There are lessons for those who reflect on learning (Makarem Shirazi, 2022 Vol.11, 304). All these divine traditions grab our attention and lead us to admit that the glorious universe has a God who manages affairs (Modarresi, 2022, Vol.6, 91).

Analysis of Mufasssireen Opinions:

Based on the Tafsirs, thinking about the sensible is possible for the public, and they can discover the secrets by their inherent capital. What is outside the man and not inside him is manifested in the human mind based on how it has happened, and the man can perceive the correct face of the existence as it is by an intellectual course and through the connection of the orders, to include the Almighty God in the scene. So, human beings are dependent on the Almighty God for creation, but they also need him for survival.

12- "Have they never thought to themselves that Allah did not create the heavens and the earth and all that is between except with truth and a stated term? Nevertheless, most people believe they will ever meet their Lord" (Al-Rum, 8).

With all its components, the world is not eternal, but all of it is doomed to vanishing, and there should be forcibly a result and goal for creation. By "meeting their Lord," it is meant that all return to God on the day of resurrection. Its conclusion is the resurrection (Tabatabaei, 2022, Vol.16, 158). In conscious thinking, the questions related to the movement of these phenomena and their role in the world's organization arise through the laws the Almighty God has placed inside them (Fazlollah, 2022, Vol.18, 106). Does the man not think when he is alone? Because at that time of human solitude, he is more dominant over reason and self-

understanding. The thinking man realizes the truth of the resurrection with certainty (Tabarsi, 2022, Vol.8, 464).

Analysis of Mufasssireen Opinions:

All people can reach the final cause by their inherent ability. They can also understand that the righteousness of the world implies its purposefulness, and how is it possible that it is initiated by the Almighty God but does not end in him?

13- "And of His signs is that He created for you wives from among yourselves, that you might reside with them, and has put kindness and mercy between you. Surely, there are signs in this for those who think" (Al-Rum, 21):

Ayah means the sign here, the indication. All creatures in the heavens and earth are the signs of the Divine Being, under any conditions. The man needs generation to survive since he dies. Furthermore, this generation is created by marriage. What are all these subtleties of wisdom for? It is not in vain and has a supreme goal (Amoli, 2018). Both man and woman are inherently imperfect and in need of the other. "The mercy is a kind of sensual effect" created in the heart by observing the deprivation of the deprived who needs to become perfect (Tabatabaei, 2022, Vol.16, 250). The goal of marriage is settlement and tranquility (Makarem Shirazi, 2022, Vol.16, 393). The open relationships do not represent such an emotional depth and divine tranquility. The Almighty God wants to put thinking about signs of creation the basis for movement towards the faith (Fazlollah, 2022, Vol.18, 115). Such a creation is an obvious implication to know the creator of the creatures (Tabarsi, 2022, Vol.8, 471).

Analysis of Mufasssireen Opinions:

The kindness in marriage is a divine sign and a reason to think. Such thinking is based on axioms and is tangible and sensible in the verses and a product of the thinking of God's mercy.

The remaining cases of the eighteen uses of the derivatives of the word 'thinking' in the Holy Quran are found in Medinan Surahs. These cases are provided based on the revelation order:

1- "(Muhammad), they ask you about wine and gambling. Tell them that there is great sin in them. Although they have benefits for men, the sin therein is far greater than the benefit. They ask you about what they should give for the cause of God. Tell them, "Let it be what you can spare." This is how God explains for you His guidance so that perhaps you will think" (Al-Baqarah, 219):

If intoxicants are called Khamr and covering, it is because it covers the intellect and the word (Maiser) lexically means gambling. The gambler easily grabs the properties of others. 'Ithm' is the sin followed by deprivation of the blessings (Tabatabaei, 2022, Vol.2, 289). This verse does not ignore the benefits of wine and gambling, but the financial benefit does

not lead to permissibility. It addresses the subject in a way that revives the power of reasoning and thinking in the man (Qera'ati, 2022, Vol.1, 346). When you do Infaq (spending to please God), do not do it from your worthless properties but the best portions of your property. You should know about the secrets of the divine arbitrations and do it with a correct perception (Makarem Shirazi, 2022, Vol.2, 119). Reflect on the world and hereafter affairs. Beware that the hereafter is the place of survival and reward. So, when you do Infaq, do it from the best portion of your property (Tabarsi, 2022, Vol.2, 301).

Analysis of Mufasssireen Opinions:

Based on the Tafsirs, the obedience affairs are a path for thinking and reaching the creator of such affairs. Although man is obliged to be obedient to God and his Prophet, this obedience should be associated with awareness.

2- "(What do you think of the case) of one of you who wishes to have a garden of palm-trees and grapes with water flowing therein and producing all kinds of fruits, especially if he is well advanced in age and has weak children who need support, and then a hurricane with fire in it strikes the garden and burns it to the ground? This is how God explains to you His evidence so that you may think" (Al-Baqarah, 266):

"What do you think of the case" is for denial of the occurrence, which would make any of you like? Does any wise person like to lose all properties on the day of need? (Javadi Amoli, 2018, Vol.12, 395). If it had not represented an old man without weak children, that intensity in the dependence on the garden would not have been inferred since such an older man does not spend much (Tabatabaei, 2022, Vol.2, 603). When the man gets old and encumbered by a family, his productivity is eliminated, but his needs and consumption are increased, and if his source of income is destroyed, he would be humiliated (Qera'ati, 2022, Vol.1, 429). This is a very beautiful depiction of the state of those who void their Infaq by insincerity and egotism (Makarem Shirazi, 2022, Vol.2, 329). On the day of resurrection, the man's need for good deeds is like an old man with weak and small children need to this garden's fruits, which is desperate need (Tabarsi, 2022, Vol.2, 655).

Analysis of Mufasssireen Opinions:

Thinking led by the lack of faith in God is depicted by an exemplification of perceptible affairs. An example that reminds the goal of creation and creator is the desperate need for the presence of God in every moment of life, since the creatures need God, not only for creation but also for survival.

3- "Those who remember Allah when standing, sitting, and on their sides, 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, 191):

The word ‘falsehood’ means anything with no reasonable goal and intention. After denying the falsehood from the world of creation, the thinkers would discover that the people will surely mingle for punishment (Tabatabaei, 2022, Vol.4, 137). The wise would infer the monotheism and perfection of the Almighty God’s power and knowledge from creation of the heavens and the earth, and say: O God, you have not created all these in vain (Tabarsi, 2022, Vol.2, 911).

Analysis of Mufasssireen Opinions:

Thinking about the universe leads to recognition of the creator. The sensory recognition of nature is not enough. Thinking is required to know the creator of the universe, our Lord. Also, the creation is not useless. Looking at the signs of the heavens and the earth and thinking about them create a permanent remembrance in the viewer and the thinker.

4- “It is He who stretched out the earth and placed firm mountains and rivers upon it. Moreover, of all fruits, He has put in it two pairs and drew the veil of night over the day. Surely, in these there are signs for a nation who think” (Al-Ra’d, 3):

In these verses in which the management is directly attributed to the Almighty God since he is the First Cause (Javadi Amoli, 2018, Vol.42, 83), the intention is the expression of God’s management of the affairs of the earth’s dwellers, and that is why the Almighty God has stretched out the earth. There is united management in all of these that indicate the presence of a wise manager and a great Lord (Tabatabaei, 2022, Vol.11, 398). There is a precise connection between the elements of the world, which shows the unity of the creator (Modarresi, 2022, Vol.5, 296).

Analysis of Mufasssireen Opinions:

Thinking is raised in the lowest objective signs, i.e., the sensible. That is the invitation to think about the real evidence directly attributes this management to the Almighty God because he is the First Cause. God’s management of the affairs of the earth’s dwellers includes both man and the animals, and that is why he has stretched out the earth.

5- “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 which We tell to people so that perhaps they will think” (Al-Hashr, 21):

The term “متلاشي” (shattered) is derived from “لاشيء” meaning “nothing.” He did not say “for fear of us”; he said, “for fear of God.” This absence of addressing is for the provision of the cause of this sentence. Since Allah is speaking, no creature can bear the divine manifestation and words (Amoli, 2018). The mountains became humbled before the Holy Quran. Then he adds: “They would have rent asunder.” It implies that the

Holy Quran permeated them gradually, and new traces of the influence of the Qur'an appeared in them at any time, until they could bear no more and got crazy like a desperate lover, and then rent asunder (Makarem Shirazi, 2022, Vol.23, 549). The Holy Quran takes the responsibility of activation of the thought so that the man, in creating a system of life based on truth, can take advantage of all the divine nature and be encouraged to show a sense of reverence and submission to God (Fazlollah, 2022, Vol.22, 135). God glorified the Quran. If the mountain was among the things to which it revealed, it would have scattered and dispersed any moment. So a man is more righteous and deserved to be influenced, who thinks and reflects (Tabarsi, 2022, Vol.9, 403).

Analysis of Mufasssireen Opinions:

Making the man think by exemplifying the formative and legislative (words of God) verses is considered by the Holy Quran. In this verse, the word ‘people’ is subject to thinking. The man who understands the words of revelation and acts according to them has a higher position than the heavens.

### **Discussion and Conclusion:**

Human society sometimes suffers from thought cancers, which according to the Qur'an, in such thoughts, man prepares the groundwork for a pre-made result. In order for a person to have a correct thought pattern, the Qur'an introduces it through verses. According to commentators, in the verses of thought, man achieves a general and deep ontology. This rational course is based on axioms that are clear to everyone. Man pays attention to the depth of existence from clear objective matters and is the product of God's thinking.

After analysis of the content and semiology of the verses about thinking and investigation of the opinions of the Mufasssireen, these verses were evaluated in several categories as follows:

**Objects of Thinking:** Objects of thinking in the Holy Quran are all the components of the universe and the realities. By thinking about the appearance of the universe (the documented and sensible genesis verses and Afaq and Anfus (the concrete and the abstract) verses), the depth and foundation of existence can be perceived. By reflection on the verses, what is unknown in existence is discovered, and man accepts the existence of the creator. He achieves a general and deep ontology since, according to Allameh Tabatabaei, the goal of ‘creation’ is the quality of existence and the effects and actions of movement, stillness, and changes of heaven and earth (Tabatabaei, 2022, Vol.4, 136). This continuity somehow implies the inclusion of all signs of the creation and their belongings, which are always being created, increasing, and changing.

**How to reflect on the verses about thinking:** Since the components of the universe are found to be based on an order, the sign-based and ontological thinking is considered by the verses about thinking, as all human beings are being addressed because the verb is used in plural form. The collection includes the thinkers of the public and ordinary people. Therefore, the public and inherent thinking are considered by the Holy Quran. Also, in some cases in which the collective thinking is not realized, it invites one by one and two by two thinking. In the thinking intended by Holy Quran, the intellectual course, i.e., the course from the Unknown to the Known, and exploring the Know and then returning to the Unknown, is the basis for the discursive thinking. Such thinking is based on the axioms that do not need argumentation and have their reason within themselves. While in biased thinking, this course is not observed, and unknown preliminaries are prepared for the result, known in advance. The past tense of gerund 'thinking' implies such thinking. Also, this word is used as Thulathi Mazid, and the Thulathi Mazid Abwab are social ones that become meaningful with the presence of the others and in an interactional manner. Sometimes, they are used in the Majzum form for the explanation, in which the question and answer are raised, and the thinking is an answer to the question. Sometimes, it uses perceptible realities for objective thinking through the use of true examples and stories.

**The Objective of Thinking in the Holy Quran:** The sensory recognition of nature is not enough from the viewpoint of the verses, and it is required to think about their depth. Such thinking finds the reason and uses the Mansub future tense. Through looking at the signs of the heavens and the earth and thinking about them, the permanent remembrance of God is created. God is the result of thinking, and its goal is faith in God and remembrance. Making the man think about the verses on creation teaches him the way to reach. The righteousness of the creation of the world indicates its purposefulness. Although man is obliged to be obedient before the Almighty and God his Prophet, it should be associated with awareness.

Thanks to Accompanying professors who guided me in this work. This research has no Conflict of interest/Financial support/Ethics statement.

## References

- Bahrani, Sayyid Hashim (2022). The argument in the interpretation of the Qur'an. Research: The Islamic Studies Department of the Be'that Institute-Qom. Madrasyefegahat.
- Javadi Amoli, Abdullah (2018). Tasnim. Asraa Publishing House.
- Khosroshahi, Hadi (2012). Principles of the philosophy of realism. (Article on Idealism and Realism). Boostan Ketab.
- Tabatabaei, Sayyid Muhammad Hussein (2022). Al-Mizan fi Tafsi al-Qur'an. Viki Noor.

- Tabatabaei, Sayyid Muhammad Hussein (1995). Translation of Tafsi al-Mizan. Vol.4. Qom: Islamic Publications Office.
- Tabarsi, Fadl Ibn Hassan (2022). Majma al-Bayan fi Tafsi al-Qur'an. Translated by Bistoni, Mohammad. Viki Shieh.
- Fazlollah, Sayyid Muhammad Hussein (2022). Tafsi men Vahy al-Quran, Viki Shieh.
- Faiz Kashani, Mullah Mohsen. (2022). Tafsi al-Safi. Research: Hussein Alami. Viki Shieh.
- Qera'ati, Mohsen (2022). Tafsi al-Noor. Madrasyefegahat.
- Modarresi, Sayyid Muhammad Taqi (2022). Min Hoda al-Quran. Madrasyefegahat
- Makarem Shirazi, Nasser Mohammad Reza Ashtiani, Mohammad Jafar Emami, Daoud Elhami, Asadullah Imani, Abdul Rasul Hosni, Seyed Hassan Shojaei Kiasri, Seyed Nurullah Tabatabai, Mahmoud Abdullahi, Mohsen Qaraati and Mohammad Mohammadi Eshtherdi. (2019). Tafsi Nemooneh. 40<sup>th</sup> Ed. Tehran. Dar al-Kitab al-Islamiya.