

## Dimensions of the Holy Quran's cancer thought Pattern based on Al-Mizan Interpretation through Grounded Theory Method

### Abstract

The inference of the thought pattern of cancer based on the teachings of the Qur'an is the main focus of the present study. In the upcoming research, using the Foundation's data method, to the different dimensions of thinking in the verses of the Qur'an, relying on the interpretation of al-Mizan, which considers the text of the Qur'an as a coherent collection; Efforts have been made to infer the pattern of cancer thought in the Qur'an. 18 verses were chosen as the area of research due to having a word with the root of thought. Based on the findings of the research, some things were obtained, which are: the central phenomenon studied in this research is the cancerous mental model intended by the Quran. The causal conditions studied in this research are the lack of perception of the cause of the causes, the lack of perception of the dependence of creatures on the cause of the causes, the lack of perception of the relationship between creatures and the cause of the causes. In this study, the basic strategy to reach the cancerous thought pattern is not to use all cognitive tools. The background conditions in this research include clarifying the thought pattern by not paying attention to the Quran; Based on the analysis of the text, mediating conditions of not thinking in objective matters were identified and the consequences of these strategies have 2 categories (not understanding the purpose of existence, not observing the principles of thinking).

**Keywords:** Deduction, Cancer thought pattern, Quranic thinking, Grounded theory method

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### Introduction

Human beings naturally pay attention to the universe, and the Holy Quran constantly invites us to think about the universe because humans can perceive reality as it is via having a correct intellectual pattern. It has to be noted that the holy Quran as a religious text is a rendering of the genesis language; therefore, to provide human life with a direction, the holy Quran offers a special intellectual pattern. The Holy Quran, in this mission of giving direction to human life, even at the beginning, introduces an unhealthy thought pattern that penetrates the society like a cancer. So to the same reason, "thinking and thought" are among the elements that fall atop the excellent teachings. Imam Ali (PBUH) orders that no praying is like thinking about the God-made things (Majlesi, 2022, v.1, p.88, Hadith: 13)<sup>1</sup>.

In guiding human beings<sup>2</sup>, the Holy Quran invites them individually and collectively, and directly to think<sup>3</sup>. In many

of the ÂYÂT, this book admires the thinkers in the best possible way and scorns those who evade perceiving the truth<sup>4</sup>. It is understood from such ÂYÂT that human beings should think based on the pattern intended by God so that they can accordingly be guided towards the optimum intended by God. Therefore, considering the above-presented introductions, the most important mission of the holy Quran is to shape human beings' lives by offering a special intellectual pattern. Moreover, in Islamic society, transferring the Quranic values to the next generation is greatly important. Parallel to this same importance, transferring the pattern of Quranic thinking is among the essential affairs of life. In the first two verses of thinking, 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. If unlearned people commit a sin, they only harm

<sup>1</sup> "Lâ Ebadata Ka Al-Tafakkor fi Son'e Allah" meaning "no praying is like thinking about what has been created by Allah.

<sup>2</sup> The holy Quran was revealed to take the people from darkness towards light (HADID, 9)

<sup>3</sup> "Qol Ennamâ A'ezokom Bi Wâhedah An Taqûmû Li Allah Masnan Wa Forâda Thomma Tatafakkarû (SABA'A: 46)

meaning "tell them that I exhort you to one thing, that rise up for Allah's sake in twos and singly, then ponder"

<sup>4</sup> "Afa Hokm Al-Jâheliyah Yabqûn?" (MA'IDAH, 50) meaning "is it then the judgment of (the times of) ignorance that they desire?"

themselves; But if a scholar goes astray and commits an ugly act, because people trust him and follow him, he will bring the society to ruin. Therefore, in this research, based on the verses of thinking, we are trying to find the thought pattern of cancer that leads the society to ruin.

### **Theoretical Foundations and Study Background:**

The Quranic term “thinking” has three stages and, to elaborate on it, it has to be known that thinking means reaching certainty from uncertainty, and these three stages can be summarized in the statement above because the human beings are seminally faced with uncertainty and seek to solve it and gaining knowledge about it. Then, to gain knowledge about the uncertainty, it is needed to limit the circle of probabilities by using certain constraints and specifications to eventually reach the optimum (Elahizadeh, 2020, p.10). Ibn Fars translates thinking as the heart’s scientific effort for taking lessons (Ibn Fars, 2022, v.4, p.446). Mostafavi believes that thinking is the heart that ponders and dominates the preliminary introductions and signs for reaching the optimum (Mostafavi, 1998, v.9, p.126). Thinking takes place through lips in the same way that one can see and hear by eyes and ears. Considering the collocation of thinking and “the owners of lips” [Olol Albâb] in ÂYA 190-191 (SÛRAH ÂI-e-IMRÂN), thinking is one of the functions served by lips (Sadeghi and Nosrati, 2012).

In an investigation of the whole Holy Quran for the ÂYÂT containing the root word “Fekr” [thought], 18 ÂYÂT were extracted in order of revelation. The root word “Fekr” has been applied in the holy Quran in the form of the three-letter past tense of the verb (Tholâthi Mazid) with its present tense rhyming with Tafa’ol and 1) read with /o/ sound as in simple present tense of the verbs, 2) read with /a/ sound with the last letter being omitted and gaining a subjunctive mood and 3) read with /e/ sound with the last letter becoming silence and gaining negative meaning; the past tense of this root rhymes with “Taf’eil” (Elahizadeh, 2020, pp.13-14). The word “Tafakkor” which means “thinking” has been used in 17 honorable ÂYÂT of the holy Quran in the form of present tense and plural, and the past tense of the word has been used one time for expressing negative and denounced thinking.

Keshavarz and Sartipzadeh (2020), in research about “aspects of thinking from the perspective of the holy Quran and its educational implications for the intellectual fostering of the children and youngsters,” expressed that the capacities existing in the holy Quran have not been utilized for the intellectual upbringing of the children and youths. The prerequisite for the actualization of such a goal is the designing of a thinking-oriented educational pattern in the formal and informal education system of the country. Kashani Rostami Nasab and Akhlaghi (2019), in research titled “the indicators and indices of reminding thinking to the children

based on the Holy Quran’s ÂYÂT,” express the primary indices of reminding children of thinking as explained in the following words: monotheistic nature of thinking in the holy Quran for the children, paying full-scale attention to the human beings; goals and aspects and not exercising a sort of unidimensional approach, dubious nature of thinking in the human beings considering the talent and time differences and so forth. Kabiripour and Abdollahi (2019), in research named “the elaboration of the concept of strategic thinking from the perspective of Islam,” concluded that the axes of paying attention to the divine traditions, discretion, seeking for ideals, futurism, wisdom, and attachment to the elaborative strategy constitute the concept of thinking from the perspective of the holy Quran. Valadbeigi (2017), in research called “thinking and contemplation from the perspective of the holy Quran,” writes the method of the holy Quran in inviting to the thinking about the world of nature relies on two essential pivots; one with taking advantage of the senses and the other through the enjoyment of intellectual reasoning. Discretion and cognizance concomitantly mixed with heartfelt belief and certitude are surely created by thinking and pondering. Kashani and Rostami Nasab (2017), in research entitled “patterns of stimulating and expanding thinking in the chain of Quranic exploration,” concluded that the necessity for the diverseness in the offering of thought stimuli and thought expansion for the children in the exploration chain is referring to the new resources in PFC<sup>5</sup> for identifying the required stimuli. The results of the study by Tabataba’ei (2016) in research named “exploring the thought from the perspective of the Holy Quran” indicated that the human beings had been recommended in the holy Quran in sum for 471 times to think and ponder over the holy Quran and the universe and this is in addition to the numerous times of the usage of the word “thinking” and its derivatives such as discretion, ideation, reminding, contemplation and pondering. Mardani (2015), in research termed “offering sublime discretion and ideology in the educational narrations of the Holy Quran, ” concluded that the most important type of thinking the Holy Quran intends to offer to human beings is the monotheistic type. In the holy Quran, the educational narrations and stories seek to offer an authentic discretion regarding the truths of the universe, removing the ignorance veils from the humans’ eyes and changing incorrect attitudes. Golestan (2015), in research called “the position of thought management in the society’s culture,” concluded that the holy Quran’s approach towards religious discretion and cognizance is laid on the foundation of thinking and contemplation and application of wisdom and knowledge and science along with the adoption of religious discretion and it eagerly invites its followers towards reading, seeing, hearing

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<sup>5</sup> Philosophy for children

and taking explorative trips on the earth. Based thereupon, the stream of fostering thought, pondering, and contemplation can be summarized from the perspective of the holy Quran in four primary aspects, namely subject of thinking, trend of thinking, stream of fostering the thought, and harms of exercising contemplation. Mozaffar (2013), in research named “the importance of thinking and contemplation in the ÂYÂT and narrations,” concluded that one of the most important concerns in the subject of anthropology is the recognition of the intellect and power of thinking. Despite severe interdependencies, thinking and contemplation are two separate topics. The thing influencing the thinking is the intellect: “Al-Oqûl A’emmah Al-Afkar and Al-Afkar A’emmah Al-Qolûb,” meaning “the intellects are the leaders of the thoughts and the thoughts are the leaders of the hearts.” Thinking guides human beings towards recognizing and understanding the realities, and the contemplations navigate the human beings towards a superior choice. Qerawi (2013), in research called “thinking and contemplation from the perspective of Islam,” concluded that human beings’ life is intellectual and cannot be built except by thinking and contemplation. Amongst the tools of building life are thinking, and contemplation, and life would become better and more robust the more they are authentic and complete. A’ala’ei, Golestani, and Koshtiaray (2013), in research named “analyzing the intellectual cognizance proposed in the holy Quran based on Al-Mizan interpretation and its implications to the goals of curricula in a religious education style,” extracted the educational goals that are of the largest priority for the religious educational style’s curricula. Some cases are related to human thought, including the confirmation of the Holy Quran and its teachings, introducing the possessors of wisdom and their properties, and taking lessons from the holy Quran’s ÂYÂT. Pasha’ei Gotabi (2017), in research termed “the position of thinking in the human beings’ educational dimensions from the perspective of the holy Quran,” pays attention to this that the ignorance of the correct patterns of thinking causes the human beings to be deprived of the clean life.

#### **Materials and Methods:**

The present study has been conducted with a qualitative approach and grounded theory research method, with the latter being a general, inductive and interpretive research strategy invented in 1967 by Glaser and Strauss. The process of theory formation in this strategy moves from part to the whole (Khaki, 20114). The grounded theory method enables the researcher in cases where there is no possibility for codifying a hypothesis to engage in the invention of a novel theory instead of singing predefined theories (Dana’eifard et al., 2017, p.70).

In this analysis method, two base operations are necessary: the first stage is finding the fundamental questions of the study. In this method, the essential questions are guided towards a direction that can advance the theoretical issues. The constant comparison and, particularly, having theoretical sensitivity is the essence of work in this method; any event, incident, and accident are always compared with similar and different events. As soon as the concepts are found related through the statements within the format of an exploratory framework, the study findings go beyond the stage of conceptual order and turn into theory (Iman, 2022).

In deduction of the Cancer thought pattern in the holy Quran, attention has been paid to Allameh Tabataba’ei’s idea in Al-Mizan Interpretation. Therefore, this study has been carried out in the research realm of Al-Mizan Interpretation. The study domain of his research is Al-Mizan Interpretation within the limit of the pages written under the ÂYÂT related to thinking, including the followings: translation of Al-Mizan Interpretation, v.2, pp.288-295; v.2, pp.601-603; v.4, pp.136-137; v.7, p.134; v.7, pp.135-138; v.8, pp.435-436; v.8, pp.454-455; v.10, pp.51-52; v.11, pp.396-399; v.12, p.316; v.12, p.376-381; v.12, pp.424-425; v.16, pp.237-239; v.16, pp.249-255; v.16, pp.858-586; v.17, pp.407-408; v.18, pp.245-246; v.19, p.380 and v.20, p.136. To analyze the materials, the entire research realm was investigated. Fifty-five pages of Al-Mizan interpretation have been written about the ÂYÂT in which the root word “Fekr” [thought] has been expressed (18 ÂYÂT). Since the recognition of the Holy Quran takes place in various degrees for different individuals, the interpretation thereof, as well, would be individually different. The interpreters see God’s book from the external orifices and behind the curtains of words and concepts. However, not all interpreters are identical in this regard. The thing that is prominent in Allameh Tabataba’ei is his comprehensive knowledge of sciences and cognizance, as well as his faith (Javadi Amoli, 2020, p.19). Therefore, Al-Mizan Interpretation has advantages over the other interpretations, and it has been taken into account in this research as the study realm. That is because the reasoning based on or seeking assistance from an ÂYA to another is the specific style of Al-Mizan, and it is rarely seen in the forerunners’ interpretations, and it remains in the same innovative way. It is verily the identification of the key and root ÂYÂT of the holy Quran that opens the door to the understanding of many of the other ÂYÂT (Tabataba’ei, 1996, pp.10-18). Furthermore, the instrument of information gathering in this research is the text of the Holy Quran, and Al-Mizan interpretation and use were made of the comprehensive Al-Tafsir Al-Noor Software for the extraction of the Quranic Data.

In data analysis, the interpretation text was coded based on Strauss and Corbin’s method of analysis (Strauss and Corbin, 2008). Coding of the information comprised three stages: open coding, axial coding, and selective coding. The first coding was carried out in two stages primary and secondary coding. The primary coding was conducted via line-by-line, expression-by-expression, or paragraph-by-paragraph data coding. A concept or code was annexed to each of them. In the secondary coding, the similar and common cases were placed within the format of unit topics via comparing the concepts. Therefore, the mass of data (codes-concepts) was reduced to a given and a limited number of substantial topics. Then, these topics were juxtaposed and related to one another. In axial coding, the open coding stage was accomplished, and it was placed in the center of the process being investigated (as the central phenomenon); then, the other topics were related thereto. The topics are “causal conditions,” “strategies,” “background and intermediate conditions,” and “outcomes.” In this stage, a diagram named “coding pattern” was drawn. In this pattern, there are six boxes (patterns); an axial topic which is a mental form of the phenomenon forming the essence of the process; causal conditions: the topics that fall around the axial topic and make it clear which factors cause the axial phenomenon’s

existence; strategies: these point to the solutions for confronting with the studied phenomenon and the goal thereof is administrating the studied phenomenon; background conditions: the special conditions under which the strategies manage the phenomenon; intermediate factors: general conditions that act as the facilitators and limiters of the strategies; outcomes: the outputs resulting from the application of the strategies, i.e., the results emerging by the effect of the strategies (Corbin and Strauss, 2014). In selective coding, explanations relate the model’s categories to one another to form a pattern. In an advanced state, the researcher finishes the task by offering a status matrix (Mohammadpour, 2014).

Axial phenomenon: the primary phenomenon or happening for the controlling or administrating of a series of mutual actions (Corbin and Strauss, 2008). The axial phenomenon studied herein is the Cancer thought pattern intended by the holy Quran, and its specifications have been given in table (2).

**1: pen codes and the topics related to the axial phenomenon**

Selective coding	Axial coding (topics)	Open coding (primary concepts)	Text
Axial phenomenon	<p>The pattern of Quranic thinking Application of evident introductions for making correct conclusions</p> <p>The thought pattern of cancer in the Quran making introduction to the result already prepared</p>	Deductive thinking	<ul style="list-style-type: none"> <li>- Thoughtful people find out from this very sleeping and dying that God has been the strategist of their affairs.</li> <li>- Humans’ paying attention to the trees’ fruits regarding their being edible and useful is a proof-based and deductive idea.</li> </ul>
		Thinking about guidance and deviation	<ul style="list-style-type: none"> <li>- The mere deviation does not cause absolute harm unless it is accompanied by God’s deviating person.</li> <li>- The siege means real guidance by the praised God, and being besieged in darkness is also an act of God.</li> </ul>
		Thinking about obedience to God’s Prophet (PBUH)	<ul style="list-style-type: none"> <li>- The difference between the Prophet (may Allah bestow him and his sacred progeny the best of His regards) and the other people is like the difference between a blind man and a clearly-seeing man.</li> <li>- The people should think about</li> </ul>

			you to understand that what has been brought by you is right and issued by the sublime God.
		Thinking about the strategy being practiced in the universe's system	<ul style="list-style-type: none"> <li>- In the sentence "Rabboka" [your God], the addition of "Sobol" [roads] to "Rab" [God] serves, implying that all the tasks performed by honeybee are carried out via inspiration.</li> <li>- The two spouses were persuaded to exercise fondness and mercifulness towards one another, and that mercy and love also led to the creation of civil and urban communities.</li> </ul>
		Thinking about the factor of power	<ul style="list-style-type: none"> <li>- This system depends on a unique intellectual strategy with the utmost certitude and robustness.</li> <li>- It is as if the disbelievers are so busy with earthly affairs and so distressed in their minds that they have even forgotten themselves.</li> </ul>

thought pattern intended by the holy Quran. The causal conditions studied in this research paper are the perception of the primary cause, perception of the creatures' dependence on the primary cause, and the creatures' being the signs of the primary cause according to Al-Mizan Interpretation; the specifications of the causal conditions have been given in table (2).

**Causal conditions point to the factors that cause the axial phenomenon resulting in the type of Correct and cancer**

**Table2 1: Open codes and the topics related to the causal conditions**

Selective coding	Axial coding (topics)	Open coding (concepts)	Text
Causal conditions	In the correct thought pattern Perception of the primary cause	Perception of a creative creator	<ul style="list-style-type: none"> <li>- God has created them while having not copied any pattern before creation.</li> <li>- "Mennah" [veneration] denotes the beginning, and its pronoun refers to the mighty God for what there is in the skies and the earth.</li> </ul>
	In the cancerous thought pattern, not understanding the existence of the primary causes	Perception of the position of bestowal	<ul style="list-style-type: none"> <li>- The treasures of mercy, verily the bestowal source, are God, who grants everything's existence and effects to it.</li> <li>- Method of bestowal is in the mighty hand of the magnificent and sublime God.</li> </ul>
	In the correct thought pattern Perception of the	Perception of the dependent existence	<ul style="list-style-type: none"> <li>- A unit system governs all of them, and some are related to others.</li> <li>- Amongst their effects and properties, this same</li> </ul>

creatures' dependence on the primary cause In the cancer thought pattern, Failure to Perception of the creatures' dependence on the primary cause		interrelationship can be pointed out.
	Perception of the humans' dependency	<ul style="list-style-type: none"> <li>- The guidance takes place in real terms and is followed by the true effects of guidance when God is found having a hand therein.</li> <li>- The divine teachings do not reach the people without intermediaries.</li> </ul>
	Perception of the reason for dependency	<ul style="list-style-type: none"> <li>- Every needful person is interested in meeting his or her needs and his or her poorness.</li> <li>- Things other than God would have decreased their perfection upon bestowing things, for their existences are limited.</li> </ul>
	Perception of the dependency on God	<ul style="list-style-type: none"> <li>- God, not others, do the taking of the lives unless he permits them.</li> <li>- People think about you to understand that what you have brought is right and issued by the sublime God.</li> </ul>
In the correct thought pattern, Creatures as the signs of the primary cause  In the cancer thought pattern, not understanding the connection between creatures and the primary causes	Objective ÂYÂT	<ul style="list-style-type: none"> <li>- The life of the honeybee is a sign for the people who think.</li> <li>- They constantly feel our signs by their senses.</li> </ul>
	Proof of the ÂYÂT	<ul style="list-style-type: none"> <li>- In all of these, there are signs for the people who think.</li> <li>- There are useful signs and proofs for those listening ears and contemplating what they hear.</li> </ul>

**Strategies:** the strategies intended in the grounded theory method point to the offering of solutions for confrontation with the phenomenon being studied, with the final goal being the administration of the studied phenomenon (2008). In this

study, the essential strategy for reaching the Correct and cancer pattern of the holy Quran thought is the enjoyment of all the means of recognition, or ignore all of them as outlined in Table (5).

**Table 5: Open codes and topics related to strategies**

Selective coding	Axial coding (topics)	Open coding (concepts)	Text
Strategies	In the correct thought pattern, Enjoyment of all the recognition means  In the cancer thought pattern, neglecting all recognition means	Sensory	<ul style="list-style-type: none"> <li>- Night and day create cold and heat, and these two, as well, influence the growth and decay of the creatures on earth.</li> <li>- The thinkers and the discussion specialists discussing the great world face precise signs in the creation system.</li> </ul>
		Intellectual	<ul style="list-style-type: none"> <li>- Without the divine destiny for the guidance or deviation of a person, guidance and deviation would be a nominal thing and hence unreal.</li> <li>- When talks about the honeybee and its life are entirely strange and exact.</li> </ul>
		Revelation and the heart	<ul style="list-style-type: none"> <li>- Human beings have no other way than the Holy Quran to reach perfection and felicity.</li> </ul>

			- Human beings deserve to have their hearts humble when the holy Quran is read to them.
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**Background Conditions:** they indicate a series of special properties that clarify the phenomenon; in other words, the place of the events and incidents related to a phenomenon is expressed so that the phenomenon can be controlled, administrated, and responded to (Corbin and Strauss, 2008). Background conditions in this research include the illumination of the correct pattern through allegory and story, imagery and simile, and interrogation and answer; And the cancerous thought pattern is neglecting the Qur'an. the aforementioned conditions are explained in Table (3)

Table 3: Open codes and topics related to the background variables or grounds

Selective coding	Axial coding (topics)	Open coding (concepts)	Text
Grounds (background variables)	Holy Quran's use of ground-setting figures of speech for offering the authentic intellectual pattern	Allegory and story	<ul style="list-style-type: none"> <li>- If a person takes a lesson from the things that have happened in the past, s/he should learn things by hearing this example.</li> <li>- "Al-Qisas" [the stories] is a gerund; meaning turns these words into a story.</li> </ul>
		Imagery and simile	<ul style="list-style-type: none"> <li>- Immortality on earth means sticking to the earth, and it metaphorically points to the inclination towards the enjoyment of corporeal pleasures.</li> <li>- "Lathh" [bark] compares an individual with a dog, and it means bringing out the tongue from the mouth and moving it out of the intensity of thirst.</li> </ul>
	Failure to pay attention to the Qur'an is the basis of a cancerous thought pattern	Interrogation and answer	<ul style="list-style-type: none"> <li>- They said, "why the prophet does things like the ordinary people?"</li> <li>- Do you want to require me to meet my expectations?</li> </ul>

**Intermediate Conditions:** the intermediate conditions are general and vast, influencing the quality of the mutual action (Corbin and Strauss, 2008). In the present study and based on

Table 4: Open codes and topics related to the intermediate conditions

the text analysis, the intermediate conditions include thinking or lack of thinking about the objective affairs identified in Table (4).

Selective coding	Axial coding (topics)	Open coding (concepts)	Text
Intermediary factors	Paying attention to facilitating objective affairs for reaching the authentic intellectual pattern	The effects of the universe and creation	<ul style="list-style-type: none"> <li>- Thinking about the system running in this world and dominating it.</li> <li>- The term "Jami'an" [the whole] has been used to emphasize what there is in the skies and the earth.</li> </ul>
		Water and plants and animals	<ul style="list-style-type: none"> <li>- The names of the fruits have been explicitly mentioned, and the rest that is used as food has been attributed to them.</li> <li>- The rivers flow from beneath the trees, so paradise means a place with plenty of trees.</li> </ul>
	Lack of attention in objective matters facilitates reaching the cancerous thought pattern	The human beings and individuals' affairs	<ul style="list-style-type: none"> <li>- It means the confirmation of God's Prophet regarding his highness's prophetic mission.</li> <li>- They should think about the nature, community and moralities, and the regulations of the individual and social life.</li> </ul>

**Outcomes:** These are the results that come about as an effect of the strategies. The outcomes are the results of the conditions' actions (doings) and reactions (mutual doings) issued by the phenomena and about them (Corbin and

Table 6: Open codes and topics related to the outcomes

Strauss, 2008). The outcomes of these strategies paying attention or not paying attention feature two kinds of topics (perceiving the ultimate goal of the universe and observing the principles of thinking) as presented in table (6).

Selective coding	Axial coding (topics)	Open coding (concepts)	Text	
Outcomes	In the correct thought pattern Perceiving the ultimate goal of the universe	The ultimate goal of the world's components	<ul style="list-style-type: none"> <li>- It makes all and every single part notice the special ultimate goals.</li> <li>- Human beings are directed towards their eternal felicity.</li> </ul>	
		Return to the God	<ul style="list-style-type: none"> <li>- It is possible that they begin by God but do not eventually meet Him.</li> <li>- God provides their sustenance, and the extolled God will open the account of their deeds before them.</li> </ul>	
	In the cancer thought pattern, not paying attention to the goal of the universe	Individual, dual, and collective thinking	<ul style="list-style-type: none"> <li>- It means that you should rise singularly or two-by-two, and this word metaphorically denotes the creation of commotion.</li> <li>- When a tribe thinks about the genesis principles and finds out that they have made it form a family.</li> </ul>	
		Authentic and denounced thinking	<ul style="list-style-type: none"> <li>- After all those thinking, it measured it in this way to say, "the holy Quran is a dawn of mankind's words."</li> <li>- The sentence "Awa Lam Yatafakkarû," meaning "are you not thinking," is a thorough statement denoting denial and reproach.</li> </ul>	
	In the correct thought pattern Observing the principles of thinking	In the cancer thought pattern, failure to Observing the principles of thinking		

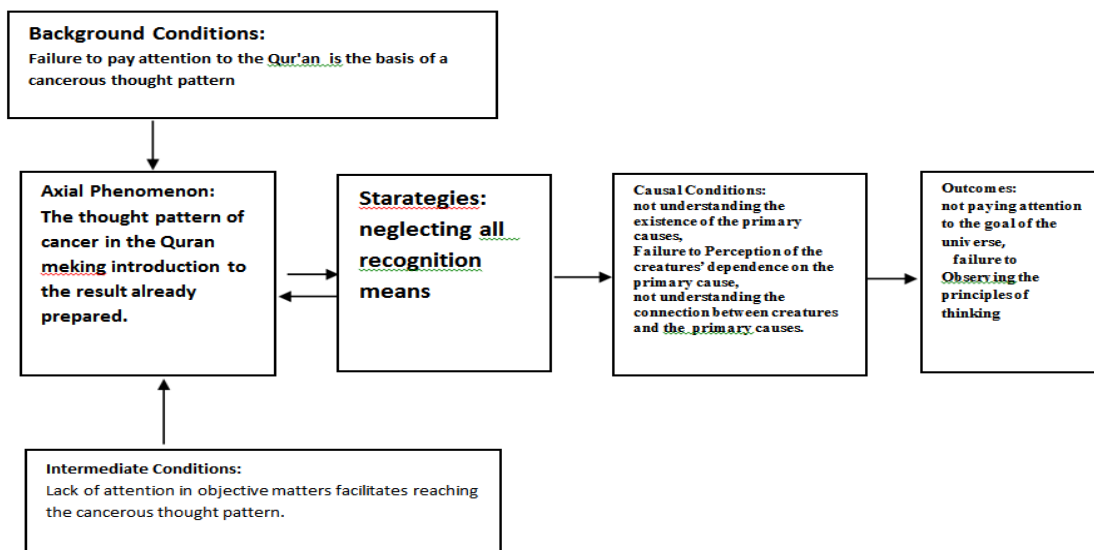


Figure (1): The **cancerous thought** pattern in Quran based on the systematic plan of the grounded theory

**Validation of Grounded Theory:** although some qualitative researchers realize the discussion about the data' credibility and validity and the study results as being traditionally related

to the quantitative research (Johnson and Christensen, 2008), the reality is that the authenticity and credibility of the data and findings is an important part of the study process in the

qualitative researches (Creswell, 2012). The method of constant comparison, especially being sensitive, is the essence of the work; the concepts were related to one another through expressive statements within the format of an exploratory framework. With the data classification, the researchers simultaneously deal with their relationships and present their interpretations of the interaction with the data. The information coding was composed of three stages: open coding, in two stages of the primary and secondary coding; the primary coding was carried out through line-by-line, expression-by-expression, and paragraph-by-paragraph coding; each of them was annexed with a concept or code; in the second coding and through the comparison of the concepts, the similar and common cases were placed within the format of unit topics. In the axial coding, a stage of open coding was conducted, and one topic was placed in the center of the process being studied as the central phenomenon and, then, the rest of the topics were related to it (causal conditions, strategies, background, and intervening conditions and outcomes).

#### **Discussion and Conclusion:**

To find the intellectual pattern intended by the holy Quran, Al-Mizan Interpretation and the sections below the interpretation of the ÂYÂT on thinking were investigated. After the sentence-by-sentence investigation of the study realm, the text was read repeatedly. The preliminary concepts were extracted following the classification of which in the open coding, about 26 substantial topics were obtained; in the axial coding stage, nine nuclear topics were determined. With their analysis, a model was offered in an integrated manner, and the model showed the factors and the method of their relationships; the model also enables the understanding of the interactions between these factors and solutions and outcomes.

As seen in the depicted model; The axial topic: the thought pattern of cancer with a meking introduction is correct for the conclusion. Causal conditions: lack of understanding of the primary cause, lack of understanding of the dependence of creatures on the primary causes, and lack of understanding of the relationship between creatures and the primary causes the realization of the central phenomenon of the cancer thought pattern. Background conditions: not paying attention to the Quran is the basis for obtaining a cancerous thought pattern. Intermediat factors: Lack of attention in objective matters facilitates reaching a cancerous thought pattern. Strategies: Failure to use all cognitive tools causes consequences: failure to understand the purpose of existence and failure to follow the principles of thinking.

The holy Quran uses many ÂYÂT to show human beings that they can use the things they can sense about themselves for thinking. Amongst these, thinking about the depth of the

objective affairs pays attention to the strategies of the systems and creatures as well as the strategies devised by God; in fact, the human beings' thoughts are directed to the affairs happening behind the curtain, for they are not perceivable through the apparent senses. If questions arise for the human beings about these same objective appearances that can these events take place without the presence of a superior factor, thinking about the primary cause can lead the human beings towards thinking about a creative creator and His position of bestowal for He is the starter of the existence. It is Him who bestows the existence ranks to the creatures. Human beings' thinking causes the perception of the dependent existences, including the dependency of the human beings on one another and the God and the reason for their dependency. Human beings note the existence of a single system wherein some of the creatures are related to some others, and this system features existence classes wherein every creature desires perfection, with the God being the omnipotent in this system. All of the creatures are signs of a Creator, and they are the reasons human beings should think and be guided. The ultimate goal of the world's components and the return towards God points to this idea that all of the world's components are moving towards their perfection and ultimate goal, and they eventually reach the eminent God.

Therefore, based on the ÂYÂT on thinking, If a person does not suffer from a cancerous thought pattern; they can with the power of thinking that they has, they can find the external effects through their senses and understand their reality through their perception. The reason for the holy Quran's scorning of non-thinking also points to the same idea. God orders that "*Awa Lam Yatafakkarû Fi Anfusahom Mâ Khalagh Allah Al-Samâvât wa Al-Arz Wa Mâ Baynahomâ Ellâ Bi Al-Haq*"<sup>6</sup>. The scale that proves being adjusted with the reality and the path on which the human beings can perceive a unit truth by heart is the scale and the path of proof because the proof leads to a certain result through combining certain introductions (Faramarz Gharamaleki, 2010). Proof reports the truth beyond the human mind through robust reasons. In the ÂYÂT on thinking, God orders that "*Yonbeto Lakom Behi Al-Za'e Wa Al-Zeytûn Wa al-Nakhil Wa Al-A'anâb Wa Min Kolle Al-Thamarât Enna Fi Zâleka La Âyah Li Qawmen Yatafakkarûn*,"<sup>7</sup> meaning that you should think that you are farmers and the translocation of the seeds from the warehouse to the farms is your duty but what happens inside the farm inside the soil; nobody knows (Javadi Amoli, 2019, v.45, p.496). This ÂYA presents an intellectual

<sup>6</sup> SÛRAH AI-RÛM: "do they not think that the God has created the skies and the earth and what is there between them except rightfully and for a specific period of time but many of the people deny their meeting of their God?"

<sup>7</sup> NAHL, 11

streaming and evident introductions and proofs to pass beyond the appearances of the affairs and makes the thoughtful human beings curious about the reason for the apparent affairs. It has also been ordered that “*Thomma Koli Min Kolle Al-Thamarât Fa Osloki Sobola Rabbek ... Ennah Fi Zâleka La Âya Li Qawmen Yatafakkarûn*”<sup>8</sup> meaning “then, seek the path of your God ... verily, there is a sign for the thinking tribe”. It has also been commanded in another ÂYA that “*Allah Yatavaffâ Al-Anfos Hina Mawtehâ Wa Allati Lam Tamot Fi Manâmehâ ... Enna Fi Zâleka La Âyât Le Qawmen Yataffakkarûn,*”<sup>9</sup> meaning “Allah makes the souls go away during the death and those that die not during their sleep; then, he withholds those on whom he has [assed the decree of death and sends the others back ...”. The above ÂYÂT are indicative of the idea that God is the ultimate cause for the ordinary creatures and concerning the principle of bestowal and the divine bestowal does not cease (Javadi Amoli, 2019). From the perspective of the holy Quran, human beings pay attention to reality through thinking using their senses and perception of the tangibles. Through and in the heart of these tangibles, the human beings note concepts beyond them with the assistance of contemplation over the realities. In addition, by thinking about revelation and the Holy Quran, human beings gain a vaster and more subtle awareness of the world. In the end, and based on the findings, human beings reach heartfelt remembrance via thinking about the universe, which paves the way for understanding more truths. Based on the holy Quran’s ÂYÂT, the human beings are the perfect creatures due to their power of thinking; it has been ordered in ÂYA 21 of SÛRAH HASHR that “if this holy Quran had been revealed to a mountain, you would see how humble it is ...”; so, the human beings deserve and fit more to take effect from thinking (Tabarsi, 2022, v.9, p.403). From the perspective of the holy Quran, human beings achieve the depth of an intangible reality via tangible communication with the reality as it has been repeatedly ordered that “...surely, there is a vivid sign in this for the population who thinks”<sup>10</sup>. In the end, and based on the ÂYÂT on thinking, human beings reach remembrance by thinking about the universe, which sets the ground for understanding more truths. God orders that “...verily they remember the God while standing, sitting and sleeping on their sides and think about the mysteries of the creation of the skies and earth; (and state that) O’ God, you have not created these uselessly! You are glorious! Keep us away from the chastisement of fire!”<sup>11</sup>

<sup>8</sup> NAHL, 69

<sup>9</sup> ZOMAR, 42

<sup>10</sup> NAHL, 69

<sup>11</sup> Âl-e-IMRÂN, 190-191

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