

Some Qur'anic Terminologies of Thinking and Their Positive Impacts on the Human Life

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ABSTRACT

The holy Qur'an uses near about thirty terminologies related to the human thinking. Some of them are mentioned here in this article, such as: Conceiving, perceiving, retrieving, considering, deliberating, comprehending, grasping, reasoning, contemplating, pondering and to draw some fruitful lessons. Many of these terminologies have some additional positive connotations besides denoting the different levels of thinking. Before analyzing these terminologies, it is better to know further about the Islamic concept of knowledge and introduce it as being the important object of knowledge. The aim of this research is to know the real concept of knowledge in Islam, so that it will be easier for us to analyze the terminologies of Qur'anic thinking and their positive impacts on the human life. We also use in this article some opinions of Muslim thinkers and Western scholars in the concept of knowledge using a descriptive analytical approach, which is always being useful in search of such kind of issues related to interpretation of the Qur'an and it is worth to declare that we mention some needed examples also from the verses of the Qur'an.

Keywords: *Qur'anic Terminologies, Qur'anic thinking, Concept of knowledge in Islam, Impact of Qur'anic Terminologies on the human life, Meaning of Derivative Words in the holy Qur'an*

I. INTRODUCTION

The Qur'an places immense value on human thought, logic, and reason, consistently urging believers to use their intellect ('*aql*) to reflect on the universe, understand God's signs, and make sound decisions. It views the proper use of the mind as essential for attaining true faith and moral establishment.

The ability to think (reason, rationality) is widely considered a defining characteristic that differentiates humans from other animals. Philosophers from Aristotle onwards have frequently defined humans as "rational animals". The capacity for reason is often linked to the concepts of moral agency and legal rights, suggesting humans can make ethical choices and be held accountable in ways animals cannot. Reasoning allows for abstract thought, complex problem-solving, planning for the future, and developing sophisticated language, culture, and technology, capabilities observed as uniquely pronounced in humans compared to other species (Keil and Kreft, 2019).

The Qur'an presents the human mind and intellect as a profound gift from God, a tool essential for navigating life's moral challenges, understanding the divine purpose, and achieving spiritual and worldly success.

The Qur'an encourages humans to seek knowledge and wisdom, highlighting that God taught humanity what it did not know. The ability to learn and categorize knowledge was the basis of Adam's merit over the angels. Humans are given the capacity for critical thinking to make informed choices and are held accountable for how they use this faculty. The hearing, sight, and heart will all be called to account (Hasan, 2021).

Human being in the Qur'anic perspective is also need to discover signs of Allah through thinking. The universe is presented as a book of "signs" (*ayat*) for those who reflect and think, from the alternation of night and day to the creation of mates for companionship (Abdullah, 2018).

In this article, I would like to analyze ten terminologies that related to thinking, that used by Al-Qur'an. Every terminology will be analyzed and compared between its means in English and Arabic to know their positive impacts on human live.

II. LITERATURE REVIEW

A. *Thinking and Knowledge: As An Islamic Concept*

The thinking process linked with the knowledge (Al-Ilm) in Arabic, because when someone thinks, he aims to produce some new knowledge based on other knowledge, which he had in his mind. In Islam, Allah almighty is the absolute source of knowledge, so the knowledge of the past, present and future and all that man learns of the universe come from Allah SWT.

Sayyid Qutb (1979) writes in his book: "*Fi Zilāl Al-Qur'an*":(In the Shades of the Qur'an) commenting on the sura "Al-Alaq" "The Clots";

"The Sura then states the source of learning which is Allah. From Him the man receives all his knowledge, (about the past, present, and future). From Him the man learns some secrets revealed to him about the universe, life, and himself" .

From the commentary mentioned above by Sayyid Qutb, we can note that he really means that all kinds of knowledge of the man is acquired by the reason and experience. In other word, man's reasoning and experimental abilities are all blessed by Allah almighty, and whatever he learns through the reason and experience, he owes it to Allah almighty. This can be elucidated from his following lines: "Whatever man learns and whatever gets experience and knowledge he acquires originally from Allah. He has taught man what he did not know" .

In Islam, the reason and experience are limited, because man's existence in the world is finite and although man's reason possesses an absolute force but both reason and experience are limited to man's existence. Therefore, since Allah is alone absolute and Al-Qur'an is the revelation of Allah almighty, all man's reason and rational concepts should have their bases in the Al-Qur'an.

Sayyid Qutb (1979) also writes in his book: "*Fi Zilāl Al-Qur'an*":(In the Shades of the Qur'an) according to the limitation of reason and experience as follow;

"For what we call reason and its adjudication on what Qur'an relates of events in the universe or in the history, in the world of man or of the imperceptible, is no more than the net result of our finite human existence and experiences. Although this reason is, in essence and absolute force, not subject to, or limited to the individual experiences or events, yet it is after all, confined to our human existence. This existence does not reflect the absolute as this belongs to Allah. The Qur'an comes from Allah, the absolute. Hence it is binding on us in the sense that whatever it states is the basis of our very rational concepts".

Sayyid Qutb (1974) also has a special opinion about the Islamic vision of knowledge, which is different from the other's opinions. Knowledge - in Sayyid Qutb view - comprises three essential components; comprehension, interaction, and action. He states:

"Knowledge is a complete comprehension, in the depths of soul and consistence, which is then followed by the action in harmony with them".

From the explanation mentioned above, the comprehension is the first component of knowledge, and not the whole and complete knowledge. It is clear that the comprehension or mere understanding of anything is not full knowledge but it is just the

beginning of knowledge; which is its essential part. Comprehension is then followed by the second part- which is the interaction with the comprehension. Interaction with the comprehension is not superficial and formal but a conscious and a deep interaction which stimulates the action. Thus, without interaction with the comprehension and action on the complete comprehension, knowledge is inconclusive and incomplete.

A very important point can be noted here is the fact that the action is not outside the realm of knowledge, rather it is an essential ingredient of knowledge. In other word, it is not knowledge, which fails to stimulate any action for its realization. This unity of thought and action implies the unity of soul and body. Comprehension and interaction with the comprehension is done by the mind and soul and the action on the comprehension is undertaken by the body.

What we found about the realm of knowledge in Islamic concept is different from the western concept of knowledge. In western concept, the knowledge is only an understanding and perception. The action is not inside the realm of knowledge. In Webster Dictionary (1983), the term knowledge means;

1. A clear and certain perception of some thing; the act, fact, or state of knowing, understanding.
2. Learning; all that has been perceived or grasped by the mind.
3. Practical experience; skill.
4. Acquaintance or familiarity (with a fact, place, etc).
5. Cognizance, recognition.
6. Information; the body of fact accumulated by mankind.
7. Acquaintance with fact; range of awareness or understanding.

This different concept of knowledge between Islam and the West led to different concept in thinking too. In Islam, thinking with sincerity and good intention is considered as a kind of Ibadah: (worship).

According to DR Malik Badri (1993) in his book: "*At-Tafakkur Minal Musyahadah Ila Al-Syuhud*", Muslims have more motivation to think rather than non Muslims. In his view, both of them can get reward and famous by thinking, but Muslim also did his obligation and Ibadah by thinking, because of that, his motivation to know the greatness of his God's creation makes his motivation bigger than others do. Allah said in the holy Al-Qur'an:

” إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ “ (فاطر 28)

"Those who have knowledge among his servants truly fear Allah, "

Thinking is very important in human life. One of French rationalist Descartes explained that the human existence in this life is related to thinking. He said: "I think, therefore I am".

Gary R. Kirby (1999) in his book: "Thinking", defines thinking as the activity of the brain that can potentially be communicated .

Our life at this moment is strictly limited by how we have learned, and how we have developed by thinking pattern. We only can choose to do what we know.

Nowadays, many people in the west interested in doing modern meditation procedures. They adopted it verbatim from the ancient Hindu traditions, and would repeat meaningless word and concentrated on it. It led them to a deeper understanding and new conceptualization of the subject of their contemplation. It also raises them to a higher level of abstract and spiritual meanings, which they could not have realized

otherwise, owing to monotony of everyday life and the insipid familiarity of their environment.

We can see easily the resemblance of this kind of therapeutic meditation with the contemplation and praise and remembrance in Islam. Both practices share a concentration on the object of meditation, and an attempt to eliminate or lessen external and internal interference. They also share revision and a repetition of meditative meanings with a regular tempo, until the mediator or praising contemplate discovers a new meaning, achieves a novel realization, or experiences an unprecedented vision. The both use contemplation to liberate the static sensory perception from the prison of the daily routine of material life and the confines of familiarity, to move freely towards further horizons and a wider scope of knowledge (Badri, 1993).

B. The trouble in Muslim's thinking Nowadays

According to Lu'ayy Safi (1998), the thinking process could be divided into three main processes that are;

1. Collecting the primary information from the outside by setting up the mind process (by analysis, combining, survey, conclusion, abstracting, and diagnosis) on the comprehensive reality of human being.
2. Defining the maxims that distinguish the truth from the fault, and distinguish the sureness from assumption.
3. Confirming the comp-ability between the produced system of knowledge in mind and the outside reality.

Furthermore, according to him there are two main fields in stimulating the mind (thinking); stimulating the mind in understanding the texts, and stimulating it to understand the realities. In his opinion, Uşul al-Fiqh is the science that managed and taught the methodology of thinking to understand the texts.

Some one may ask himself; why Muslim Ummah nowadays are disabling to think by the right way as their ancestors were before and build a great civilization as what they did before? Lu'ayy Safi explained in his book that the most important thing that we should do to solve this problem is to find the right basis to think. By the right methodology of thinking, he convinced that Muslim Ummah will be able to get up.

So, how to know and get the right methodology of thinking? Many scholars try to discover and solve this issue. In Lu'ayy Safi's perception, the reformation of methodology of thinking is the main gate to pass the social and cultural disturbance (Safi, 1998).

According to him, the Muslim societies were guided by some disturbed mind. The main reason for that disturbance is the accumulation of knowledge which which came from different backgrounds and sources, and assembled together in Muslims' minds without any arrangement (Safi, 1998).

When we think deeply about this issue, we will find that the mind and thinking will not be benefited when it is separated from the revelation. What happened in the west nowadays is the clearest indication about this issue. They success in putting the methodology of thinking to solve many problems, but in the same time there are many cases showed to us that many people were infected by many psychological diseases. The main reason of that phenomenon is that they leave the revelation as the guide of stimulating the mind (Safi, 1994).

Imam al-Ghazali (1995) himself wrote a famous and important book about thinking under the title: '*At- tafakkur Fi Khalqi Allah*'. In that book, he talked about the realm of thinking and thought. He also talked about the benefit of thinking when the mind are guided by revelation.

III. RESEARCH METHODOLOGY

This research study uses a library research methodology approach to identifying, locating, evaluating, and utilizing information resources within a library or digital databases to answer a research question. It is a form of qualitative research that focuses on interpreting data from existing sources rather than field research or experimentation.

The process of conducting library research involves several systematic steps; starting from defining the research problem, then identifying information sources, then developing search strategies, then accessing and retrieving information, then evaluating and selecting sources, then analyzing and interpreting data, and finally organizing and citing sources.

Library research moves beyond simple data collection; it is an investigation where the researcher interacts critically with existing materials to develop a robust understanding and produce new insights.

IV. RESULT AND DISCUSSION

A. *Some Qur'anic terminologies of Thinking*

The Qur'an uses several distinct terms for human thinking, each signifying a related yet distinct mode or level of intellectual activity. These terms emphasize the importance of using one's intellect for reflection, understanding, and distinguishing right from wrong.

The major Qur'anic terms related to thinking include:

First, Conceiving (Ru'yah)

In Webster dictionary (1983), the word "conceiving" means;

1. To form in the mind; to imagine; to devise.
2. To understand; to comprehend; to apprehend.
3. To think; to believe; to suppose.
4. To express; to represent in words .

The word "*ru'yah*" in Arabic used sometimes to describe seeing with eyes (*başar*), and seeing with heart (*başirah*). Raghīb Al-Isfahany (1992) divided "*ru'yah*" in Qur'an to four kinds of meanings:

First: Seeing with the sense, as mentioned in Sura: "Al-Takathur": 6-7; "Verily, You shall see the blazing fire (hell). And again, you shall see it with certainty of sight".

Second: Seeing with the illusion and imagination, as mentioned in Sura: Al-Anfal: 50; "And if you could see when the angels take away the souls of those who disbelieve at death; they smite their faces and backs, saying: "taste the punishment of blazing fire".

Third: Seeing by thinking, as mentioned in Sura: Al-Anfal: 48; "Verily, I see what you see not".

Fourth: Seeing with the heart and mind, as mentioned in Sura: An-Najm:11; "The prophet's heart lied not in what he (Muhammad) PBUH".

Second, Perceiving (Idrāk)

In Webster dictionary (1983), the word "Perceiving" means as the following:

1. To grasp mentally; to take note of; recognize; observe.
2. To become aware through sight, hearing, touch, taste, or smell.
3. To discern between the things in order to recognize which one is the best.
4. To mentally attain to the submit of object, that is knowledge. As it is used when a child is said to maturely reaches youthfulness, at the time that, he has matured.
5. To gain full farsightedness.

The word "*Adraka*" in Arabic has many meanings. Sometimes it means to reach something (al-Isfahani, 1992), as mentioned in Sura: Yunus: 90; "Fir'aun (Pharaoh) with his host followed Moses and children of Israel in oppression and enmity, till when drowning overtook him he said: "I believe that none has the right to be worshiped but Him (Allah)".

Sometime "*Idrāk*" means grasping, as mentioned in Sura: Al-An'ām: 103; "No vision can grasp him, but He grasps all visions". The word "*Idrāk*" in that verse can be understood as grasping with the eye vision, or with the *baṣīrah* (heart).

In some verses, *Idrāk* also means attaining the undoubted knowledge in hereafter (al-Isfahani, 1992), as mentioned in Sura: An-Naml: 66; "Nay, They have no knowledge of the hereafter. Nay, They are in doubt about it. Nay, they are in complete blindness about it".

Third, Retrieving (*Tazakkur*)

In Webster dictionary (1983), the word "Retrieving" means;

1. To get back; to recover.
2. To restore; to revive.
3. To make good; to set right; to make amends for (a loss, error, etc).
4. To recall to mind.
5. In hunting to find and bring back (killed or wounded game).

The word "*Tazakkur*" derived from (تذكر). This word and its derivatives are mentioned in The Holy Qur'an 269 times (Abdul Baqi, 1988).

The modern psychologist said that retrieving is considered as one of the high rational processes (al-Syarqawi, 1998). Because of that, The Qur'an always relates this process with the word "*Ulul Albab*" meaning the owners of the mind and heart.

Remembrance from which the word (*Tazakkur*) is derived, sometimes means, a state of mind that is probably for a person to restore his acquired knowledge. It is very close to memorization except that the memorization is used when considering receiving the knowledge, while retrieving is used when considering recalling it.

On the other hand, Remembrance (*Dhikr*) is a presence of an object in the heart or in saying, that is why remembrance is of two folds which are: Remembrance of heart its functioning is unseen, and remembrance of tongue which is likely to be heard or unheard when the thinking process takes place. Each of these two categories is divided into two groups: Remembrance that undergoes forgetfulness, oblivion, and the remembrance that can not undergo forgetfulness, which happens through constant repetition or memorization (al-Isfahani, 1992).

Gary R. Kirby (1999) explained the way to improve the memory. He said that the basic strategy to enhancing the human memory is to lay the information down well initially because the human ability to remember is proportional to the degree to which our memories are originally stored.

He also said:

We must not write our memories with mere chalk; we should engrave them like a chisel on the stone. We can accomplished this by making the information more meaningful, by associating information with what we already know well, by using the mnemonic techniques, and by repetition and practice (Kirby, 1999).

Fourth, To Consider (*Nazar*).

In Webster dictionary (1983), this word means to think seriously; maturely; or carefully; to reflect .

The word *nazar* (نظر) and its derivatives are mentioned in Qur'an 129 times (abdul Baqi, 1988). Considering is the use of sight and insight in order to see an object and to grasp it as it is. It sometimes means scrutiny and contemplation, most of the time it is used for the the knowledge earned after scrutiny, that is, seeing.

If it is said that: "You look, and you do not carefully observe" this means, you do not reflect and think over what you looked at", according to the word of Allah: (say: "observe what is in the heavens and the earth"...) (Sura: Yunus, 101), which means, you think to what is in both.

To the novice, the considering (*nazar*) is mostly used in the context of sight (*baṣar*). However, the knowledgeable people use insight (*baṣīrah*) instead of (*nazar*). It can be said that: "You looked at such and such, when you observed it". As Allah says: (Then do they not look at the camels, how they are created?) (Ghāshiyah: 17). He says: (And he cast a look at the stars, and he said, "Indeed, I am about to be ill) (As-Sāffāt, 88 -89). Considering (*nazar*) also means to recall whatever is seen with one's sight (al-Isfahani, 1992).

Fifth, Comprehending (*Fahm*)

In Webster dictionary (1988), the word "Comprehending" means;

1. To include by the implication or signification; to imply.
2. To include; to take in; to compare.
3. To take into the mind; to grasp by the understanding; to poses or have in idea; to understand.

The word comprehending means comprehensive understanding (*fahm shāmil*) in Arabic. According to Raghib (1992), *fahm* means the human's talent to know with how to realize the meaning of goodness. This meaning is mentioned in Sura: Al-Anbiya': 79; "And we made Suleiman (Solomon) to understand the case", where as Allah gave him the excellence to understand or Allah gave him revelation in his heart to know the truth.

Sixth, Reasoning (*Ta'aqqul*)

In Webster dictionary (1983), the word "Reasoning" means;

1. To think coherently and logically; to draw the inferences or conclusion from the facts known or assumed.
2. To argue or talk in a logical way.

This word has many synonyms as mentioned in Webster (1983), such as deduce, establish, prove, infer.

The word (*ta'aqqul*) and its derivatives are mentioned in the holy Qur'an 49 times (abdul Baqi, 1988).

Mind / Brain / Intellect (*'Aql*) from which the word Reasoning (*Ta'aqqul*) is derived, denotes mostly the strength prepared to receive the knowledge. It is also used for the knowledge benefited from that strength. As Amir of the Muslims has been reported to have said:

The mind is of two types	natural and hearing
Hearing one will not be beneficial	if the natural does not
As it does not benefit from the sun	if an eye is blind

There is hadith that points, as it was reported to have been said by the Prophet that: "the best thing a person has is a guiding mind or a mind that prevents from destruction". Knowing the significance of the mind, Allah says: (...but none will reason them except those who know) (Sura: al-'Ankabut: 43). The unbelievers were slandered for not reasoning (al-Isfahani, 1992), as Allah says: (the example of those who disbelieve is like that of one who shouts ... deaf, dumb and blind, because they do not reason) (Al-Baqarah: 171) .

That is why, the religious obligations were raised for people who were deprived of this favor, when they are in a certain circumstance e.g., Mad person until he /she recovers himself/herself consciousness and aware of himself/herself, a sleeping person until he/she wakes up, and immature child until he/she is matured.

The word (*'Aql*) is originally derived from grasping, e.g. fastening the camel with shackle (al-Isfahani, 1992). This meaning is useful being the mind a sack for fastening and tightening the knowledge.

The concept of reasoning in the Qur'an is different from reasoning in philosophy, especially Greek philosophy. This is because European philosophers generally and Greek philosophers particularly, tend to use abstract reasoning, a kind of rational analysis concepts, in order to build a philosophical system, which appears to them to be theoretically convincing. The famous example for this process is Plato's Republic, while he tries to analyze the concept of justice (Weiss, 2025).

In the Qur'an, we find a very different situation. The Qur'an not just aims at the theoretical convincing people of truth, but also making them to act according to the truth. A thoughtful action is very important in Islam. The Qur'an wants to build not only a theory, or a philosophical system, of abstract idea, but also a good society in real life (Widagdo and Zulkifli, 2025).

According to DR. Ahmad Abdul Hamid Ghorab (1981) in his book: "The Qur'anic reasoning", there is a variety in the methods used for reasoning in the Qur'an, which are;

1. Self-evident truth (*Badāhah*);

For example, Al-Qur'an states that there is a harmony, unity and regularity in the universe, which shows very clearly that there is one God. In other words, Unity of creation is a reflection of unity of creator. If there were more than one (i.e. duality or plurality of Gods), this would result in the collapse of universe. This is because each one would be different to the other (or others) and would act differently. The result would be a state of conflict and chaos of the universe (Salahuddin and Zamakhsyari, 2025). The self-evident truth is that the universe is harmonious, it is controlled by a regular law, and there is no conflict in it (Dellawati and Sunarto, 2025). This is indicated that the creator Allah is one. This argument is given in sura: Al-Anbiya', 22:

”لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا“ (الأنبياء 22).

If there were, in the heavens and the earth, some other Gods beside Allah, there would have been ruin in both!

"مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ." (المؤمنون 91).

No son did Allah beget, nor is there any god along with him: (If there were many Gods), behold each god would have taken away what he had created, and some would have lorded it over others!

2. Human observation or sense-perception (*Nazar* or *Mulahaza*)

Al-Qur'an appeals to what every body can see, touch, and hear. This method is frequent in the Qur'an (Sutoyo and Mahmudah, 2022).

The appeals to human observation in many Qur'anic verses are summarized in the following verse;

قُلْ انظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ. (يونس 101).

Say: O. people! Observe what is in the heavens and earth. (Sura: Younes-101).

3. Human experience (*Tajriba*)

This method is connected with the observation (in fact, all the Qur'anic methods are connected with each other (Hilmansyah and Komarudin, 2024), e.g. The observation about the human food is also a human experience).

There are many experiences referred to in the Qur'an, especially when the man is passing through a crisis. When the man feels that his life is threatened, or he is facing a serious danger about which he cannot do anything.

For example, facing death, in the last moment of his life, when his soul is leaving his body. If the man is really independent from Allah, let anyone of his friends or relatives, at his death-bed, bring life back to him.

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ، وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ، وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ، فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ، تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ. (الواقعة: 83-87)

Then why do ye not (intervene) when (the soul of dying man) reaches the throat. And ye the while sit looking on. But we are nearer to him than ye, and ye see not. And why do ye not, if you are exempt from future account. Call back the soul, if ye are true (in your claim of independence)?

4. Human interest or Gain (*Maṣlaḥa*)

The Qur'an does not refer to a particular interest or gain of a particular group (race, class, tribe...) or individuals, it refers always to the human interest, i.e., interest of all mankind as human being (Abdullah, 2011).

The appeal to the human interest is emphasized especially when the Qur'an asks people to obey sharia (the law). For example, the concept of ḥalal and haram in Islam. What is ḥalal (e.g. of food and drink and sex) is what is *Tayyib*, i.e. healthy and wholesome. What is haram is what khabith, i.e. unhealthy and harmful is. (This is why, for example, dead meat, pork and alcohol are forbidden).

This reasoning (what is lawful is good for you and what is forbidden is bad for you) is given in various verses.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا. (البقرة: 168)

O ye people! Eat of what is on earth, lawful and good.

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ. (الأعراف: 157)

He allows them as lawful what is good and pure and prohibits them from what is bad and impure.

The reference to *Maṣlaḥa*, however, is not confined, in the Qur'an to sharia. The concept of human interest or Gain, as already indicated, is not limited to any narrow sense. This is why The Qur'an regards man's acceptance of the Qur'anic guidance as a gain for him and rejecting it as a loss (Opwis, 2005).

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ .
(يونس: 108).

Say: O people! Truth has come to you from your lord. Whosoever is guided is guided only to his own gain, and whosoever goes astray, it is only to his own loss. I am not a guardian of you.

5. Human conscience

The Qur'an appeals not to abstract thinking, but to man's own conscience, insight or judgment. This is stated in various places in Al-Qur'an, such as:

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَسِيًّا. (الإسراء: 14)

O man! Read your book (i.e. your record in the day of judgement). It suffices today that you judge yourself by yourself.

The appeal to human conscience is also clear, when the Qur'an talks about certain crimes, especially those committed against innocent children (Naufanita et.all, 2023), e.g. some ignorant Arabs used to bury their own baby daughters alive, in order to get rid of them out of fear of poverty or disgrace. Their brief but vivid description of this crime in the Qur'an makes it too horrible to forgive let alone commit.

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ. بِأَيِّ ذَنْبٍ قُتِلَتْ. (التكوير: 8-9)

When the baby daughter, who was buried alive, is asked (in the day of judgement): for what sin was she slain?

Qur'anic methods of reasoning appeal to various aspect of man: his thought, his senses, his observation, his experience, his conscience, his interest, and his imagination, in short, his whole being, his total personality. This is because:

1. The Qur'an aims not only at convincing man of the truth but also making him to act according to the truth.
2. Al-Qur'an does not separate the reason from other aspect of human personality. It treats the man as a total unit (Shah, 2024).

Seventh, Grasping (*Tafaqquh*)

In Webster dictionary (1983), the word "Grasping" means;

1. To seize and hold by clasping or embracing with the finger of arms.
2. To take hold of eagerly or greedily; seize.
3. To seize mentally; to comprehend.

The word *fiqh* (فقه) and its derivatives are mentioned in holy Qur'an 20 times (Abdul Baqi, 1988).

Fiqh, in other word is, reaching the implicit hidden proof through the assistance of explicit evidence. It is more specific than the knowledge. Allah says: (...And what is the matter with those people that they can hardly understand anything?) (Sura: An-Nisa, 78).

The word "*Fiqh*" is more specific than "*fahm*" (understanding). *Fiqh* means a deeper understanding. The problem is when we translate some words from Arabic to the other languages, some specific meaning than concluded in that word will be lost.

As we see here, the word grasp did not include all meaning that concluded in *Fiqh*. So, when we translate *Fiqh* to English better for us to say to fully understand, to grasp, to comprehend and apprehend (Saleh, 2024).

However, "*Fahm*" (mere understanding) is a state in which a man realizes the meanings of what he senses or feels. The Qur'an provides that (We gave Suleiman understanding of it (objects) (Al-Anbiya', 79), whether, Allah gave him the power of understanding which he understands every thing with it, or He cast understanding in his heart, or He revealed to him an understanding that makes him special .

Eighth, Deliberating (*Taṣhawur*)

In Webster dictionary (1983), the word "deliberating" means to estimate the weight or force of arguments, or probable consequences of a measure, in order to make a choice or decision; to consider carefully and fully .

The word *Taṣhawur* and its derivatives mentioned in the holy Qur'an three times in the different context (Abdul Baqi, 1988).

One of the derivatives of *Taṣawwur* is extraction of views and opinions when (scholars / knowledgeable men are) referring to one another.

The word *Taṣawwur* derived from *shura* (شورى) that means getting honey from beehive. No doubt that that process is very difficult, because who are going to do that thing need to be careful to avoid bee pain. It mean also that everyone who want to do syura' or deliberating should be careful too, because first he should know to choose the right and suitable person to deliberate with. He also should do his best to achieve the best result (Nairoos et.all, 2022).

According to Fazlul Rahman (1981), one of scholars in Islamic Studies in Chicago University, the controvertion about the interpretation of *shura'* and its relations with other concepts in political science start to occur since the influence of western political theories enter the Islamic world in the middle of nineteenth century.

The word deliberating (*Taṣawwur*) indicates the importance of thinking which is done by group of people to find the solutions of many problems faced in daily life.

The companions of Prophet Muhammad SAW really understood the meaning of *Taṣawwur*. They applied this concept in their important affairs, such as the election of caliph after the death of Prophet SAW. However, the application of this concept changes from time to time according to the situation and condition.

In fact, this concept has existed before the dawn of Islam. Arabs in before Islam also did and practiced this concept with the different rules. In that time in Mecca, there was a place called Dārūn Nadwah, the place where they were meeting and sitting together to discuss their problems and find the solutions of them.

Ninth, Pondering (*Tadabbur*).

In Webster dictionary (1983), the word "Pondering" means;

1. To weight in the mind; to consider carefully; to think deeply about.
2. To view with deliberation; to examine.
3. To weight .

The word *tadabbur* (تدبر) mentioned in the holy Qur'an four times (Abdul Baqi, 1988). All of them are mentioned in pondering the holy Qur'an.

As one verse calls every Muslim to ponder the holy Qur'an.

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ. (سورة ص: 29)

"(Here is) a book which we have sent down unto thee, full of blessing, that they may ponder on its signs, and that Men who have the brain and heart may receive admonition".

Also the others come to dispraise the hypocrites: "*Al-Munāfiqīn*" who are turning away from pondering the holy Qur'an and understanding its meaning.

"Do not they ponder on the Qur'an? Had it been from other than Allah, they would surely have found therein much discrepancy". (An-Nisa' 82)

"Do they not ponder over the word of Allah, or has anything new come to them that did not come to their fathers of old". (Al-Mu'minūn 68).

"Do they not then earnestly seek to understand the Qur'an, or is that there are locks upon their hearts?" (Muhammad 24).

Tenth, Draw lesson (*I'tibar*)

In Webster dictionary (1983), the word "draw lesson" means to bring about as a result; cause to happen; bring on; to make comparison; describe...

The word "*I'tibār*" derived from (عبر). This word and its derivatives mentioned in the holy Qur'an seven times (abdul Baqi, 1988).

Expression (*al-I'barah*) is a speech posed by a first speaker to the hearing of the audience (second speaker). However, drawing the lesson (*I'tibar*) is a condition that makes something unknown known through what is already known (Hassan et.al, 2023).

From the explanation mentioned above, we can find that when we compare the means of those terminologies in English and Arabic, we will find that the Arabic meanings of them are deeper than their meanings translated into English. Perhaps this is a wisdom of Al-Qur'an that why Al-Qur'an was brought down in Arabic language not any other languages.

B. The Positive Impacts of those Qur'anic Terminologies on The Human life

According to Mukhtar Syakir Kamal (1995) in his book: "*Da'watun Ila tadabburil Qur'anil Kariim*", there are five positive impacts that would be achieved from pondering the holy Qur'an:

1. Making the faith's roots deeper (تعميق جذور الإيمان).

This impact can be seen through following points:

- a. Thinking over the Qur'an increases the believer's certainty that Qur'an is from Allah, which leads to the adherent belief with all the pillars of Faith without leaving any aspects that may diminish these pillars.
- b. Thinking over Qur'an in prayer gesture helps observant of the prayer to concentrate in the prayer and keeps away from the satanic whispering that disturbs the believer from reverencing Allah.
- c. Pondering over the Qur'an heals the hearts from skepticism, it also cures the man's psyche from chronic social ailments, which can cause separation among the society and weaken it (Achmad, 2025).

2. Achieving high position in the hereafter (منزلة رفيعة في الآخرة).

This impact can be seen through following points:

- a. Pondering links with proficiency recitation. Competency in reciting puts thinking in a correct path, as thinking is effective together with the sound reading. When reciting of Qur'an is done well, the reciter will be raised to the highest position in the paradise. As the Prophet says: "A skillful person in the Qur'an will be with honorable Angels, and who reads Qur'an stammering in it, will have two rewards".
- b. Pondering links with memorization. Whosoever wants to memorize the Qur'an must try to use thinking that facilitates the memorization process, that affirms the memorization, and decreases whatever can cause Qur'anic forgetfulness. Whosoever memorizes the Qur'an will have a high position in the paradise that fits a portion he memorizes from it. The Prophet says: (the reciter of Qur'an will be said to: Read and ascend, as you used to read in your present life, your position will be at the last verse you read) (Syafuruddin et.al, 2024).
3. Nurture, cure, and weapon (غذاء وعلاج وسلاح).

This impact can be seen through following points:

- a. Thinking is a spiritual diet; it cures soul disorders and immunizes them. It is an individual, societal defensive weapon against the inner and outer predicament.
- b. Thinking keeps one out of soul anxiety in order to emotionally restore its pleasure (Krausen, 2002).
4. Achieving significant position in Live (مكانة مرموقة في الدنيا).

This impact can be seen through following points:

- a. Pondering is a mind training, it widens the thinking horizon, it contributes to the brain and experience development, because the Qur'an encompasses both lives with a logistic methodology consonant with the sound thinking.
- b. Pondering over the Qur'an helps to understand the meaning of Allah's word, it opens the knowledge before the mind, it gives the reciter a new sight of understanding including good experiences.
- c. Pondering contributes to the reciter's skill and his mind capacity, it sharpens his thinking and awareness, it raises his ability and his deep culture in becoming a highly personality in thinking, an authority who must be consulted in solving the problems, and a thoughtful person when there is disagreement.
- d. Pondering redresses one's view and character conduct, it builds one's relationship in collaboration with the society. It prohibits the selfishness, individualism and replaces it with respect.
- e. If gradual pondering becomes one's nature, it opens up one's brain and thought; it makes him/her to be selective in sayings and writings, whereby they are understandable to others. This also makes him /her accurate to hear and understand the Qur'anic or non Qur'anic texts, so that he / she would not fall victim of the plotters' plot.
5. Building perfect society (بناء مجتمع سليم).

This impact can be seen through following points:

- a. The wellness of society is based on wellness of individual. Pondering over the Qur'an brings about the highest mean upon which it was sent down in order to confirm humane well being on the surface of earth all together.
- b. Pondering builds a solid society with a spirit of love, mercy, emotional feeling, cooperation, and mutual understanding. It prevents against rancor, ill will and envy.

When we analyze again what have been mentioned above, we can find that almost of those positive impacts are not limited for pondering and thinking what are only mentioned in Al-Qur'an. Some of those positive impacts also can be achieved from thinking in the universe. Because as we know, there are two kinds of Allah's verse; The written verse (Al-Qur'an) and the observed verse (universe and all things created by Allah).

The long history of Islamic civilization showed us how the thinking held important position in Muslims' lives. According to Zaki Naguib Mahmud, there are many periods of thinking in the history of Islam (Supriyanto, 2023). It started with beginning period from four caliphs' era to Umayyad dynasty. This period considered as the beginning period because during that period there were only narrow areas for thinking not going beyond secondary issues, such as the issue of Imam, who is doing great sin, Issues of faith and disbelief, etc. Some scholars who lived in that period, like Hasan Basri, Wasil bin 'Atha', and Amr bin Ubaid were working in those issues.

The second period was a period of the maturity of thinking, which started since Abbasid dynasty when the caliphs of this era gave a great support to translate many books that were written in some foreign languages to Arabic. In this period, many Muslim philosophers were appeared, such as Al-Farabi, Ibnu Sina (Avicenna), and Ibnu Rusd (Averros), etc.

When the thinking reached in that period what it has reached, some Muslim scholars found that the spreading of philosophy with its varieties brought the dangerous thinking to the Muslim minds in Muslim world. So, the third period started when the thinking started to fade away. In this period, some Muslim scholars gave fatwa about the prohibiting of learning philosophy and working on it.

After that period, there were many scholars call in Muslim world ask the resumption of thinking to its natural method. Some of those scholars were Al-Ghazali, who attacked the philosopher in his book: *Tahafut Falasifah*, and Ibnu Qayyim, who preferred the natural inquiry than philosophical ones (Al-Syaim, 1988).

It is very important to say that the right way of thinking is one of the most important requirement to someone who want to do Ijtihad. Many books of (Origins) said that this characteristic should be available in mujtahid or faqih.

According to Al-Khatib Al-Baghdadi (1980) in his book '*Al-Faqih wal Al-Mutafaqqih*', if someone who want to do ijihad and he doesn't have this characteristic he will fail to achieve his goal, and he never gets the prosperity from Allah for his work.

He also added that mujtahid should be strong in *istinbath* (concluding the rule from the Qur'an and Sunnah), really good in his observation, right in drawing the lesson, have patience, and should not have quickness in giving fatwas, ...etc .

These positive impacts that appeared in long history of Islam are not limited to Muslim Ummah only, but it also gave the significant impacts to the west. The German orientalist Sigrid Hunke (n.d) in her admirable book: "The sun of Allah shines on the west, says:

Prophet Muhammad urged his followers to contemplate a study the wonders of creation as a means of appreciating the power of the Creator. He also assured his disciples that knowledge enlightens their path of faith. He advised every Muslim man and woman to seek knowledge, making that a religious duty. Seeking knowledge and disseminating it, he preached, is rewarded by God in the same way He rewards worshipping. The reward of learning is like that of fasting, and the reward of teaching is like that of prayer or daily prayers.

The good thinking is not useful for Ijtihad only, but also many important issues in various fields also can be solved by deep thinking. Abu Zayd Al-Balkhi (1984), one of Muslim scholars and thinkers who offered unequaled contributions to psychiatry, mentioned in his book: "*Maṣāliḥ Al-'Abdān*" his delineation of the influence of thought in initiating psychological disorders, and the use of contemplation in their treatment. He combined a deep thinking and contemplation with the Islamic teaching to classify neuroses into four types: Fear and anxiety (*al-Khawf wa al-Faza'*); anger and aggression (*al-Ghaḍab*); sadness and depression (*al-Huẓn wa al-Jaza'*); and obsession (*al-Waswasah*). He clearly attributed the development of emotional disorders to the interaction (istibak) between the patient's biological constitution, his environment and his inner cognitive activities. In discussing this psychosomatic aspects and individual differences, Al-Balkhi said since the man is composed of a body and a soul, both may show the health or sickness, balance or unbalance.

V. CONCLUSION

From the previous discussions, it is crystal clear that these terminologies induce human to use his/her thinking as a free gift of Allah. They are sort of mental, physical, societal, spiritual, somatic therapy for the human life as the whole. They contribute to the development of human life into a better one. It is understood that, they are gained through five or six sensory organs. They are mechanisms that distinguish human from non human being (irrational Animal), even if their hidden meanings can be shared to the living organisms, these terms and their likes are the best things that Allah has given to human beings. They can be attained more when one recites the Qur'an and contemplates to their meaning in the context therein. Their abode is soul, mind, brain, body, heart with the inclusion of action which gears them up inside Human being. They are knowledge generators by the power of Allah the Almighty.

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