Mental knowledge in Holy Quran

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Abstract
This paper focus on mental knowledge with perspective of holy Quran. It includes literature from different sources. On the basis of that research objectives are made to mental knowledge and at the end conclusions are drawn.

Keywords: Mental knowledge ; Holy Quran

1. Introduction
God created man and gave him abilities in order to do his function of succession in the earth accurately. The reason is one grace of God to human, so He distinguishes him over the rest of creation and makes him the focus of the commissioning and the basis of honor.

Islam warned through Quran on the importance of the reason, and praised minded people; because they guided by their mind to God Almighty. Qur'an showed limits of reason and its position of unseen and unknowns and showed the functions of the mind, that are mental processes carried out by the mind to the way of guidance and right. And on the other hand a way to detect signs of God in human and selves and the laws of the universe spread around us.

Holy Quran has taken many methods for the development of thinking and raised mind to moving and walking around in the expansive universe, and watching and seeing and discovering and inventing and innovating and the Qur'an incites the mind to be a scientific and abstract and objective reason detached from many of the barriers between it and the certainties of science knowledge.
Significance of the Study and the reason for choice

The importance of the study refers to the importance of the subject, the mind. Mind is innate power in humanity grows and maximize in tender if man done well and upbringing it and guidance and sponsorship it, we see its effects in the awareness and understanding and comprehension and judgment and rational act in attitudes, and in the quality of thinking, even in the conduct and behavior and practice, and if neglected also did not take care of it, gradually fades and loses a lot of its capabilities.

Study questions

It can be determine the problem of study through the following main question: What are the manifestations of mental knowledge in Holy Qur'an? The current study answered this main question through a set of sub-questions represented by main sections of study and can be summed up these sub-questions:

The first sub-question: What is the definition of the mind in the educational Islamic thought?
The second sub-question: What are the mind synonyms, and functions in Qur'an?
The third sub-question: What are the foundations of the proper thought as highlighted through Qur'an?
Fourth sub-question: What are the rules of the development of thought as emerged through Qur'an?
Fifth sub-question: What are the means to configure scientific mentality as emerged through Qur'an?
The sixth sub-question: What are the means of liberation of thought from obstacles as emerged through Qur'an?
Research Methodology:
Researchers in their study adopted a deductive analytical approach in his tackling with the sacred text of the Quran, and the inductive investigative approach in tackling with the written explanation and other sources and references.

Mind in Islamic Education
First: the definition of mind
1- Mind linguistically
-Fayrouz Abadie said: "Mind: against foolish, as reasonable, and the plural minds: the mind of thing: understand." (1

-Ragheb said: "A mind is prepared power to accept the science, and he said the mind is science which human benefit from it through the power of the mind." (2

2- Mind Idiometrically
I'm Al-jawzia said: "You know: that the investigation of this to say that noun, I mean the mind applies jointly on four meanings
- One: the description that differentiates human from animals, which is prepared to accept the theory and management sciences intellectual hidden industries and this is who wanted mind as instinct. like light shooting in the heart prepares perceive objects.
- The second: What is nature of science, the possibility of possibilities and the impossibility of impossibilities?
- And third: Science learned from experiences called mind.
- And fourth: that the ultimate strength to suppress instinctive lust calling for immediate pleasure. (4

2. Islam and the mind
God created man in the best stature (mould), and raised him above all other creatures and characterized him by mind, which made him the focus of
commissioning deanship of this world, "Verily, We created man in the best stature (mould)" Sûrat At-Tîn(4)and "And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayyibât (lawful good things), and have preferred them above many of those whom We have created with a marked preferment" Sûrat Al-Isrâ’(70). As the creation of man from the beginning, with the specific aim of worshiping God " And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). Sûrat Adh-Dhâriyât(56) . Also God made him qualified to do so and knew himself from the outset and did not leave him to the idea of recognize his God, He help him thinking and meditation so the religions come from the Lord of the Worlds, also He sent a messenger to give good news and to warn one invitation which is monotheism. "And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers" Sûrat Âl-‘Imrân(85) And thus enables a person of innovation and the introduction and development of lifestyles and protect him from the dangers surrounding him and this is due to the generosity of God and His virtues that gave him the ability to learn and knowledge. " Read! And your Lord is the Most Generous. & Who has taught (the writing) by the pen & He has taught man that which he knew not". Sûrat Al-‘Alaq(3-5).

Man in our world is born provider by mental and innate readiness, the innate one act as instincts and do not need to teach, it works automatically directed to the worship of God

Instinct may infect oblivion or deviation as a result of the environment of others surrounding the individual. So set you (O Muhammad) your face towards the religion (of pure Islâmic Monotheism)Hanîf (x none but Allâh Alone). Allâh’s Fitrah (i.e. Allâh’s Islâmic Monotheism) with which He has created mankind. No change let there be in Khalq-illâh (i.e. the religion of Allâh -
Islâmic Monotheism): that is the straight religion, but most of men know not.\textsuperscript{2} [\textit{Tafsir At-Tabarî}]

The faculty of the mind, which characterized the God to the human from all other creatures because of its characteristics and advantages, enables a person to do the task of succession in the ground. And (remember) when you're Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will you place therein those who will make mischief therein and shed blood, - while we glorify you with praises and thanks and sanctify you." \textit{He (Allâh) said: "I know that which you do not know." \& And He taught Adam all the names (of everything)\textsuperscript{11}, then He showed them to the angels and said, "Tell Me the names of these if you are truthful." \& They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghaib (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?" \textit{Sûrat Cow (30-33).}

Perhaps this points to the fact the message that should be looked in life is to do the task of succession also mental ability to achieve science is the main pillars to achieve these tasks. Reason is a characteristic of human it's perception instrumental, understanding and consideration and receiving, discrimination and the balance, also human's means and responsibility tool exist and act in the world of the certificate and life. Also human mind is one of the tools to consider the human kingdom of the heavens and the earth, Quranic verses found move minds to glances and consideration." And on the earth are signs for those who have Faith with certainty. \& And in your own selves also. Will you not then see?" \textit{Sûrat Adh-Dhâriyât(20-21). As well as Qur'an shows responsibility for of}
mental faculty about human behaviors and actions." And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge.\(^2\) Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allâh). \textit{Sûrat Al-Isrâ’} (36).

Islamic education develops the mind to think properly and humility and surrenders the right to scientific integrity and order right without mania, and benefit from what knows, not sufficient with theoretical science, but it must be practical application. It has proven that Islamic education although not explicitly provide for the development of the mind, but it includes mental growth also included physical growth. It direct to this mental aspect of education about precision in thinking and security and the practical application. And some work on the knowledge of God in its effects and its verses and his creatures and some insight and guidance and avoid of passion and blind followers, and to request the directory and the certain knowledge and distance conjecture.

Quranic verses directed to employ human mental ability in meditation and thinking, also the human need to learn to acquire knowledge in order to develop mental abilities and aptitudes that God has given to man. Also typical behavior which was ordered by Islam is emerges from the foundations set by Islamic law in order to find the greatest harmony between human and innate desires in this life and agree with the logic and reasoning. Quran calls for raising the mind and provides it with various educational tools that enables it to mature sound thinking, and whose ponder the verses of the Holy Quran, which calls to arbitrated mind and caused him to realize the meaning of truth and goodness and beauty to carry out the tasks entrusted to God, if the mind veered right and follow the desires contrary to the law of God Post corruption and chaos, and mourns the book of God for those who do not use their minds like beasts. " Verily! The worst of (moving) living creatures with Allâh are the deaf and the dumb, who understand not (i.e. the disbelievers)." \textit{Sûrat Al-Anfâl} (22).
The human mind, including the gift of God's capabilities will enable him to understand the laws and traditions also learn and know their meanings and dimensions and affects and is affected by them. And he is surrounded by God's careful and sponsorship within prompt controls from the Book of Allah and the Sunnah of His Prophet Muhammad since the beginning of creation and over time to the death.

Sahb Al Delal said: "Islam is a religion of the mind ... yes ... in the sense that it addresses the mind its issues and decisions; not oppress by material superhero but only acquiesce, and addresses the mind in the sense that it corrects him to the consideration approach and invites him to contrive signs of faith in the lives and prospects. Addresses the mind means that it depends on it to understand the meanings of the texts that take his decisions, and does not impose it to believe what does not he understand and does not realize its significance. When he reaches the stage of awareness and implications understanding no longer he is in front of him acknowledged so he is a believer, or none acknowledged so he is an infidel... and is not ruled on their validity or invalidity. And he is not permitted to accept and reject

Abu Ashour said: "foresight gather insight is found to the right" God has been stated" Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself" سْعَرَةُ الْأَنْعَامُ(104). This on the Qur'an and that it is better than the verses that ask about them because it combines the significance of the sincerity of the Prophet by miracles and significant issue for the illiterate, also shows the guidance and education and counseling, and stay on the ages.

But the plural are "Insights" because in the Quran has many types of guidance according to the aspects that guide them such as enlighten the mind in reforming the belief, true understanding in religion, the laws for transactions and
cohabitation between people, and indicate the ways of success and survive in this world, also warning of the shafts looser.

3. The mind in the Qur'an:
Islam had been very concerned about the mind through it man can understand and became reasonable man followed by science and the will and ability. One of the manifestations of interest in the Qur'an mind and supplies that contained words involve mind like (Understood it, understand) in forty-nine subject in Quran, also received the word (men of understanding) in sixteen subject, also the positions that talk about the functions of the mind, such as thinking, remembering, thinking and looking at things and guidance in many verses. God stated" Verily, We have sent it down as an Arabic Qur’ân in order that you may understand" Sûrat Yûsuf(2)"... So fear Me, O men of understanding!" Sûrat Al-Baqarah(197). " Say: "Are the blind and the one who sees equal? Will you not then take thought?" Sûrat Al-An’âm(50). "….and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect" Sûrat Ar-Rûm(21).: And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" Sûrat Al-Mulk(10).

4. The fact of reason
The human mind is a sign of God Mahsiri said :" If a person contemplates himself, he will see in his mouth many signs make him filled surprise and reverence"."The search in the nature of the mind and what it was so not behind useless unless it is agreed that a way to recognize discrimination and judgment, so God has made man commissioning".
So through mind God preferred man than all other creatures and raised him, and enabled him to land also succession him in this earth , and made his mind able to understand aspects of the universe. Ibn Khaldun said: "and ended up the scale of
configure man who has thought and vision rise him to capacity world that collect the sense and perception."

Reason is a tool of thinking and writing knowledge on the man's way, also tool of analysis, installation, measurement and conclusion and association. The Quran is replete with examples that urge Muslims to use their minds and their thinking in the selection and discrimination and differentiation, and also urge Muslims to use their reason with the things which are not explicitly have religious text. "(16).

The signal received in the Holy Quran to the mental capacity that came in the verb forms not nouns and as a function of the heart and did his actions taking place within the human before they turn into practice live on the external members of body. God stated: " Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind." Sûrat Al-Hajj(46). So reason to refer to the function and not something we want b like jobs and understanding of eating and drinking.

Mind is a tool of thinking, Sahb al-Dlal said:" The role of this mind that receives the message and its function to understand what it receives from the Prophet. The task of the Prophet is to notifies and shows and alerts the human mind to manage signs of faith in the selves and prospects and paints him the correct receiving approach, and the correct consideration approach and establishes a base of the practical life, which leading to the good in this world and in the hereafter.

The role of the mind isn't to be ruler over the religion and its decisions in terms of validity and invalidity, and acceptance or rejection also after that confirmed the validity of issuance from God after understands its intended- in other word linguistic and idiomatic text-whether he like to If accept or reject after he
realizes its significance. Because he did not agree on the meaning! Or does not want to responding to it deserved punishment from God for blasphemy after evidence and clarification… He then obliged to accept the decisions of religion when reached him on the right path and, when the mind understand what is meant and what it want from them..This message addresses the mind… in other words orientate the mind and evaluate it to right view approach… not means govern the validity or invalidity or acceptance or rejection. .When text is proven was the ruler of human mind to accept and obey and implement whether its significance familiar or strange.

The Imam Ghazali shows the truth of mind and the shows people are differentiate in the their mind" I know that people differed in the extent of reason and its reality, the others chuckled about the fact that this name never different meanings this became the reason for differences. The mind called on four meanings also the eye, for example, called on several meanings.

First:

Description that differentiates human other beasts who prepared to accept the theoretical sciences and measure hidden intellectual. And this is what Harith bin Asad Al-Mohasbi wanted when he said in the extents of mind: "It is the instinct of preparing to recognize theoretical science as if it's light shooting in heart prepares to perceive objects. And he did not do justice who deny this stated reason to the necessary sciences, also the heedless science and sleeping are called sane as this instinct exist on themselves with lose science. Just as the life instinct preparing the body for voluntary movements and perceptions, so is the mind instinct is preparing some animals for theoretical sciences, were it permissible to be equal between man and the donkey in instinct and perceptions. Also he said there is no difference between them, but God creates for man by virtue of a habit sciences not in the donkey and animals in generals so it may be equal between the ass and inanimate objects in life, and said: There is no
difference except that God creates in the ass specific movements by virtue of a habit, if ass inanimate dead objects it must say that every movement you see him God is able to create the ranking scenes, and also must be said was not differentiated from inanimate objects in the movements but by instinct is unique through its life like differentiate between human and beast in the perception of theoretical science in instinct expressed the mind. It is like a mirror that does not leave other objects in the story images and colors as specialized in polish. As well as the forehead left eye in qualities and bodies prepared to see, so the percentage of this instinct to science as the eye to the vision and the ratio of the Qur'an and Islam to this instinct in context to science as the ratio of sunlight to eyesight. So it should understand this instinct.

Second: Is the science that comes into existence in the distinctive child permissibility of possibility and the impossibility impossible, like knowledge that two more than one, and that one person cannot be in two places at one time. And this meant by some speakers said in the extents mind as some necessary sciences such as science of permissibility possibility and the impossibility impossible. It is also true in himself because these sciences are renamed apparent mind also corrupt is to deny that instinct and said: no exist only these sciences.

Third: Science learned from experiences of conditions so who the experiment wisdom him and doctrines said he is sane usually, and who not characterized by such merit said that he is stupid and ignorant, and this is another type of sciences, called the mind.

Fourth: To end the power of those instincts to know the consequences of those things and to suppresses lust calling to urgent pleasure. If he got this force called the owner of reasonable person in term of daring and reluctant as required by considering the consequences by virtue of urgent lust; and also this distinct human characteristics from the rest of the animals. "(19).
The people are disparity in the minds he said: "the right truth to be say: disparity involve the four sections except section number two: A necessary science that permissibility possibility and the impossibility impossible. It is known that the two are more than one also it is known that the impossibility of the fact that the body be in two places, the fact that one thing an old incident, and so other isotopes and all realize is undoubtedly.

5. The extents of mind

The Holy Quran took into account human nature and its extents to understand, something so it speech human brains in bearable way and did not speech what it is unbearable " General characteristic of the characteristics of Islamic beliefs, tackled the universal truths, also The definition in the range of what the human needs and fit their conditions and cohabitations, and unbearable their minds, God did not tell us the all the unseen".

6: The attitude of the mind of the unseen and the unknowns

Mind is the faculty which human use it to think and that the generosity of God distinct him from all the other creatures and it is the creative energy, that gave human civilization and advancement on this earth. However, the human mind in a need to rationalize and care and evaluate and refine and determine the course and scope of thinking also the areas of the use of reason in order to produce good mind and true happiness as God wants it.

And Islam has a unique role in determining all of this then coordinates between the mind and other energy in human, when Islam tackling with this human being and directs his energies, it considers the energies of mutually consistent serve to achieve one goal, despite the different areas of each of these energies.

Spirit, mind and body linked to each other although each has its field, if a man follows his mind in planning his approach in life and paints his conception of the universe and life and everything, it would undoubtedly go astray the road he will lose material civilization and ancient and modern philosophies. The arbitration
of mind did not reap in everything except misery and unhappiness and confusion like evidenced by this error from the realities of today's civilization that gave the mind of absolute freedom raised about punishment.

But Islam when tackling with the mind, it just seen it as part linked to soul and body that extend its field of work and identifies the space in which it operates and the degree to which it operates in order to achieve production and growth in various fields. In Islam, we find a strong link between the mind and the spirit, but Islam makes the spirit dominant mind and direct it in a lot of things, there is no affair of the mind in invisibles, but its task delivery with all the issues.

Islam has an approach in maintain mind and its energy to not dissipate in a way that humans can't perceive it. Mohamed Kotb said: "Islam begins mental education by determine the mental field and preserves mental energy to dissipate behind the invisibles that there is no way for the human mind to govern".

It gives human share of these invisibles to the extent that caters his penchant for the unknown. But churning out something to the soul, it is capable to do so by provider means to access. While the best means of mind to God and to the knowledge of the truth is to manage apparent sense and things perceived by reason, then Islam identifies its scope of this scale, nor let it drown in the labyrinth which sank by philosophy and theology.

Islam has remained steady on the rock of certainty. Gives people of the unknown degree to which is good toward them. And provides their mental energy to work in the succession of the earth. And provides for the minds of area in which they work in the security. Also guide them to the right way in the known and the unknown.
Conclusion

The study revealed the following results:

1- Holy Qur'an stated number of mental processes such as thinking, remembrance, jurisprudence and mind also the Holy Quran did not classify these mental processes and did not show its degrees, they are coherent, complete and purposeful processes. So the thinking is contained in the Qur'an as comprehensive mental process for different types of mental activity of man, with the goals of religious and secular.

2- Holy Quran has a great attention to senses as a means of thinking they are mention many times in the Holy Quran, and the call to intended to direct them to recognize and understand, also to link between them and the mind and the heart in many verses of the Holy Quran, also likened who were disabling their senses as cattle.

3- God bestows in his book the human to teach him the statement, and this refers to the value of language and its role in communicate and transfer knowledge. God described Qur'an as Arab, and in this indication on the status of the Arabic language and Arab tongue properties also the need for care in language because it means of thinking and expressing thought and consideration.
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