

Integration Article # 4

THE OBLIGATION OF THINKING IN ISLAM: RELEVANCE TO THE Q-CIP MODEL

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This article represents further development of the Q-cip model; it underscores the importance of thinking not only as a form of worship but also as an essential activity required for recognizing Allah through His creations. Thinking about the actions of Allah (His creations) or af-aa-lul-Lah usually leads to appreciation of the Beautiful Names and Attributes of Allah which leads, in turn, to recognition of Allah. That is what the Q-cip model is all about. All The glorious Quran (Muhammad 47:24) obligates us to understand and reflect upon its verses (aayaat) by saying, "And then do they not understand and reflect upon the Quran, or are there locks upon their hearts?" The Book was given to us, not to put on the shelf at home seeking barakah (blessings) or on the dash-board of our cars seeking security and safety or chain it around our necks to deflect the evil eyes. The Quran has five rights on us: 1) to believe it, 2) to read it, 3) to understand it, 4) to apply it, and 5) to share it. Thinking about what we read is a part of faith; it is a form of worship. That is why the Quran (Sad 38:29) says, "(Here is) a Book which We have sent down unto thee, full of blessings, that they may meditate on its Signs, and that men of understanding may receive admonition" It is essential to think about the verses (aayaat) as written in the Quran or posted in the creation for thinking about the creation will lead eventually to the Creator. You don't teach about God by memorization only but by mind utilization and activation.

The Arabic translation of Thinking is Taf-keer. The term Taf-keer and its generally accepted equivalents appear in the Quran at least 169 times as shown in Table 1.

Table 1
Aayaat of Thinking

#	English	Arabic	Number of Verses
1	Don't they see?	alam-ya-ra?	64
2	To see	yan-zo-roon	25
3	To use their minds	ya'a-qe-loon	22
4	To know	yaf-qa-hoon	13
5	To really see	yub-se-roon	13
6	To think	ya-ta-fakka-roon	11
7	Those who have minds	ulol-albab	9
8	To question	ya-ta-sa-aloon	8
9	Those of intelligence	ulen-noha	2
10	Those who have vision	ulel-absar	2
Total			169

The glorious Quran (10:101) requests Mankind explicitly to study the heavens and the earth. The Quran, however, didn't suggest a given methodology for the study. The "how-to-study" is left open, allowing for all possibilities to all people in different places and different times. The entire creation should be the object of study and thinking. The creation contains two worlds: invisible (aa-lamul-ghaib) and visible (aa-lamush-shhadah.) The visible world covers material things like stars, earth, water, air, plants, animals, birds and human beings. And that is exactly what we (as a human race) do in our educational institutions at the elementary, secondary and university levels. We can speak of space sciences, earth sciences, plant sciences, human sciences and so on. The writer hopes that students of these sciences will see the attributes of Allah (the sole Creator and Sustainer of the universe) and will respond to His call by following His teachings.

The Quran requests Mankind to think about the creation of Allah. Muslims are requested to study the entire universe, every thing around them, every thing under their feet and every thing above their heads. Muslims have been asked explicitly in the Qur'an to study the cosmic aayaat at different

scales. On the largest scale, Allah orders man to observe what is in the Heavens and the earth (10:101, 7: 185). If any one man applies this single aayah and this single aayah alone, he will need a life time to apply the aayah to its fullest extent. On a lower scale, the Qur'an directs Man's attention to the heavens to ponder about its structure and adornment (50:6). Allah asks man to walk across the earth to find out how the creation began (20:20). The order is given to Man to study how the Earth's surface was formed (88:20). To understand the morphology of the Earth, be it the face, skin or crust, one needs to be familiar with geology and geomorphology. Table 2 show some selected topics for integration, the Q-cip way.

Table 2

Selected Quranic Topics
And Related Aayaat

Alphabetical Order	#	Specific Topics (K)	Location in Quran (A)
A	1	Aquatic Origin of Life	Al-Anbiya'a 21:30
B	2	Binding Together and Breaking Apart. Ratq and Fatq of the Universe	Al-Anbiya'a 21:30
C	3	Camels – How created?	Al-Ghashiyah 88:17
	4	Cattle: Skin, Wool, Fur and Hair	An-Nahl 16:80
	5	Cattle: Eating and Riding	Ghafir 40:79
	6	Cattle: Riding	Az-Zukhruf 43:12
	7	Clouds between heavens and earth	Al-Baqarah 2:164
	8	Clouds: Stages of Formation	An-Nour 24:43
	9	Creation of Man: Creation after Creation	Az-Zumar 39:6
	10	Creation of Man: Three Layers of Darkness Belly, Womb, Amniotic Membrane	Az-Zumar 39:6

D	11	Day and Night: Variation	Al-Baqarah 2:164
	12	Day and Night: Merging in Each Other (Ilaj)	Luqman 31:29
	13	Diversity of Colors: Grazing Livestock, Moving Creatures and People	Fatir 35:28
E	14	Earth: How to Bring it to Life after Death	Ar-Room 30:50
	15	Earth: Shaping the Earth's Morphology	Al-Ghashiyah 88:20
	16	Earth: Making it Smaller at Sides	Ar-Ra'ad 13:41
F	17	Finger Tips	Al-Qiyamah 75:3-4
H	18	Honey Bee	An-Nahl 16:69
	19	Heaven: Don't they look at the Heaven to see its structure and beauty?	Qaf 50:6
	20	Heaven: Creation of 7 Heavens	Nooh 71:15
	21	Heaven: How Raised	Al-Ghashiyah 88:18
	22	Heavens & Earth: Creation	Al-Baqarah 2:164
	23	Heavens & Earth: Obligation to Study	Younis 10:101
	24	Heavens above their Heads: Obligation to Study its Structure and Beauty	Qaf 50:6
M	25	Mountain: Obligation to Study How Raised	Al-Ghashiyah 88:19
	26	Milk: The Miracle of Milk Formed between Excretion (Waste Material) and Blood	An-Nahl 16:66
N	27	Navigation	Al-Baqarah 2:164
	28	Navigation: Don't They See that Ships Sail According to His Command	Luq-man 31:31
P	29	Prostration: Don't They See that Every Thing in Heavens & Earth Prostrate to Him	Al-Haj 22:18
S	30	Shadow: Variation	Al-Furqan 25:45
	31	Speech: Speech Variation and	Muhammad

		Invention of Lie Detector CVSA (Computerized Voice Stress Analysis) "You will know them by the tone of their speech"	47:30
T	32	Taskheer (Subseviency) of Every Thing in Heavens & Earth to Man	Al-Haj 22:65
	33	Tasbeeh (Glorification): Every Thing in Heavens & Earth Glorify Him	Al-Haj 22:65
	34	Tasbeeh: Every Thing Every Where & the Birds Glorify Him	An-Noor 24:41
	35	Thinking: "Do they not reflect upon the Quran or are there locks upon their hearts?"	Muhammad 47:24
U	36	Universe: Investigate How the Creation Began?	Al-Ankaboot 29:20
	37	Universe: "Don't they see that Allah created the heavens and the earth?"	Ibrahim 14:19
W	38	Water: Giving Life to Earth	Al-Baqara 2:164
	39	Water: Giving Green Color to Earth	Al-Haj 22: 63
	40	Water: to Produce Fruits of all Colors	Fatir 35:27
	41	Water: to Form Springs	Az-Zumar 39:21
	42	Wind: Planetary Wind System	Al-Baqarah 2:164

How far does Islam allow the mind to go? This question was answered by Imam Dr. Abdul Hamid Mahmoud in his book: Islam and Mind, page 30. He said that Islam should guide the mind in three areas: 1) beliefs, 2) principles of character (akhlaq) at the general and specific levels, and 3) Sharia. These are the three areas that the mind needs guidance from Islam. Outside of these areas, the mind is free to work as long as the work aims at righteousness.

"Concerning **nature** and **universe** including heavens and earth; mountains and seas; planets, moons and suns; matter and energy; the depth of oceans and the height of heavens, Allah left all of this **for Man to study** in his factory and laboratory using his own tools. Allah encourages Man to study these subjects to the best of his abilities until he discovers Allah's

cosmic and natural laws and sees the Might, Knowledge and Wisdom of Allah, the Creator and Sustainer of the universe. Allah puts no restrictions on these studies as long as the aim is righteousness.”

Thinking is obligatory in Islam. Thinking is a form of worship in Islam. It is the duty of Muslim parents and educators to teach “thinking skills” and develop “thinking habits” in their children. This is the way to develop a generation of ulol-albab (thinkers) as defined by the Quran (Al-Imran 3:191), “Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): Our Lord! Not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire.”