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# *Pragmatic Functions of Thinking Verses in the Glorious Qur'an*

*Asst. Prof.Dr. Muhammad Hamza Kan'an* (\*)

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## **1. Introduction :**

Thinking verses (THVs, for short) are words which signal the illocutionary force of the verse rather than its propositional content. Their principal function is to enable the reader to arrive at an interpretation of the Qur'an which is in line with Allah's Intention. They have certain phonological, syntactic, semantic and contextual features which make them successful strategies for interpreting the Qur'an.

Phonologically, all the words which signal thinking verses have five syllables each except the verb فكر (he thought) which consists of three syllables only and ends in "fatha". The verb "يتفكرون" (they think) occurs fourteen times and ends in "ون" and the verb "يتفكروا" (they think) three times and ends in "وا". The phonemes which constitute the above verbs have certain acoustic and functional features which make them express the intended meaning more clearly. The phoneme /n/ in the verb "يتفكرون" is a nasal and voiced sound. When /n/ is final in Arabic, it is acoustically more audible than when it occurs elsewhere. The phoneme /r/ in Arabic has the meaning of repeating the activity which in this context means re-thinking (Abbas, 1998: 70). Similarly, one of the meanings of the phoneme /k/ in Arabic is the friction of the blessing upon those on whom it descends. In the context of the present analysis, it could be argued that /k/ is related to thinking, i.e., thinking is the adhering feature of the believer (Bishr, 1975: 77).

Syntactically speaking, THVs are mainly expressed by verbs which are in the present tense except one verb which is in the

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past. While in Arabic various words can refer to the mind, knowledge and wisdom, the only word which denotes thinking in the Qur'an is the verb "يتفكرون". This verb consists of a prefix "ب" which indicates third person ; a root "فكر" and a suffix "ون" which indicates masculine and plural. Structurally, the verb "يتفكرون" is not simple, but complex, i.e., composed of more than one grammatical unit.

Semantically, grammarians have classified verbs into static and dynamic. The first category refers to states, ideas and feelings, while the second one refers to physical actions. The main syntactic difference between the two categories is that action verbs occur with the progressive tense, while state verbs disallow the progressive. However, some verbs can be used in both senses as in :

They are thinking about moving  
(action-deciding)  
believe)

I think we ought to move  
(state-

The main privilege of THVs in the Qur'an is that they are used to denote both senses simultaneously. The key to successful thinking is to use action verbs in order to describe and specify behaviours. The Qur'an urges people to think and behave accordingly.

As far as the information structure of the analysed verses ,concerned is " the verb "يتفكرون" belongs to the comment part of the verse which is more prominent than the topic which is the point of departure of the verse<sup>(1)</sup>. Comment part is more prominent because it gives new information which the reader is eager to hear or know about, while the topic presents the old information which is supposed to be known by discourse participants.

On the basis of the foregoing presentation of the whole gamut of THVs, it can be concluded that thinking in the Qur'an is not a mere abstraction but a way of behaviour. It stimulates all human cognitive activities like seeing, observing, reasoning, meditating and reflecting. As such, their use is determined to a large

extent by pragmatic rather than by semantic constraints. What makes such verses fertile objects for any type of discourse analysis is the fact that they operate at two levels of analysis : semantic and pragmatic. Semantically, they describe the way people see and pragmatically, the way they think. While much has been written on the literal meanings of thinking verses in the Qur'an, there is a paucity of research on the force of such verses. This is the prime motive behind carrying out a pragmatic analysis of the verses under consideration in the glorious Qur'an. It is hoped that the results of the analysis will be of help to those working in the fields of cognitive psychology, sociolinguistics and pragmatics.

## **2. The Reasons Beyond Analysing Thinking Verses :**

Interest in cognition and mental states or processes began since Chomsky's attack on behaviourism which was dominant until 1960s. The failure of behaviourism to account for all aspects of language learning, Chomsky (1966) argues that language could not be acquired through conditioning only, but must also be explained by the existence of internal states. Hence, a huge number of research has appeared since then bringing into focus the importance of mental states in language research and learning.

Renewed interest in thinking has come as a reaction to the globalization and to the complications of the modern world. Nations and societies have begun to seek solutions to the problems they face, People believe that the best way to overcome the difficulties of modern life is to use their mind which when used properly and carefully can delimit the problems of existence. Quranic discourse provides solutions for all challenges which people face in their lives. It also offers lessons for dealing with all aspects of life (religious, social, economic and political). Prophets themselves have faced obstacles in their attempts to convey Allah's messages. In most cases they have been successful in achieving their aims through using Quranic strategies which can also be successful for us to follow when we are in a dilemma or a difficult situation. This Holy Book contains many verses and signals which provide solutions for the problems of poverty, starvation, human rights and democracy.

The Qur'an is the most perfect, practical, objective and scientific book. It contains the knowledge of all possible things. As

such, it pays great attention to thinking and other mental states like reflecting, knowing, reasoning, perceiving, etc... While in the Quranic discourse, the religion is regarded as a means to liberate the mind from spoiled ideas, thinking deeply and carefully is regarded as the basis for knowing Allah;(Praise and Glory be to Him, hence forth, PGH). Accordingly, verses denoting mental states are quite frequent in the Qur'an. They help the reader to interpret and understand Quranic verses. Any interpretation of the Qur'an which is devoid of careful thinking is unsuccessful and superficial. Moreover, there is much to be said about the relationship between the mind and thinking. As such, the verses under consideration need to be investigated and justified.

Mind and thinking are closely related in the sense that thinking is the origin of the mind in the Qur'an and not vice versa (Al-Mudafer, 2011: 41). Thinking carefully guides the mind to the right decision. It is also the best kind of worship. Thinking of Allah's creations and absolute abilities leads people to believe in monotheism. Mind itself is of no value if not based on thinking because it is the mirror of the mind (Ibid: 42). Thus, it is virtually impossible to examine the mind in isolation from thinking because the thinking mind is the best kind of mind.

Consequently, the Qur'an urges people to meditate in the creation of the world, the sky, the earth, etc... Meditation leads to the development of rationale in thinking. Once this strategy is established, it becomes possible to think accurately and to discover the miracles of the Qur'an. As such, the Qur'an is never to be read audibly with modulation only but modulation must be preceded by meditation and memorization of its verses must be preceded by understanding (Al-Tabataba, 1997: 41). This strategy has lead to the development of many sciences. Hence, reference to the mind and thinking in the glorious Qur'an is neither arbitrary nor accidental but it comes in every context emphasizing and definite in its signification (Al-Asfari, 2001: 64). Above all, thinking thoroughly of the Quranic verses enables readers to realize the various phenomena which still await research.

### **3. Previous Works :**

While much has been written on the rhetoric of the Qur'an and the evaluation of its translations, there is really a paucity of research on the cognitive, psychological and other pragmatic functions of mental states like reasoning, thinking, introspecting, etc.. However, in the available literature, there are hints here and there which can open doors for research in the area.

One of the descriptive accounts of the phenomenon is given by Al-Asfari (2010) who has listed fifty-five verses denoting thinking, mind, knowledge and wisdom. He has made a semantic analysis of such verses at the level of verses only. This is not very interesting because the meaning is already available in the current interpretations of the Qur'an. What is more important is to take into account the broader Quranic context, in which the analysed verses are related to other verses in the same Sura or other Suras of the Qur'an. It is only through the context of revelation that a better interpretation of the Qur'an can be achieved. In addition, world knowledge and contextual information can produce many different interpretations of the same verse. Thus, one of the weaknesses of Al-Asfari's account is that it neglects the intended meaning of the verse.<sup>(2)</sup>

Another descriptive account is offered by Al-Kamisi (2010). To avoid the problems of the propositional and intended meaning, Al-Kamisi classifies THVs into four main categories : thinking of Allah's creations ; thinking of prophets and their messages ; thinking of legal and illegal issues and thinking of the Quranic stories and examples. He concludes his discussion arguing that parents should instruct their children to think deeply in order to reach clear and beneficial results and to discover scientific facts objectively.

### **4. The Model of Analysis :**

Thinking verses belong to the domain of cognitive psychology which is regarded here as one of the basic constructs of pragmatics as a perspective<sup>(3)</sup>. Cognition constitutes a large field of study which covers a wide range of topics and can be viewed from different perspectives within different contexts notably the fields of

neurology, psychology, philosophy, biology, linguistics, computer sciences, anthropology and physics (Verschueren, 1999: 7).

Although cognition is a heterogeneous field of study, its basic or central tenet is that a complete understanding of the mind and the brain cannot be attained by studying one level only. This implies that thinking and other mental states need to be studied from multiple levels because such analysis can create a better understanding of the discourse. This is why the paper employs a pragmatic approach to the analysis of the THVs in the Qur'an verses containing THVs because in such an approach, the analyst can safely relate two or more levels of discourse together to give a better and more accurate picture of the analysed material.

### **5. Quranic Discourse and Pragmatics :**

It is claimed in this paper that Quranic discourse can be best handled within pragmatics as a perspective. The validity of such claim can be proved by few simple tests.

The first test deals with the medium of the Qur'an. Although the Qur'an is a written revelation, it is dialogic in nature. There are participants in the Qur'an and their intentions ; the communicative functions and the context of revelation whose primary purpose is to enrich one's reading of this Holy Book. Since pragmatics studies the ways in which context contributes to meaning and colours it, Quranic discourse cannot be interpreted in isolation from the context.

The second test is that the Qur'an is multifunctional, i.e., it has many communicative functions like promising, warning, threatening, ordering, advising, informing, forgiving, convincing, prohibiting, drawing attention, etc., which are nowadays synonymous with the pragmatic force of the utterance.

The third test is that the Qur'an contains many stories which are also dialogic in nature and even some have conversational patterns like asking and answering which is more obvious in Mose's story with Khidr (PBUT), in Al-Cave Sura or Sura 18<sup>(4)</sup>.

The forth test is that the inimitability of the Qur'an makes it a pragmatic phenomenon par excellence. The language of the

Qur'an is also highly rhetorical and figurative in order to challenge the poets and the poetic language.

The fifth test is that Quranic discourse can be analysed as speech acts whose felicity conditions are fully satisfied because the Qur'an is the word of Allah which is both perfect and flawless.

The sixth and the last test is that THVs operate at two levels of discourse propositional and non-propositional. Propositionally, they denote the way people see and non-propositionally, the way they think. This is why such verses cannot be analysed adequately within the framework of truth-conditional semantics<sup>(5)</sup>. Most items of the analysed sample have an illocutionary force which is to order, promise and warn. Such pragmatic forces are not sayings but doings or forms of actions which truth-conditional semantics fails to cope with.

Having justified the need for a pragmatic analysis of THVs in the Qur'an let us now have a look at the material analysed.

#### **6. The Material :**

The material chosen for analysis consists of 18 verses which refer to thinking in the Qur'an. All the analysed verses (V, for short) have been mentioned by Al-Asfari (2010) and Al-Kamisi (2010). The verses belong to different Suras of the Qur'an. Since the analysis is contextual, Suras are arranged according to the context of revelation. Four Suras are Medinian, while the others are Meccan. Verbs denoting thinking are underlined in both texts, Arabic and English. Quranic translations are based on Al-Hilali and Khans' Interpretation of the Meanings of the Noble Qur'an (2007). See (Table 1).

**Table (1)**  
**Thinking verses in the Glorious Qur'an**

| Text No. | Words indicating THVs | Verse No. | Sura           | Vol. No. | Context of revelation |
|----------|-----------------------|-----------|----------------|----------|-----------------------|
|          | Tatafakrūn            | 219       | Al-Baqarah     | 2        | Medinian              |
|          | Tatafakrūn            | 266       | Al-Baqarah     | 3        | Medinian              |
|          | Wayatafakrūn          | 161       | Al-Imrān       | 4        | Medinian              |
|          | Tatafakrūn            | 50        | Al-An'ām       | 7        | Meccan                |
|          | Yatafkrūn             | 176       | Al-Arāf        | 9        | Meccan                |
|          | Yatafkrūn             | 184       | Al-Arāf        | 9        | Meccan                |
|          | Yatafkrūn             | 24        | Yūnus          | 11       | Medinian              |
|          | Yatafkrūn             | 3         | Ar-Ra'd        | 13       | Meccan                |
|          | Yatafkrūn             | 11        | An-Nah         | 14       | Meccan                |
|          | Yatafkrūn             | 69        | An-Nah         | 14       | Meccan                |
|          | Yatafkrūn             | 44        | An-Nah         | 14       | Medinian              |
|          | Yatafkrūn             | 21        | Al-Hashr       | 28       | Meccan                |
|          | Yatafkrūn             | 8         | Ar-Rūm         | 21       | Meccan                |
|          | Yatafkrūn             | 21        | Ar-Rūm         | 21       | Meccan                |
|          | Yatafkrūn             | 46        | Saba'          | 22       | Meccan                |
|          | Yatafkrūn             | 42        | Al-Zumar       | 23       | Meccan                |
|          | Yatafkrūn             | 13        | Al-Játhiyah    | 25       | Meccan                |
|          | Fakra                 | 18        | Al-Muddaththir | 29       | Meccan                |

**1. Text Analysis and Discussion :**

SL Text (1)

((وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ))

(سورة البقرة : الآية ٢١٩ )

TL Text

"And They ask you (O Muhammad) what they ought to spend. Say : That which is (spare) beyond your needs". Thus Allah makes clear to you His laws in order that you may give thought.

This verse talks about voluntary charity. People asked prophet Muhammad (PBUH) what to spend in the way of Allah (PGH). The prophet told them to spend whatever can be spread without detriment to the necessities of one's oneself or the other whose maintenance is obligatory on him. (Daryabadi, 2004 : 160).

In this verse, the addresser is Allah and the addressee is prophet Muhammad (PBUH). Allah (BGH) orders His messenger to tell people to be forgiving because good fortune is gained through forgiveness which is one of the attributes of prophets and believers. Allah wants people to think of forgiveness rather than revenge because the latter complicates life. Thus, people have to do what the prophet orders them and keep from what he forbids them. The verse functions as speech act of ordering<sup>(6)</sup>. The word "يتفكرون" guides the reader to the intended interpretation, i.e., to be forgiving.

SL Text (2)

((أَيُّودٌ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ

وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ ضَعُفَاءٌ فَأَصَابَهَا إِغْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ

لَعَلَّكُمْ تَتَفَكَّرُونَ)) (سورة البقرة : الآية ٢٦٦ )

TL Text

Would any of you wish to have a garden with date palms and vines with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak, then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allah make clear His Ayat to you that you may give thought .

This verse gives an example of those who are pious and loyal and those who are hypocrites (munafik). Loyalists are self-righteous and truthful. They spend in the way of Allah. Thus, the deeds of such people will be like a fruitful garden which is always green and refreshing, while the deeds of the hypocrites will be evaporated and fired (Al-Tabatabai, 1997: 45).

Allah (PGH) asks whether there is anyone who wants to be a wrong-doer. The word "يتفكرون" urges people to be pious, good-doers, thankful and truthful because truth is the way of salvation while evil-doing or falsehood is the way of destruction. It also draws the attention of the people to the fact that man's deeds are judged by his intention which is either reward or punishment. The verse functions as warning and promise.

SL Text (3)

((الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ قِنَاءَ عَذَابِ النَّارِ)) (سورة آل عمران: الآية ١٩١)

TL Text

Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying) : "Our lord? You have not created (all) this without purpose, glory to you! (Exacted are you above all that they associate with You as partners). Give us salvation from the torment of the Fire.

Daryabadi (2004: 191) states that this "verse was revealed to repudiate the well-known Hindu doctrine of Maya calling the whole universe an illusion". He argues that the world as we perceive it by our senses is read not a phantom of imagination. All people even polytheists know that Allah (PGH) has not created the world aimlessly, i.e., without some wise plan and purpose.

The word "يتفكرون" urges people to think of the heaven and the earth and to worship Allah (PGH) both physically (in prayers) and spiritually when lying in beds until they become convinced that Allah Alone is the Creator. The force of the verse is to make people

think of fire and punishment. Hence, it functions as a warning to disbelievers who see clear signs of Allah's power and yet they do not meditate in them. Similarly, the verse functions as a promise to those who think deeply of Allah's verses and beg Him to protect them from the fire of the doomsday.

This verse also draws the attention of the people to the fact that believers think in two directions : up and down. Thinking up and down in one's mind entails the shifting of one's viewpoint from the abstract to the visible or concrete (i.e., seeing the heaven and the earth). The main advantage of thinking in more than one direction is that one-sided view may lead to an inaccurate thinking (Lakoff and Johnson, 1999: 236).

#### SL Text (4)

((قُلْ هَلْ يُسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ)) (سورة الانعام : آية ٥٠)

#### TL Text

Say (O Muhammad) "Are the blind and the one who sees equal? Will you not then take thought?"

These verse talks about believers and disbelievers . The word blind means those who believe in polythesim, while the word seeing means those who believe in monotheism. The two groups are not alike. (Sbuber, 1999 : 133).

In this verse, Allah orders His messenger to tell the liars that the knowledgeable and the ignorant are not equal. The force of the verse becomes quite obvious through the simile in that the blind are like the ignorant, while the seeing are like learned people who read the Qur'an and meditate in its verses, while the blind or the ignorant see Allah's creations but do not perceive them because their hearts are locked up. The word blind does not mean those who have lost their physical organ of seeing (i.e., the eyes). This is the literal meaning of the term. Blindness here means the blindness of the heart. This is clear enough in (V.46), of Al-Hajj Sura where Allah (PGH) says :

((أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ)).

Have they not traveled through the land, and have they hears wherewith to understand and ears wherewith to hear? Verily, it is not they eyes hat grow blind, but it is the hearts which are in the breasts that grow blind. Blindness of the heart is also mentioned in (V.72) of Al-Isra' Sura where Allah Says :

((وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا)).

And whoever is blind in this world, will be blind in the Hereafter, and more a stray from the path.

Thus, it can be argued that the heart in the Qur'an is the seat of all intellectual, emotional, moral and spiritual states. In other words, the heart in the Qur'an is conceptualized as housing both emotions and thoughts or ideas<sup>(7)</sup>. This argument is further affirmed by (V.24) of Muhammad Sura.

((أَفَلَا يَتَذَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا)).

Do they not then think deeply in the Qur'an, or are their hearts locked up from understanding it?

In Western cultures, however, a distinction is made between the heart as the seat of emotions and the mind as the locus of thoughts and ideas. The word "يتفكرون" urges people to believe in the unity of Allah and to purify their hears and fill them with love of Allah Alone.

#### SL Text (5)

((وَلَوْ شِئْنَا لَازَعْتَنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحَمَلَ عَلَيْهِ يَلْهَثُ أَوْ تَرَكَهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ)).

(سورة الاعراف : الآية ١٧٦ )

**TL Text**

And had We Willed, We would surely have elevated him therewith, but he clung to the earth and followed his own vain desire. So his parable is the parable of a deg : if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject our Ayat. So relate the stories, perhaps they may reflect.

A careful look at this verse shows that the Qur'an utilizes animals as symbols of people in real life who instead of thinking deeply, injure others with their tongues and try to pollute the environment<sup>(8)</sup>. Allah wants people to be raised to spiritual eminence, but some deliberately chose the path of error and guilt (Daryabadi, 2004: 149).

The word "يتفكرون" in this verse urges those who have pursued a wrong course to make a turn in their thinking in order to get back on the right track. As such, it functions as a guide to the right beliefs and right conduct. Yet, liars like animals never think but behave according to their feelings, desires and emotions. Allah orders His messenger to tell people Quranic stories so that they can learn lessons from them. The word also functions as a cognitive, mental, spiritual and psychological signal or weapon against liars and unbelievers whose hearts are closed.

**SL Text (6)**

((أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِنْ جَنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُبِينٌ))  
(سورة الاعراف : الآية ١٨٤)

**TL Text**

Do they not reflect? There is no madness in their companion Muhammad. He is but a plain Warner.

The context of this verse is similar to (V. 176) where they both refer to liars and disbelievers who deny the prophecy of Muhammad (PBUH) and accuse him of suffering from mental weakness or madness (Daryabadi,2004: 151).

The verse starts with an exclamation or surprise that liars have denied the prophet's incredible achievements which are still the wonder and admiration of nations all over the world. It ends



never think of the hereafter. The word also urges people to prepare themselves for what follows after death.

SL Text (8)

((وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا نُرُوجًا مُّزَجَّجِينَ لِيُغْشِيَ اللَّيْلَ النَّهَارَ لِنَافِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ)). (سورة الرعد : الآية ٣ )

TL Text

And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruit. He made Zawjain Ithnain (two in pairs). He brings the night as a cover over the day. Verily, in these things, there are Ayat for a people who reflect.

This verse talks about the earth, rivers, mountains and pairs of fruits like sweet and sour, large and small, etc... All these grand performances testify to Allah's eternal power and Godhead (Daryabadi, 2004: 344)

In this verse and (V. 24) of Y'unus Sura, the mental activity of thinking is conceived as the physical activity of seeing because we win most of our knowledge through vision. Lakoff and Johnson (1999: 238) state that "We take an important part of our logic of knowledge from our logic of vision, and conceptualize knowing as seeing". They argue that thinking as seeing focuses not on the thinking person, but on the result of thinking. This means on the one hand, that a better understanding of the Quranic discourse can be gained by making accurate connection between the abstract and the concrete. On the other hand, it implies that understanding is seeing and knowing is seeing too. Allah never covers things up. He Alone is the Creator and His creations are clear manifestations of His eternal power and existence. The word "يتفكرون" draws the attention of people to look at Allah's creations in order to know the truth and behave accordingly.

All words denoting thinking in Quranic discourse refer to two kinds of proofs which affirm the unity of Allah (PGH): visible and non-visible. The visible signs are Allah's creations whether human or non-human and animate or inanimate. The non-visible piece of evidence is the human mind itself. Allah orders His slaves to think of His creations and to mediate in the Quranic verses. Accordingly, thinking is obligatory in the glorious Qur'an.

SL Text (9)

((يُنَبِّتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ)) .

(سورة النحل : الآية ١١ )

TL Text

With it He causes to grow for you the crops, the Oliver's, the date palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest for people who give thought.

SL Text (10)

((ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذَلِلا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ

لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ)) . ( سورة النحل : الآية ٦٩ )

TL Text

"then, eat of all fruits, and follow the ways of your lord made easy (for you). "Their comes forth from their belies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for a people who think.

These two verses are further elaborations on (V. 24) of Y'unus Sura and (V. 3) of Al-Ra'd Sura. All these verses are observable signs of Allah's absolute capacity and omnipresence. Verse(11) draws attention to agricultures, fruits, dates, grapes, etc. In (V. 69), Allah orders the bees to follow the ways of their Lord and the bees obeyed Allah's command. Strangely enough, the enemies of Islam disobey Allah and deny the prophecy of prophet Muhammad (PBUH). The strongest argument against unbelievers is that the bees (small insects) have all components of life. Moreover, the bees never loose their direction (i.e., their way back to home) even though they fly to distant places. This implies that the bees always follow the right route (Daryab'adi, 2004: 389-390).

Allah's intention in (V. 69) is to tell people who have gone in the wrong direction to learn from the bees and behave accordingly, i.e., follow the right track. The verse also draws attention to investigate the scientific phenomenon in the universe depending on the rationale of thinking which is gained through

reading the Qur'an deeply. One phenomenon is the fact that the bees give honey which has been valued very highly for medicinal purposes all over the world. It is a beneficial trade and one of the components of establishing economic systems which Islam adopts in addition to husbandry. Allah orders people to think of the fact that the bees by themselves are unable to produce honey without Allah's Will. Hence, the word "يتفكرون" urges people to meditate in Allah's signs because meditation is the most important kind of devotion. It also enables people to gain guidance and a domination.

### SL Text (11)

(بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ))  
(سورة النحل : الآية ٤٤ )

### TL Text

With clear signs and Books (We sent the Messengers). And We have also sent down to you (O Muhammad) the Dhikr [reminder and the advice (i.e., the Qur'an)], that you may explain clearly to men what is sent down to them, and that they may give thought.

This verse addresses the liars and unbelievers who deny the prophecy of our messenger to whom Allah has sent down the Holy Book in order to explain it to people. Allah orders His messenger to clarify the credits of the Qur'an to the whole of mankind, not to any section of it, conditioned by race, colour or country. The verse also aims at convincing people that prophet Muhammad (PBUH) is the best interpreter of the Qur'an because Allah Himself has taught it to him. Similarly, the prophet has honestly, objectively and accurately explained everything and left nothing vague or ambiguous. (Shuber, 1999 : 272).

The word "يتفكرون" urges those who have doubts about the prophecy of prophet Muhammad (PBUH) to have full confidence and certainty in the issue. The word also functions as a chance-giver here, i.e., it provides unbelievers with an opportunity to re-think deeply and to avoid one-sided views in order to decide whether or not their accusations against our prophet have any reasonable ground. It also urges people to think carefully of Allah's signs and books in particular the Qur'an which is not to be read as most people do nowadays sitting comfortably in an armchair. The verses of the

Qur'an need thinking profoundly and carefully. This is why the word "يتفكرون" is repeated at the end of the analysed verses.

**SL Text (12)**

((لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأُمُثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ)) .

(سورة الحشر : الآية ٢١ )

**TL Text**

Had We sent down this Qur'an on a mountain, you would Surely have seen it humbling itself and rent a sunder by the fear of Allah. Such are the parables which We put forward to mankind that they may reflect.

Allah (PGH) has sent down the Qur'an with sublime precepts on a mountain whom He has endowed it with understanding. But the mountain humbled and cleaved in sunder in awe of Allah (PGH) because so overwhelming is the grandeur of the Qur'an (Daryabadi, 2004: 306).

The intended meaning of the above verse is that human beings have the freedom of choice, while inanimate objects like mountains lack such freedom. This is why such objects never disobey Allah. The sun, for example, always rises in the east and sets in the west. It cannot arise one day and stop arising another day. The same is true of stars, the moon and other planets which have been fully submitted to Allah's law. The word "يتفكرون" urges people to look at mountains which are cracking and afraid of Allah even though they are inanimate objects and to think seriously of Allah's absolute capacity which has made the mountains and all objects in the world worship Him Alone. Yet, some people owing to their heedlessness and lack of proper and serious thinking pursue their erotic desires and secular benefits and deny Allah's glory and greatness. People must never forget that the logic behind the Qur'an is the absolute denial of off-spring to Allah because paternity and immortality are incompatible.

**SL Text (13)**

((أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ)). (سورة الروم : الآية ٨ )

**TL Text**

Do they not think deeply (in their own selves) about themselves (how Allah created them from nothing, and similarly He will resurrect them)? Allah has created not the heavens and the earth and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny the meeting with their Lord.

This verse starts with a surprise that the infidels of Mecca are preoccupied with secular affairs and never think of how they are created. Similarly, they do not think of the heaven and the earth which have been created for an appointed term. Infidels also deny the doomsday. (Daryabadi, 2004 : 387).

This verse provides further support for an earlier stated fact that thinking in the Quar'an is conceptualized as taking place in the heart. The heart in the Quar'an therefore, has two meanings, one literal and the other metaphorical. literally, it is the physical organ, while metaphorically, it is the mental or the thinking organ and the locus of thought. Despite all the visible signs and proofs, the infidels of Mecca do not believe in the hereafter because their hearts are dead. As such, they cannot see Allah's power in His creations. The point of the verse is to think of the hereafter because sooner or later everything will perish.

**SL Text (14)**

((وَمِنَ آيَاتِهِ أَن خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ)). (سورة الروم : الآية ٢١ )

**TL Text**

And among His signs is that He created for you wives from among yourselves, that you may find repose in them, and he has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.

The context of this verse is similar to that of (V.8) of the same Sura in that both talk about the creation of human beings. Allah has created man out of clay and then created wives who are of the same species or the same human status. Had women been created of different species, there would have been no order or system in the universe. But Allah has created everything systematically and accurately. The verse also points out the proper status of the wife in Islam. She is not a handmaid, but a life long companion for her husband. Daryabadi (2004: 261) states that "this view of women in Islam is in contrast with the attitude of the early Church in which we can notice a lamentably low estimate of women and consequently of the marriage relationships".

The word "يتفكرون" urges people to think of themselves and of those who are of the same race to be convinced that Allah Alone is the origin of everything in the universe and He Alone deserves worship. The main semantic relationship which this verse expresses is that of cause and effect. The force of the verse is convincing

**SL Text (15)**

((قُلْ إِنَّمَا أَعْطِيكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مِثْلِي وَفَرَادَىٰ ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُمْ مِنْ جَنَّةٍ إِنَّ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ)) . (سورة سبأ : الآية ٤٦ )

**TL Text**

Say (to them O Muhammad) : "I exhort you to one (thing) only, that you stand up for Allah's sake impairs and singly, and reflect (within yourselves the life history of the prophet), and there is no madness in your companion (Muhammad). He is only a Warner to you in face of severe torment".

This verse is closely related to (V.148) of AL-Araf Sura because their context of Revelation is exactly the same, i.e., the qur'an strongly refutes accusations that prophet Muhammad (PBUH) suffers from madness or mental weakness. It also emphasizes the sanity of the prophet and proves that Muhammad's claim to prophet hood is not due to any worldly gain. (Sbber, 1999: 433).

The verse warns unbelievers and those who accuse the prophet of being mad or a poet. The word "تتفكروا" urges people to believe in the prophecy of prophet Muhammad (PBUH) and to obey

his orders. Otherwise, they will subject themselves to a great torture in the hereafter.

### SL Text (16)

((اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فِيمَا قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأَخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ)) . (سورة الزمر : الآية ٤٢ )

### TL Text

It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.

In this verse, there is a comparison between sleeping and death in the sense that life itself ceases at the time of death, while conscious life undergoes temporary cessation during every act of sleep. Sleeping is like death except that when one dies, his soul is not permitted again to return into his body, but in sleeping, the other way round is the case. (Daryaba'di, 2004: 89-90). The verse functions as an announcement to all mankind that no one will survive at all. Accordingly, people have to think of the hereafter and prepare themselves for the judgment day. The word "يتفكرون" urges people to learn lessons from the Qur'an when they read it so that they may protect themselves from being punished.

### SL Text (17)

((وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ)) . (سورة الجاثية : الآية ١٣ )

### TL Text

And has subjected to you all that is in the heavens and all that is in the earth ; it is all as a favour and kindness from Him. Verily, in it are signs for people who think deeply.

It is claimed in this paper that this verse is the most important of all verses even those indicating thinking in the Qur'an. At the superficial level of explanation, the verse implies that Allah has created everything in the universe for the sake of mankind and has created mankind for His Own sake. (Ibid: 171).

At a more deep level, (V. 13) cannot be interpreted in isolation from (Vs. 8,9,10 and 18) of the Najm Sura

(V.8) Then, he approached and came closer

((شُدَّ دَنَا قَدَّكَ)).

(V.9) And was at a distance of two bows' length or even nearer

((فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى)).

(V.10) So (Allah) revealed to His Slave [Muhammad through (Gabriel)] whatever He revealed.

((فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ)).

(V.18) Indeed he (Muhammad) did see of the greatest signs of His Lord (Allah).

((لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَى)).

Taken together, the above mentioned verses open new horizons for those who think. The question which may be raised is Why has Allah created the earth and the sky and has subjected them to the mankind? The answer is that Allah intends to show us that our domain is not only the world in which we live, but it also extends to the Heaven itself. How can this be proved? The answer is clear and simple (Vs 8 and 9) of Al-Najm Sura tell us that our prophet Muhammad (PBUH) reached the highest part of the horizon near the Lote tree where Gabriel himself could not reach. Hence, it can be said that human beings are better than the angles because our prophet is a human being and not an angle. This is only half of the answer to the question.

The other half of the answer is provided by (V.18) of the same Sura which is the most relevant because it clearly shows the philosophy of the Qur'an itself. This verse shows that the verses which the prophet saw when he was near Al-Arish (العرش) are indeed the greatest of all the verses of the Qur'an including the thinking once. The principle function of all THVs in the glorious Qur'an is to know what are those greatest verses? I dare say that such verses refer to the main purpose of sending down the Qur'an to our prophet which is true worship, i.e., a worship like that of the prophet Muhammad. The Qur'an and the prophet's Sunnah and Traditions are so closely related that they cannot be separated from each other. The prophet only speaks when Allah commands him do to so. Thus, the Qur'an and the prophet's Sunnah are to be followed.

Muslims have to open their hearts to receive, their ears to hear and their eyes to see the good and the true.

### SL Text (18)

((إِنَّهُ فَكَّرَ وَقَدَّمَ)). (سورة المدثر : الآية ١٨ )

TL Text

Verily, he thought and plotted.

It is about Al-Waleed Ibn Al-Mughira Al-Mahzumi, one of the enemies of Islam. He knew that the Qur'an is a guide to right beliefs and right conduct. Instead of feeling regret for the old ideas and concepts which had tied up his mind, he deliberately chose the wrong route where he employed his mind in respect of the Qur'an and devised some bad contumelious expressions to ridicule it. (Shuber, 1999: 575).

This verse is a conclusion to all THVs. It shows the result of wrong thinking. Al-Mahzumi refused to think deeply and to open his heart and engage himself in self-examination. The word "فكر" refers to thinking in the past. Al-Mahzumi could not get out of his old ideas which the Qur'an urges us to chase them out.

### Conclusions

Throughout the analysis, it has become clear that thinking in the broad sense refers to mental activities including thinking, knowing, reasoning, understanding, remembering, etc., which are all interrelated in one way or another. In the Qur'an, it is used in the sense of mediation, reflection, self-examination or introspection and thinking over and over. This is why mental expressions denoting mind and knowledge are richly manifested in the Quranic lexicon and discourse. With regard to thinking, the most basic and common word in the Qur'an is the verb "يتفكرون". Thus words denoting mind have developed nominal as well as verbal senses of the mental activity, while words denoting thinking have developed verbal senses only. Instead of using words like view, idea, opinion or concept, the Qur'an uses the word "يتفكرون" which in Arabic means thinks, look at, regard, observe and watch which exactly expresses the intended meaning.

It has been noted that THVs are signs of Allah's absolute capacity. They function as signals which both affirm that capacity and urge believers to have full confidence and certainty in Allah's

power. They help the reader to arrive at an interpretation which is in line with Allah's intention, i.e., true worship.

The analysis also shows that the Qur'an is a discourse having speech acts which have real contexts (participants, context of Revelation and the communicative purpose). The felicity conditions of the speech acts in the Qur'an are fully satisfied because the Qur'an is the word of Allah. Therefore, the idea of the speech acts is useful in clarifying the interpretation of Quranic texts.

The paper also shows that the mental activity of thinking in the Qur'an is conceptualized as the physical activity of seeing. When people think of something and reach it physically, they become more convinced. Good and thorough understanding of something even the abstract can be achieved when seen clearly because the eye light can open barriers which impede understanding.

It has also been found that thinking in the Qur'an is conceptualized as taking place in the heart as well as in the brain. This Quranic conception of the heart can be distinguished from the predominant Western belief that the heart, the seat of emotions, contrasts with the mind, the locus of thought.

All in all, THVs are symbols of some profound and sublime internal verities. They guide people and call them to the true doctrine of monotheism which is the far most issue from abstraction and materialism and the closest to pure mental judgment. A part from the glittering light of Revelation, there are in the nature around us and in our own conscience enough signs of Allah's existence and absolute power. THVs awaken this conscience so that people can judge themselves before being judged. As such they are ideological strategies which stand for the philosophies of the Qur'an, worship and existence.

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**Notes**

1. According to Bisher (1975: 20) a prominent syllable has a psychological effect on hearing in that it makes the sound more musical and rhythmic.
2. Intended meaning is called non-natural meaning by Grice (1975: 23).
3. Verschueren (1999: 3) regards pragmatics as an umbrella term for a wide range of phenomena. She believes that every aspect of language functionally interacts with pragmatics.
4. For more details on the dialogic nature of the glorious Qur'an, the reader is referred to Kan'an (forthcoming).
5. Al-Sulaimaan (2011:3) defines truth conditional semantics as the study of the propositional meaning of utterances and the logical conditions for establishing their truth.
6. The term "speech act" is nowadays synonymous with the illocutionary act, (Al-Sulaimaan: 2011 : 290).
7. Wiseman and Feng (1998: 264, Sited in Lakoff and Tohmson, 1999: 239) state that the "heart controls all mental activities and psychological states : carrying out thinking, storing, memory, producing emotions, commanding will, governing perception and evolving dreams.
8. Daryabadi (2004: 149) states that "the putting forth of the tongue was regarded as a symbol of poetic satire.

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## الوظائف التداولية لآيات "التفكير" في القرآن الكريم

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### المستخلص

يهدف البحث الحالي الى معرفة الوظائف التداولية لآيات "التفكير" في القرآن الكريم، ولتحقيق هذا الهدف تم تحليل ثمان عشرة اية قرآنية تشير الى ظاهرة التفكير وفق النموذج اللغوي التداولي. ويفترض البحث بان الآيات المشار اليها اعلاه تعد مؤشرات تداولية اكثر من كونها مؤشرات دلالية. وقد اظهر التحليل بان آيات التفكير تعبر عن قصد المتكلم. ومن بين النتائج اللافتة للنظر هي ان القلب في القرآن الكريم يعد مصدرا لكل من العواطف والافكار . وهذا التراث الاسلامي على نقيض الحضارات الغربية التي تميز بين القلب بوصفه مصدرا للعواطف والعقل بوصفه مصدرا للافكار والمفاهيم ، وان النتيجة اللافتة للنظر بشكل كبير هي ان الآيات قيد البحث تعد استراتيجيات ايديولوجية ترمز الى فلسفات كل من القرآن والعبادة والوجود.