

Heart belief in the Creator of being and its effects on peace of mind, joy, and creative thinking in the view of Qur'an and Nahj al-Balaghah

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Abstract

All the successes, advancements and civilizations of mankind depend on his dynamic thinking, and the development of talented and creative people has always been a requirement of all societies and of their great concerns. One of the most influential factors in the emergence of creative thinking is heart belief in the Creator of Being. In other words, the role of deep religious belief in the Creator is crucial in breaking down intellectual stagnancy and in releasing from material, emotional and evil attachments. Moving along the path of monotheism will bring about the peace of mind, the spiritual vitality of man and stay away from the clutter of mind and intellectual stagnancy.

The more human beings get away from the obedience of the devils and Satan, and placed under the authority of Allah, and move on the path to not afraid of other than Him, they will be more creative.

In the present article, the relationship of heart belief in the creator of the universe is expressed with peace of mind, spiritual vitality and creative thinking in the view of the Holy Qur'an and Nahj al-Balaghah. In addition, constructive and key factors in the formation of convincing faith are the Creator and the dynamics of thought are also reviewed.

Keywords: Creativity, Heart belief, Faith, Qur'an, Mental peace, Spiritual vitality, Creative thinking, Nahj al-Balaghah.

Introduction

The heart's belief in the Creator of being is the source of the dynamics of human thought. In the view of religious values, faith or the heart's belief in the Creator is with the awakening of

man (al-Anfal / 24), and this awakening begins with motion. In other words, the monotheistic movement that originates from the monotheistic thought, causes the dynamics of human thought, and leads to the emergence of creative thinking. In the Holy Quran, reason is the required instrument of faith, and wisdom is the same guided thought. This guided thought is the basis of reason in the Qur'an (Baqeri, 1386). Consequently, heart belief in the Creator is the result of human reasoning and wisdom in the Qur'an is nothing but living through knowledge (al-Isra / 36), and not following the suspicion. (Yunus / 36). Deepening and curiosity in the phenomena of being with the tools of hearing and vision and the heart referred to in verse 36 of sura al-Isra is a human duty, which is the beginning of creativity. Therefore, faith is the cause of reason and revelation, which are the apparent and inner justification (Kulayni, 1407), and from the perspective of religious teachings, the result of this faith is calm, mental relaxation, spiritual vitality, and the emergence of creative thinking.

In the eyes of religious values, humans should never stop from evolutionary and intellectual movements, and should not even be confined to the conditions of the environment, and wherever they seem to be feeble, they must always consider and follow the exit path of the impasses. The Holy Qur'an says: "Verily, those whom the angels take their souls to die while they are unjust to themselves, they (angels) say (to them): In what status were you? They reply: We were oppressed in the earth. They (angels) say: was not the earth of Allah spacious enough for you to emigrate therein? They are those whose refuge is Hell, and it is an evil destiny." (al-Nisa, 97), this refers precisely to the issue of the need for human endeavor and the elimination of impasse in any circumstances, even environmental and geographical conditions, and the necessity of the dynamics of thought and thought of man.

Creativity is the highest human blessing and at a glance, a combination of intelligence and high attributes of human personality, such as the type of individual thinking, individual calm, problem solving power. As a result, creativity synchronizes with other internal features of man as the inner peace of the person reaches to the actual, and the boundary between creative and clever humans lies in this subtle point. Research indicates that the more people will be more relaxed, the more creative they will be. (Afruz, 1393) Creative people need mental relaxation.

The prominent characteristics of the personality of the creative people, are the strong emotions, being away from stinginess, envy and grudge, having smile and tranquility, And not being indifferent to others and to society in general (Afruz, 1389). Heart belief in the Creator, has removed him from the feeling of non-absurdity and the futility of human creation (al-Mu'minin / 115), and has saved him from the cruelty of the mind and gives him security and peace. In all divine religions, the world will finally come to friendship, peace and justice (Mohammadi Arani, 2007) (al-Nur / 55), it itself strengthens the sense of inner calm and positive thinking in all humans. Therefore, the deep religious belief in the Knowledgeable and Almighty Creator is very important in breaking down intellectual stagnancy and in releasing from material, emotional and evil attachments. Moving along the path of monotheism will bring about the peace of mind and the dynamics of human thought. The more human beings get away from the obedience of the devils and Satan, they will be equally under the authority of Allah and will move in the direction of not afraid of other than Him, they will become more creative.

On the other hand, heart belief in the Creator of creation is the source of spiritual vitality. Not having worry, anxiety and depression and achieving a heart assurance is the basis of every kind of happiness, and this is not possible except

with a deep heart belief in the power of God Who is the source all good. Belief in the Creator of creatures, and the remembrance of Allah, causes peace of mind (al-Fath / 4, al-Ra'd / 28, al-Fajr / 27-30) and security (al-An'ām / 82).

Imam Ali (as) in the sermon 90 of Nahj al-Balaghah refers: "Those who are at the highest level of faith in Allah have such spiritual exhilaration that no pleasure can replace it, and this is the level that the servants of God and the great angels when they believe and achieve faith, they will be enthralled and captured, so that they will never find any weakness, and they always engage in worship of God."

The human being is inherently elusive from sadness, and moves towards joy. Happiness and joy not only affect the soul and soul of man, but also affects his body. Allah Almighty has praised the joy of the believers for the divine grace (Yunus / 58), and the joy of the believers for the divine mercy (al-Rum / 4-5) and the joy of the martyrs for the divine grace (Āl-e 'Imrān / 170). The heart's belief in the Creator is moving anyone away from misery and laziness (Kulayni, vol. 2, 231). One of the main ways of happiness is to live with satisfaction in divine decree and power. According to Amir al-Mu'minin, the causes of peace in believers come from four parts: 1- Trust in God 2- Assignment of the commandment to God 3- Satisfaction with God's judgment, 4- Submission to God's commandment (Kulayni, 1407: 3: 79).

Researchers of mental and physical health have found growing finds that the spiritual life of man is related to his physical and psychological well-being. Religious people are more compatible with stressful situations; they experience lower levels of negative emotions, depression and physical pain, and they experience high levels of happiness; and have less anxiety; avoid psychological and alcohol abuse; they have higher social support. Because of the adoption of healthy ways of life, they have a higher life expectancy than normal

people. Married believers also report a higher degree of marital satisfaction. With the spread of religious knowledge and the deepening of religiosity, it is possible to protect the community from becoming devastated, indifferent and permeable against foreign cultures, as well as vulnerability to intellectual deviations. Religiousness is associated with an increase in positive outcomes, including positive social behaviors and the reduction of negative consequences, such as high-risk behaviors and psychological problems for young people (Khoda yari fard and colleagues, 1380).

In the present article, the relationship between heart belief and creator of the universe will be elucidated in terms of mental relaxation, spiritual vitality, and creative thinking in the viewpoint of religious values.

1- Awakening and moving on the path of divine nature

The heart's belief in the Creator is accompanied by the awakening and real revival of mankind. The Almighty God considers the answer to the divine call and the call of the prophets as the life of man (al-Anfal / 24), and before that, He considers man dead, and says that these two human beings (dead and alive) are never equal with together (al-An'ām / 122). Awakening and spiritual life of man are accompanied by movement, and every movement has a direction. The direction for human movement in the Qur'an is the divine nature that God has placed in all human beings (al-Rum / 30). Therefore, heart belief in the Creator or faith is the result of the awakening and the movement of man on the path of divine nature, and the boundary between believers and unbelievers man is manifest here. The infallible man, as its name implies, constantly covers his inner call and divine nature (al-Rum / 30), and he is subjected to mental disturbedand, and eventually engages in ignorance and lack of peace of mind. One of the results of his unbelief

would be his mental unrest, because the belief in the Creator, and the remembrance of God is the source of peace of mind (al-Fath / 4, al-Ra'd / 28, al-Fajr / 27-30) and security (al-An'ām / 82).

On the other hand, human awakening is essential for the changing the potentiality to actuality of manpower, one of the most important of which is the ability to think in a creative way. With the awakening of man, which created by knowledge and faith, in fact, his movement begins. The spiritual life of man is the same as moving towards the good that will bring his inner calm and step into the path of his inner call, which is the divine nature. In other words, the first step to reaching Allah is to move. When the human being moved, he was living in the so-called Qur'an, and before that he was dead. As a result, thinking is a spark to revive people and get them from darkness to light. For this reason, thoughtful people are not solid, but dynamic and moving, and for this move, they need to have enough inner peace and relaxation; because if they do not have enough inner vitality, they will become lazy and dead, and they will easily fall and will not be able to overcome difficulties.

In explaining the concept of the true and spiritual life of humans and their movement and their efforts in the sight of religious values, it can be said, in addition to the necessity of movement and thinking of humans, their direction is very important (al-Muddathir / 18-19). A creative thinker is required to drink water, not mirage. Many people mistakenly go to the mirage instead of water to eliminate their thirst and sacrifice larger ideals for smaller ideals. Allah Almighty, in description of the disbelievers and those who cover on the inner call and human nature, likened their actions to mirage. (al-Nur / 39). Allah Almighty states in the Holy Quran that the path of happiness and the knowledge and practice that leads to it is not hidden to any human being, and every human being understands his nature as to what religion

should be believed and what to do (al-A'lā / 5-11, al-Shams / 7-10). If a man deviated from the true paths that his intent invites him and leads the divine guidance to it, he certainly lost the goods of the happiness of life. That is to say, he has failed in the beneficial knowledge and good deeds, and with the tendency toward ignorance and corruption, he has caused the free will and good deeds to join the dead, and he will no longer live alive until he regain the knowledge of the truth and practice of the truth (Tabatabai, 1417). Therefore, Imam Ali (as) described the first purpose of sending the messengers to be loyal to the covenant of human nature (Nahj al-Balaghah, sermon 1), and expresses human identity as "human personality" and not in his "human form" (Nahj al-Balaghah, sermon 87).

Since creativity is an innate essence and in harmony with other natural human qualities, therefore, as much as human movement is directed toward its divine nature, it will be more creative. In other words, the more human beings can walk in their paths, the sooner they get to the creativity of one of these places. For example, curiosity in the phenomena of existence is one of the innates of human being. The more people become curious, the more creative they are. That is, all system components of the human innate are helping each other. It's just enough for man to act in harmony with his system of nature. Today, in psychology, intelligence is also considered as a genetic issue, but creativity is a nature associated with the innate human qualities and a mixture of intelligence and supreme character of personality, such as individual peace of mind, inner vitality (Afruz, 1393).

2. Belief in the creation of all being for man and the necessity of his profoundness and curiosity in the phenomena of being

When man came to theology through self-knowledge and realized that all is in his conquest (al-Jathiyah / 13, al-Mulk / 15), begins

to think to discover his uncertainties and understand the mystery of the being (al-Baqarah / 219-220). Allah the Almighty has created all this earth for us (al-Baqarah / 29). The hidden mystery beyond all of the phenomena of the being brings us to the head of the universe and purposefulness of the world very soon to learn how to think in all the phenomena from the smallest to the greatest of them with the care and curiosity of the insatiability of thinking and Think about it and do not cross it easily. (Āl-e 'Imran/ 191)

The mystery hidden beyond all the phenomena of the universe will soon bring us to the purpose and purposefulness of the world to learn how to think and meditate in all the phenomena from the smallest to the greatest of them with the care and curiosity of thinking, and do not easily pass them by (Āl-e 'Imran / 191).

Understanding the man's position in the universe, the creation of all being for him, the abundance and completion of blessings for him (Luqman / 20) and carefully considering the appearance and the inner nature of the (world and the realm) and the nature of its death and proximity (al-'Arāf / 185) will provide the spiritual stability and calm of the heart of the scholar and the scientist and will provide a solid basis for valuable and creative thinking.

As a person carries out research in order to get to the truth, and in this way he takes care of the effort to discover the truth, this curiosity makes this sense develop in the explorer and eventually leads the dynamics of his thinking. The most important border of creative people with non-creative is his over curiosity. The same frontier that all creative thinking owners from East to West admit to it, in the words of Albert Einstein: "I do not have a special talent, I only have a extreme curiosity" (Ambali, 2009: 53). The Holy Qur'an, in order to prove its rightfulness, commanded us to reflect and ponder on the signs of introvert and extrovert: "Soon will We show them Our signs in the

(different) regions (of the earth), and in their own souls, to make it clear to them that He is the truth; is it not sufficient that your Lord is witness over everything?" (Fussilat / 53).

"The signs in the (different) regions (of the earth)," are the same as the creation of the sun and the moon and the stars with the precise system that governs them, each of which is a sign on the truth of its pure nature. "And the signs of their own souls" are such as the creation of various mechanisms of human bodies that affect the amazing structure of the brain and the regular movements of the heart and vessels and tissues and bones, and the formation of a sperm and fetal growth in the womb of mothers, and it's higher secret is the secrets and the wonders of the human soul, which it's every corner is a book of knowledge of the Lord and the Creator of the world. (Makarem Shirazi, 1374).

Undoubtedly, being profoundly looking at the verses that grows through curiosity is the field of creative thinking. In other words, the call of the Qur'an to look at the divine signs is a deep, precise, scholarly, and tractable observation, not merely spectacular.

A look that reflects within human beings and brings him to the goal, otherwise, his look will look like the look of the cattle, but also lower than them. (al-'Arāf / 179); because Allah the Almighty in the Holy Quran has made the eye and heart and other members in charge of understanding with reason (al-Ḥajj / 46, Ṭāhā / 125-127). Therefore, according to the verses of the Holy Qur'an, the true human life is considered to be the purposeful use of this instrument (eye, ear, etc.), and otherwise the Holy Qur'an considers that man dead (al-Anfāl / 24). In this regard, Allah the Almighty has repeatedly commanded us the care in the creation and pay attention to the nature in order to prove Tawhid and the Resurrection (al-Ḥajj / 5-7, al-'Anām / 95-96). Allah the Almighty for the realization of human beings and the power of human reproduction, reveals one of the other

attributes and wonders of their creation and leads people to the care and curiosity of themselves, which is one of the divine signs (al-Qiyāmah / 3-4). In fact, the Qur'an wants to explain to them the scenes of Resurrection that people in this life of this world are dealing with, and constantly observing and neglecting them, in order to know that the life after death is not only impossible, but they constantly seeing similar scenes in everyday life by their eyes. This observation is not possible except with care and curiosity in self and in the nature. Divine prophets have also called the people in this way for Tawhid and Resurrection. For example, the Prophet Noah, for warning his people, and making them aware of the greatness of Allah, called them to think carefully in their own being and pay attention to the individual differences between human beings and that each of them is different and that they are created with distinct talents from each other, as well as the creation of the seven heavens and ... (Noah / 13-20).

Luqman's educational method is very creative and important in Tawhid and Resurrection. He has drawn the attention of his child to the signs of truth and shows the accuracy and consciousness of Allah by without hiding the smallest seed in the rock, or in the heavens and earth, which is the creation of God alone. This method of education, as it is accompanied by curiosity, is the beginning of seeking God and the platform of creative thinking. This sentence of Luqman begins the discussion of Resurrection: "O my dear son! Surely if there be (but) the weight of a mustard-seed, and though it be in a rock, or in the heavens, or in the earth, Allah will bring it forth; certainly Allah is Subtle, All-Aware" (Luqman / 16). Paying attention to this Lord's knowledge of human actions, and preserving all goodness and evil in the book of the knowledge of the Lord and the destruction of something in this world, is the source of all personal and social reforms, and a strong driving force toward

charity and effective rejection from evil (Makarem Shirazi, 1374). After pointing out the accuracy and awareness of the Lord to all the creatures from the smallest to the largest of them, which is a strong reason for Resurrection, he refers to the issue of establishing prayers, commanding the good, forbidding evil and patience, etc. (Luqman / 17).

Deepness and curiosity in the phenomena of being, is the basis of theology and, consequently, the belief in Resurrection. If this is to be applied in the path of human wonder, then the person becomes more godly person and becomes obligated to perform prayers and other duties sooner, and will make these divine rights obligatory. Therefore, creative thinking means that you should understand nature if you want to understand the Qur'an's guidelines deeply. The Qur'an is in keeping with the nature and entity. The Qur'an can be interpreted with the nature in the discussion of Monotheism, Resurrection, commandments, and laws, for example, the Quran has invented the word *zakāt* in payment of certain properties (al-Baqarah / 43), and the origin of the word *zakāt*, as Raqib Isfahani, is in the *Mufradāt*, means growth (Raqib Isfahani, 1412: 380). Nature also tells us that if you prune the flower, the next year will make the flower greater. Zakat is cut in the first place, but it grows.

The Qur'anic commandments, which encourages Muslims to travel on the earth (al-Naml / 69, al-'Ankabut / 20, al-Rum / 42), the Qur'an references to the phenomena of being and geographic issues (al-Ghashiyah / 17-21), (al-Rahman / 19- 20), (al-Furqan / 53), as well as the confluence of two seas in the sura al-Kahf, verse 60; and Allah's command to think in the mystery of the phenomena of being (al-Naba / 7), (Luqmān / 10), (al-Anbiā / 30 & 32), (al-Kahf / 17) all refer to the importance and encouragement of curiosity in phenomena from the viewpoint of the Holy Qur'an.

The frequent calls of the Holy Qur'an to look at the divine signs, along with the encouraging friendship with the science and scientific curiosity, in addition to finding the truth beyond them, is a model for designing and inventions and Human discoveries in history, because as Mulla Hadi Sabzevari says about the definition of the term thinking: "The thinking is the movement of the mind from the unknown to the previous premises, and the return from the preconceived to the intended desired one" (Sabzevari, 2009: 8), so Allah the Most Exalted says; "And it is He Who created for you hearing and sight and hearts, how little you appreciate" (al-Mu'minin / 78). It should be noted that we mean the importance and encouragement of curiosity in Islam is by no means a curiosity in people's attitudes, which is prohibited under the command of the Holy Qur'an and is forbidden (al-Hujurat / 12); and as Imam Ali (as) says: "Tracing the defects is the worst defects and the worst evils" (Khansari, 1366: 3: 318); it is intended only to curiosity in the phenomena of being, which is highly praised, and of the kind of the same hour of thinking, which is better than a year of worship (Majlisi, 1403: 6: 133).

Amir al-Mu'minn Ali (as) in Nahj al-Balaghah, also considers one of the ways of theology to be a profound view of the phenomena of existence, including the small creatures of God, such as the ant and the grasshopper. By expressing the characteristics of Ant's creation, he in fact calls people to think carefully and precisely in the creation and identification of the secrets of nature, in order to further increase the sense of servitude of humans. He has expressed a number of statements about the need to observe the curiosity of nature and the creation of an ant, grasshopper, heaven, earth, etc. (Nahj al-Balaghah, sermon 185). Imam Ali (as) first introduces the intended phenomenon as God's creature in order to make the the divine attitude form in the person from the very beginning; then

he explains the wonders of the existing creation. He intends to make the learner understand the evolutionary manifestations in the quality of the living beings. So, in describing the features of the subject, he does not add anything, but he tries to identify the part of the existing activity that directs him to meet his needs. This method makes the belief in the Almighty God, and the determination and dedication of the creatures in the mind of the individual strengthened (Maleki, 1379). One of the other examples of the profound attitude of the beings that was raised in Nahj al-Balaghah is the creation of the bat (Nahj al-Balaghah, sermon 185) and the creation of the peacock (Nahj al-Balaghah, sermon 195).

3- Wisdom

One of the most important tools for deep heart belief in the Creator is reason and wisdom (Yusuf / 108). Wisdom is the same guided thought. The wisdom in the Quran is associated with the concept of deterrence and useful control. As the opposite word of it means ignorance, it indicates a faultless act that is futile, and if ignorance in the verse: "Every one of you, of ignorance, does evil and then repents and does righteous deeds, so He is the Forgiving, the Merciful" (al-'Anām / 54) is meant to be ignorant, we will encounter this problem that why an individual is called for repentance, while acting out of ignorance can not be considered an error or sin, but if ignorance is meant to be a faultless act, let's take into account, for example that the person is attacked by an enemy or attracted by lust, or accelerating it, then the need for repentance and correction will be both understandable (Baqeri, 1386). In the Holy Quran, any thinking is not acceptable (al-Muddathir / 18-20), but the purpose of thinking is very influential. Pure thought has no intrinsic desirability, but what is desirable and acceptable, is the guided thought, and this meaning (guided thought) is synonymous with "reason" in the Qur'an. In this regard,

"reasoning" in the Qur'an is nothing but a walk on the path of science (al-Isrā / 36) and not to follow the suspicion (Yūnus / 36). The needed tool for reasoning is hearing, vision and heart (al-Isrā / 36). The profound thinking and curiosity in the phenomena of being that promotes the dynamics of thought and the emergence of creative thinking is the duty of every faithful man. In general, faith in the Creator is the result of human reasoning. This is also available in terms of wisdom and revelation, which are the apparent and existential proof (Kulayni, 1407). According to the Qur'anic teachings, people have all ability of thinking (al-Rum / 8). And if there is any reproach of irrationality of some in the Qur'an, it is not due to their lack of thinking, but because they have no definite purpose in thinking. Thinking and reasoning is done by the explanation of the information, and the thought is that kind of endeavor that comes from the person who wanders, whether this wander reaches man to water or mirage; or beyond them, the mystery of mankind, a curtain thrown on a mystery, which, upon overthrowing it, will create insight in the mankind.

Thinking and reasoning is the basis of Islam's faith and religion, and requires a divergent or creative thinking. Prophet Mohammad considers an hour of thinking better than a year of worship (Majlisi, 1403: 6: 133). Imam Ali (as) has considered thinking as the supreme worship, and considers thinking in the realm of heavens and the earth as the worship of the purified ones (Tamimi-Amidi, 1366: 56), because thinking gives human consciousness and insight and gives him the correct worldview (Nahj al-Balaghah, Letter 31). The purpose of call of the prophets is nothing but thinking (Saba /46). The lack of thinking is the root and source of the doom of Hell. This concept is taken from the single form of the statement in the verse "for their sins" in Surah Mulk (al-Mulj /10-11). In the Holy Qur'an, the best believers are "the

owners of the wisdom." Those who have the deepest understanding of the truths of the world and the Hereafter. (al-Baqarah / 179,197,269; Āl-e 'Imrān / 190,7; Yusuf / 111; al-Ra'd / 19-22; Ibrahim / 52; Şād / 29; al-Zumar / 9; 18; 21). The worst creatures in the sight of Allah Almighty, are those who lack reason and are unbelievers. (al-Anfāl /55). Most rude are also lacking in wisdom. (al-Hujurāt / 4). Imam Ali (as) has always emphasized the use of human intellection in all phases of life, and the expression and comprehension of the material through strong, solid and rational reasoning. (Nahj al-Balaghah, wisdom 281), and in explaining the characteristics of the human being, the seeker of Allah's way, who is one of the most prominent examples of believing human beings, says: " He has revived his mind and deaden himself" (Nahj al-Balaghah, Sermon 220).

4- Human emotions

Sentiments and human emotions play an indispensable role in the realization of deep heart belief, mental relaxation, spiritual vitality, and the emergence of creative thinking. The prominent characteristics of the personality of the creative people is the strong emotions, the lack of stinginess, envy and grudge, having the smile, the serenity and indifference to the others and in general to the society (Afruz, 1393), all of which express the importance of human emotions and showing that up when there is no strong and favorable emotions in human heart and soul, it will not lead to creativity. In other words, the same combination of human knowledge and reason with the emotions excited from his heart that leads to creativity. This is precisely what the author calls the rise of intelligence, a characteristic that is the main characteristic of the intellectual thinkers, and the intelligent people do not necessarily have this feature. (Afruz, 2007) By fostering the emotions and intelligence of humans, one can cultivate

creative people. In the author's view, the strengthening of emotions is the same as the strengthening of intelligence in humans, and the purpose of consciousness is, in fact, the bond between the products of reason and heart. In the Holy Qur'an, the term "intelligence" is a comprehensive concept of emotions on the one hand, and reason and wisdom on the other. In other words, as intellection and rationale is important in the formation of a firm faith, it is also important to cultivate the consciousness, sense, and conscience of humans.

Perhaps the most important achievement of rational thoughtfulness, correctness and worthwhile is the same strengthening of intelligence in humans, and the place and destination of the development of human intellect in Islam is the penetration of faith in the hearts and minds of human beings, which leads to righteous action and increases human understanding and awareness. According to the teachings of Imam Ali (as), faith is the knowledge of the heart and the confession by language and action with the organs. (Nahj al-Balaghah, wisdom 227), and these three stages are necessary for faith.

In verse 46 of surah Hajj, the heart is considered to be the place of reason. Do not they have hearts with which to think? When we can think by our hearts, it means that we have been able to use the mind that God has given us; and God, in following the verse, says that none-following the heart, the ear and the eye, cause the blindness, and He introduces the dead heart far worse than the blind eyes, because when the human heart is dead, there is no motivation to move and human being will lack inner vitality and mental relaxation. Intelligence is the kind of knowledge that comes with imagination and feeling (Tabarsi, 1372: 1: 133). Mind is a deep and precise perception, and therefore they called human senses as feelings (*mashā'ir*), and thus, it is used in the holy Qur'an "*lā Yashūrūn*", that is, they do not understand deeply and precisely

(Mustafavi, 1368: 6: 89). Allameh Tabatabai believes that the meaning of the heart in the Quranic term is the soul of humanity, which is the result of human consciousness (Tabatabai, 1417: 20: 360). Ibn Sina has preferred the heart center as the center of perception in human body structure. In the sense that the heart is the center of all perceptions and the brain is the only aspect of the instrument, then all perceptions are from the heart, and the brain is the intermediary of understanding (Quoted from Tabatabai, 1417: 2: 223).

Imam Ali (as), in a letter addressed to Malek Ashtar, advises him: “And make your heart feel of compassion for the flock and their love and kindness” (Nahj al-Balaghah, letter 53). Therefore, consciousness in humans is the level that can harmonize with the wisdom and feelings of human beings, and makes them become calm; and it is a very effective and penetrating state that motivates the movement of human beings, because it connects the heart, soul, and the intellect with together. As a result, in order to achieve a deep heart’s belief in the Creator of existence, one should be practiced in the Qur’anic way. On the other hand, man should not turn off the light of reason in any way, but it is emphasized in various verses that human being should believe in open mindedness, complete insight and wisdom and consciousness (Yusuf / 108). On the other hand, only rational reasoning does not lead to faith, but the Quranic method is to stimulate the consciousness of humans by linking the products of reason and heart.

The Holy Quran, artistically, with rhythmic and pleasing verses and with a beautiful expression, affects human beings and their emotions, and speaks with the intelligence of human beings and only intends to awaken people from sleep. And in order to move them in the path of their divine nature, and to do things that human beings themselves embrace by virtue of their nature and correct their integrity with

their hearts and minds; of course, if this divine nature is not in veil.

5- Monopoly of divine humility

Another main feature of a true believer is the monopoly of divine humility and not be afraid of other than him. The issue has caused mental relaxation, spiritual vitality and become one of the characteristics of creative men. The system of creation of human beings is based on freedom; that is, they are only servants of Allah and accept the authority of Allah and do not go under other authority (*wilāyat*). God the Almighty says: “Allah is the Protecting walī of those who have believed, He bring them out from total darkness into the light, and those who have disbelieved, their awliyā are the evils, they bring them out from the light into the total darkness. Those are the companions of the fire, they will dwell therein eternally” (al-Baqarah /257). The Great God reminds us of the need to fight against tyranny, saying: “And whoever takes Satan as his friend other than Allah, indeed he has lost a clear loss” (al-Nisā /119). For this reason, the prophets' goal was to liberate human beings from one another's slavery and servitude: “(O Prophet) say: O people of the scripture! Come to stand on a word which is similar between us and you that we should not worship except Allah and nor associate anything with Him and nor take some of us the others as masters instead of Allah; so, if they turned away, then say: Do witness that we are the surrenders (to Him)” (Āl-e ‘Imrān /64). According to Amir Al-Mu'minin Ali: “Do not be another’s slave, and God has made you free” (Nahj al-Balaghah, letter 31).

As a result, human being is an intrinsically free, independent, and thoughtful being who is also distinguishable from other beings, but sometimes he is disturbed from his original identity and dominated by Satan under the influence of evils and domination of the devil,

and the background to his alienation is created in this way.

The important features of creative people are their courage. Those who do not fear the small obstacles on their way and do not remain behind them. The attributes of the tyrants and pharaohs of all time are their self-reliance and the closing down of the way of thinking to others, with the justification that their opinions are the best of all. A subject specifically mentioned in the Holy Qur'an. In the story of the believer from descendant of Pharaoh, who intended to awaken the people, Pharaoh responded to him: "I only let you see what I see (myself) and guide you only to the right direction" (Ghafir /29). This is the concept that we call it "the elimination of tyranny" in Islamic thought, and the creative believer can express and act on everything that he has in mind. "The elimination of tyranny" is impossible unless with the monopoly of of divine humility and not afraid of other than Him, the way God the Almighty has repeatedly mentioned in the Holy Qur'an as one of the attributes of faithful men (Āl-e 'Imrān, 173), (al-Tawba / 13) and (al-Aḥzāb / 39) and he mentions it the same cause for the spiritual vitality of the believer (Yūnus / 62-64). Consequently, since the correct faith is that the believer is not afraid of other than his Lord and does not pay attention other than Him, and since all human beings, both men and women, are equal (al-Nahl / 97) and have human dignity (al-Isrā / 70), and they are the only divine trustee (al-Azhāb / 72), therefore, no right should be forbidden to them, and it is forbidden to forge them; and on the other hand, this self-esteem that Allah Almighty has entrusted to them (al-Munāfiqūn / 8), prevent them from going under the cruelty and arrogance of the tyrants of their time. In detail in this explanation, Tafsir al-Mizan states: The secret to saying that the words of the hypocrites have increased the faith of the believers is that it is in the nature of man, that when it is forbidden by someone or anyone to

act in a decision that he has taken, if he does not have good suspicion to that persons, he becomes greedy about his decision; and the more greedy will make its sleeping forces awake and make its decision stronger, and as much as they forbid more and insist on the prohibition, he becomes more firm in his decision-making. Therefore, we see the believer in the early days of Islam and others who were more blamed and forbidden in obedience to God's command, their faith was stronger and stronger in their decision and more courageous in the battle (Tabatabai, 1417: 4: 64). In the view of religious values, man must only be fearful to his God (Nahj al-Balaghah, sermon 76), and faith in God leads to the true attitude of man to the world, and not to afraid other than God (Nahj al-Balaghah, wisdom 432). The same concept that psychologists call the main features of the creative person. "Creative people have good courage and are ready to experience various activities." (Afroz, 1393)

6- Free thinking

The result of the monopoly of divine humility and the elimination of tyranny is nothing but freedom of thought. Anyone who is free to be freed from under the yoke of oppression and arrogance of the tyrants, can thoroughly think and be placed under the authority of Allah the Almighty. One of the primary and essential needs of a creative thinker is free-thinking, so that he can achieve new creativity with courage and distance from the traditions of the ancients. The important condition for free thinking is not to imitate. Free thinker never imitates blindly. In the Holy Qur'an, blindly imitation highly discredited and it was considered as destroying the human intellect (al-Baqarah / 170) and (al-Zukhruf / 23). God blames those who want to eliminate the crime of their misguidance on the pretext of following their leaders, (al-Ahḥzāb / 67). Blindly following the leaders and community elders condemned (Tabarsi, 1372). Imam Sadiq

addressed one of his companions: "Do not be an idiot to say I am with people and I am as one of the people" (Saduq, 1403: 266). Imam Ali warns of obedience to elders and characters (Nahj al-Balaghah, sermon 192). Free thinking will cause the dynamics of thought, peace of mind and spiritual vitality.

7- Removing egoism

The importance of removing egoism, or in other words the development of self, is crucial to the development of creative thinking. We mean removing egoism precisely the elimination of hatreds and bias, and any blind, unreasonable prejudice. Allah the Almighty says: "When those who disbelieved had made in their hearts bias, the bias of the ignorance" (al-Fath /26) In the meaning of bias mentioned: "The power of anger and wrath that flares up and increases with prejudice, is called bias, then it is said: *حَمِيْتُ عَلَى فُلَانٍ* that is to say, I became angry with him" (Raghib Isfahani, 1412: 258).

The attributes of the tyrants and pharaohs of all time are their self-reliance and the closing down of the way of thinking to others, with the justification that their opinions and opinions are the best of all. This is their characteristic, which is mentioned in the Holy Qur'an: In the story of the believer from descendant of Pharaoh, who intended to awaken the people, Pharaoh responded to him: "I only let you see what I see (myself) and guide you only to the right direction" (Ghafir /29). This is the concept of bias that by eliminating it, a creative believer can be removed from his own circle and from being egoism, and create a new thought in his mind. Removing egoism and eliminating tribal prejudices is what the Imam is trying to prevent the thinker from, and he reminds him that Satan had this egoism and bias, and said that I am from fire and man from the mud (Nahj al-Balaghah, sermon 192). Undoubtedly, these intellectual pollutions cause mistakes in thought. The incomplete experiences do not go deep into the

truth and eliminate the ground for the development of creative thinking, in order to be able to understand the truth from their hearts, eliminating egoism in social consistency is needed. In other words, human beings must escape from the cocoon in order to become a butterfly, or, in a clearer sense, it must come from the mud of its essence and join the godly spirit. Undoubtedly, the pride and arrogance that originates from egoism causes corruption of reason and is considered as pests of wisdom (Nahj al-Balaghah, letter 31) and (Nahj al-Balaghah, wisdom 212). Of the consequences of removing the egoism is the respect for the opinions of others, as the Imam says: "Do not underestimate a serious opinion if the despicable man brings it to you" (tamimi Amidi, 1410: 750); and elsewhere, the Imam says: "Be aware that truly wise is the one who turned to different views, with a proper thought and attitude in the outcome and the consequences (Tamimi, 1410: 178). In fact, the critical thinking that originates from creative thinking does not make one a complete source of knowledge and acknowledges the fact that the product of creative thinking respects all thoughts, regardless of whether these opinions and the thoughts belong to whom.

8- Self-Initiation

Self-initiation, intellectual courage, independence of the vote, and courage to risk are critical factors for creativity development and are among the features of creative thinkers (Afruz, 1393). Those who do not fear the small obstacles on their way and do not remain behind them, because they walked in the direction of divine pleasure, and they put Him as their guardian, sheltered and their preserved cave. They are only afraid of their Lord and they are between fearful and hopeful to their Lord. (al-Ahzāb / 39, al-Isrā / 57)

On the other hand, the discovery of truth is the inalienable need of man; curiosity and

searching, hearing and seeing, analyzing and combining are tools for discovering the truth; therefore, it is related to human nature (al-Nahl / 78); on the other hand, it is necessary to discover the truth, questioning, and critically criticizing the reasons, insights, and attitudes in the affairs of the world and the Hereafter; without fear of asking questions about dogma's habits and beliefs, these are the nature of the one who asks for the truth. This courage in research and liberation, in accordance with the principles and rules of research and consultation with the expert, and the supply of thought in the circles of knowledge and intellect and a bear to hear criticism from opposition, and having the scientific and reasonable respond, and in order to bring about the correctness of opinion on the scene of the reform of theoretical and practical problems, it is safe from the dangers of diversion, narration and exaggeration and superstition. The nature of discovering the truth, daring to step in the unknown valleys, and separating from the rooted habits, requires the mind and the tendency that are lovers and free from the captivity of the lust of the abdomen and instincts (Naqipurfar, 1390).

9- Self-Assessment

In order to take advantage of true knowledge, one needs to look at doubts on various issues, and only because of the acceptability of the apparent reasons for the issue or the acceptance of it by some, he does not accept that matter, and it is the same necessary principle for the creative thinking. Allah the Almighty refers to the necessity of self-evaluation in the Holy Qur'an, saying: "And when they are told come toward what Allah has sent down and (come) toward (His) Prophet; they say: It is sufficient for us what we have found our fathers on. Have not their fathers known anything and have not been guided? O you who have believed! You are responsible of yourselves (you should observe and protect

yourselves); those who have strayed cannot harm you, if you were guided; unto Allah, your return will be all together, then He will inform you what you were doing" (al-Mā'idah /104-105).

In these verses, the Almighty God explicitly states that everyone is responsible for his own work. And each person should find the way of guidance through the self-assessment and the diagnostic power that God has entrusted to him in his possession. In the previous verse, the talk of the blind imitation of the people of the era of ignorance mentioned from the misguided ancestors, and the Qur'an explicitly warned them that such imitation is not consistent with the reason and logic, following this issue, naturally, this question would have come to their mind if we will separate our account from our ancestors in such issues, so what will their fate be? And if we get rid of such imitation, what will be the fate of many people affected by such a falsehood? The verse above answers the following questions: "O you who believe, you are responsible for yourself. If you are guided, the mistake of others (whether your ancestors or friends and relatives of your age) will not harm you (Makarem Shirazi, 1374). In another verse, Almighty God reminds believers: "O you who have believed! Why do you say that which you do not act upon it?" (al-Şaf /2); this verse also clearly implies self-evaluation. Imam Ali (as) in the necessity of self-assessing says: "Servants of Allah! Weigh your actions before they are weighed! Measure and evaluate yourselves before they measure you, and get your own account before you reach your account. Take a chance to breathe before the tightening of the noose (before you die and you cannot breathe). Go straight ahead while you are obedient before you are hard pressed and are led by the context of violence. And know that who did not intend to have a preacher for himself to avoid sin, had no other than him a preacher for him and there is no need for another to do this for him" (Nahj al-

Balaghah, Sermon 90). One of the key features of creative and critical thinking is that one, as one examines and criticizes various opinions and ideas, criticizes his thoughts as well. Because confidence in one's own thinking is one of the main obstacles to creative and critical thinking. Basically, in critical thinking, there is no assurance of current knowledge, and critical thinking takes place when a person first assesses and reviews his own thoughts, and then review the others' thought (Tamimi, 1366: 56). Imam Ali (as) believes the person's suspicion is as much as his intellect. What is in our mindset about self-assessment is that if it grows in humans, it will undoubtedly foster creative thinking in them. The Imam says: "The man's thought is as much as his mind" (Tamimi Amidi, 1410: 439). And elsewhere he refers even beyond this point, and believes that the skepticism of a wise person about an issue is more correct than that of the ignorant's certain, as he says: "The believer's suspicion is better than the certain of the ignorant" (Tamimi Amidi, 1410: 439). However, Imam Ali (as) refuses too much attention to doubts over issues, to the point where he says: "Of the one's misery is that his suspicion spoils his trust and certain" (tamimi, 1366: 61). That is, doubt should be consciously and as much as possible.

10- Piety and self-purification

To foster intellectual reasoning and thinking, piety and self-purification is one of the ways mentioned in the Holy Qur'an. The piety of the researcher on the path to understanding the truth and discovering the solution and finding a solution to its problems and goals is a decisive one. According to the verses of the Holy Qur'an, the divine piety is required to leave the deadlock (al-Ṭalāq / 2-3). According to the verses of the Holy Qur'an, the divine piety is required to leave the deadlock (al-Ṭalāq / 2-3). In order to reach the *furqān*, which is the penetrating insight that is given to the believer to distinguish the

right from wrong and good from evil and correct from error and to solve problems, faith in divine values and avoiding forbiddens and obedience to divine commands is a condition. Allah the Almighty says: "O you who have believed! If you keep your duty unto Allah, He shall give you a criterion (to recognize right from wrong), and remit your sins, and forgive you, and Allah is the owner of mighty grace" (al-Anfal /29). Amir al-Mu'minin (as) has considered one of the effects of piety as the intellectual development of man (Nahj al-Balaghah, sermon 183 and 198), and as a path to pass the darkness and the key of closed doors (Nahj al-Balaghah, sermon 87).

On the other hand, according to this verse, the spiritual vitality and psychic peace of the close friends of God who are the righteous are evident: "Be aware that the friends of Allah have no fear nor will they grieve; those who believed and used to keep their duty (to Him); for them are the glad tidings in the life of the world and in the Hereafter, there is no changing the words of Allah. This indeed is a great achievement" (Yunus/ 62-64). This verse has given glad news to the believers and righteous people, for whom there is no fear and distress in the world and in the future, and they are in peace and security. Fear is synonymous with impatience, and the heart anxiety is for the unfortunate event, and security and peace are against it; and grief is a sorrow, and happy and joys are against it (Tabarsi, 1372: 5: 204). Therefore, according to this verse, it can be said that close friends of Allah, who have attributed themselves to two attributes of faith and piety, are in peace and security in this world and the Hereafter, and this is a promise from God. One who whose all existence has been encompassed by tawhid, he considers fear and grief and hatred and grief from God. And these divine friends are not afraid of anything in the world, not in the Hereafter, and they are not sorrowful, and only the fear that they have is from God the Almighty (Majlisi, 1403: 97: 92).

11- Sincerely in action in the light of divine motivation

The intention to approach the absolute perfection of goodness and values is the constant motivation of the believer's efforts and activities, which will lead to creative thinking. In this regard, sincerity in intention is a fundamental condition of effective influence on personality, actions and outcome. Therefore, religious logic simply introduces pure religion to be accepted by God: "Be aware the pure religion is just for Allah" (al-Zumar /3). In verse 218 of Surah Baqara, this issue is emphasized: "Indeed, those who have believed and those who have emigrated and struggled in the way of Allah, those who hope for the mercy of Allah; and Allah is Ever-Forgiving, Ever-Merciful". From the viewpoint of Islam, the key to the success of human beings depends on their endeavors and intentions. To succeed must go this way. The Holy Qur'an says: "And those who struggle in Us, surely We will direct them to Our paths, and Allah is surely with the righteous" (al-'Ankabut). It can be seen from the above verse that the interpretation of "*jihād*" is a broad and absolute interpretation, as well as the interpretation of "*finā*", so that it includes any jihad and effort that is made in the cause of God and for him and in order to achieve divine purposes. "*Subul*" means the various ways that lead to God: the way of jihad with soul, the way to fight enemies, the path of science, knowledge and culture. In short, jihad in each of these ways leads to a path leading to God. Victory, progress and success are based on two things, "jihad" and "purity of intentions" (Makarem Shirazi, 1374). With purity of intention and divine motivation, innovation can be achieved. Of course, the pure intentions associated with action and rebellion. Whatever acts is purer, innovation is more evident in them. For example, those who have read the Qur'an in the context of seeking Allah's way and have read the Qur'an with their hearts and soul, their every sayings has a kind of

innovation that lies within it because their cause was only Qur'an. This is something that has been proven as an experience.

Divine aid is sometimes provided as a condition of success and sometimes as inspiration, guidance, and clarity. But it should be noted that this kind of divine aid is not exaggerated and free, two verses from the Holy Quran say this. In the first case Allah the Almighty says: "O you who have believed! If you help (the cause of) Allah, He will help you and make firm your feet" (Muhammad / 7); in the second case, Allah the Almighty states: "And those who struggle in Us, surely We will direct them to Our paths, and Allah is surely with the righteous" (al-'Ankabut). In the above verse, both "endeavor" and "being in our path" are mentioned, both the physical force and the spiritual power are conditioned; and in this case, inner guidance is given to man. Human beings can see the effects of God's grace, more or less, by walking on the way of serving the people, helping the weak, especially by doing good to the parents, on condition of sincerity and goodwill.

One of the types of divine aid is the inspiration that is likely to come to the scientists, and suddenly a knowledge is opened up to them and a great exploration takes place. What we usually know about ways to acquire science is two: One is the experience and objective observation, and another is the analogy and reasoning. According to many scientists, there is also a third way. Perhaps most of the great discoveries are like an electric, which suddenly dipped into the soul of the scientist and then turned off (Mutahari, 1387). Imam Ali (as) pointed out in Nahj al-Balaghah, in the description of the prophet's companions to the truth, that is, the purity of intention on the way to success (Nahj al-Balaghah, sermon 56).

12- Self-Knowledge and strengthening the sense of self-worth

Self-knowledge provides the necessity of changing the potentiality to actuality in human resources, and creating a sense of self-worth.

Reinforcing the sense of self-worth makes the people reach self-conceived, which leads to creative thinking.

One of the key theoretical foundations of Islam to gain creativity is self-knowledge and strengthening the sense of self-worth. One must first realize that each person is an extraordinary example, and in the world, both in the past and in the future, he does not have any like; then he compares himself neither with others nor he finds any superiority over others; if you notice a bit, your fingerprint, cornea, or even a hair, is the best evidence of this: "Yes, We can even remake and arrange the lines of his fingertips" (al-Qiyamah /4); when he reaches to self-knowledge, it is time that a valued sense of self is crystallized and will be the basis for creativity, and according to Imam Ali's words: "Wise is the one who knows his magnitude, and it is enough in the ignorance of the one who does not know his worth" (Nahj al-Balaghah, Sermon 103). In the Quran, it is very important to pay attention to self and knowledge of ourselves (al-Māidah /105). Many verses have commanded us to think about our own creation and the tools we use them to discover, and to take advantage of them for our true life, otherwise we will be like livestock, but also more misleading than them (al-Dharyat/ 20-21), (al-'Arāf / 179).

A self-belief man is the one who is aware of his actual and potential forces, talents and perfections, and intends to use them properly and efficiently, in such a way that neither he becomes selfish and egotist, nor see himself less than he is. Because both the feelings of "selfishness and Self-deficiency" are destructive to humans. Selfishness and egoism leads to the emergence of the vile attributes of arrogance and pride in humans, and self-deficiency also

destroys the divine and natural forces of mankind. Hence, the moderation in these cases is wise and thoughtful self-esteem. One of the most valuable areas of self-esteem is self-knowledge, to the extent that Imam Ali has said in Nahj al-Balaghah: "A person who does not know his value, be destroyed" (Nahj al-Balaghah, Wisdom 149). Imam considers self-knowledge as the basis for recognizing human duties, and sees the practice of tasks as a sign of self-belief; thus, self-knowledge is a sign of knowledge and lack of self-knowledge is a sign of ignorance. The most unpleasant servant in the sight of God is someone who has gone beyond moderation and has taken irrational moves. The tendency toward the world, as well as the tendency towards the hereafter, is both a product of human life. On the other hand, the Almighty God created each of his servants in different ways: "And while He has created you in stages" (Nuh /14); and He has given them special talent and special interest, so that with the growth of special talents of people and doing their duty properly, the lives of humans are completed, they eliminate their thirst and benefit the others; and in this direction no heavy duty has been left to anyone, because: "Allah does not charge any one more than his capacity" (al-Baqarah /286). Maybe that is why God Almighty says: "Is it they who distribute the mercy of your Lord? It is We Who have apportioned among them their subsistence in the life of this world and We have placed some of them higher than others in degrees, so that some of them make use of others for service; but the mercy of your Lord is better than whatever they hoard" (al-Zukhruf/32).

What is the reason for this more solidly that everyone has their own unique talent and what motivates them more than one to believe that work and thought are very important and useful for themselves and the society. If we believe in it, we can achieve creativity. The needs of creative person, including Self-worthy, self-

initiation, personality independence, self-confidence, curiosity, inner peace, self-esteem, elimination of egoism, are all the results of self-knowledge or self-confidence, or more correctly, are the same sense belief in God. Many sayings of Imam Ali about the necessity of the knowledge of the soul and its significance are as follows: "The end of the knowledge is that one knows himself" (Tamimi Amidi, 1410: 469) or "The best knowledge is human's knowledge of himself" (Tamimi Amidi, 1410: 189). The basics of feeling of "self" in the child that underlie the formation of his future identity are based on the ways in which he or she is raised in the childhood by parents. The family has a duty to create a suitable environment for its child, so that the ideas that are in its essence are gradually developed and identified and discovered in the path to evolution.

13- Human dignity

Self-esteem has helped human beings in the path of growth and perfection, and in principle, without the self-esteem, the health of human life is at risk. Among its benefits are mental relaxation, spiritual vitality, and the emergence of creative thinking. A person, regardless of which society belongs, has fundamental characteristics. One of these features is human dignity. Belief in the dignity and self-esteem of human beings is one of the theoretical foundations of creative thinking from the perspective of Islam and has a direct impact on self-esteem, self-worth, avoidance of postal work, and it promotes creative thinking and the growth and prosperity of human talents. Preserving the personality and dignity of the people has led each person to know his dignity, self-confidence, and this valuable sense of self-worth helps him to achieve the perfection and success, and avoidance of unpleasant deeds. Making the people recognize their personality is a way for to guide them. Allah the Almighty says: "And indeed, We have honored the

children of Adam and We carried them on the earth and the sea, We have provided them of good things, and We have preferred them over many of those whom We created with an obvious preferment" (al-Isrā /70); Imam Ali (as) interduces the value of man so higher and higher that even the whole world can not be his price. (Nahj al-Balaghah, wisdom 456). The great Imam said in another statement: "Anyone who sees his dignity, his desires will be humiliated in his eyes" (Nahj al-Balaghah. Wisdom 449). In a letter addressed to Malek Ashtar, while presenting ways of reaching the society for prosperity and dignity, Imam Ali (as) commands that: Preserve the dignity of humans (whether Muslim or non-Muslim) in such a way that you would like to deal with you (Nahj al-Balaghah, Letter 53).

Dignity is: Greatness, magnanimity, chivalry, forgiveness (Ragheb Isfahani, 1412: 707), and dignity is the status of a person in the presence of his associates, which introduces him a supreme one. As Imam Ali (as) said in the mystical prayer: "Praise be to you, the Creator and God, You tested your servants good. You opened the house and opened a tablecloth, a drink, and eating, and pairs, and servants there, and palaces and streams, and plenty of fruit and plants. Then you sent the the prophets to invite your servants to that house, a house to stay in comfort. They did not respond to the prophet, nor did they accept what you encouraged, and not they desired what they encouraged" (Nahj al-Balaghah, Sermon 109). From Imam Ali's point of view, guided people also benefit from the great blessings of the world and the blessings of the Hereafter (Nahj al-Balaghah, letter 27). It is true that in the Quran many verses show the ways of achieving the perfection of human identity and the arch of ascension, but other verses also spoke of the originality, dignity and greatness of the position of mankind; and based on that, the lofty position and the inherent dignity of the existence and rights has created

for human being. Including that this value is relevant to all humans, regardless of race, creed, religion or political, cultural or geographical orientation. Among them, as he has the will and authority in his own self, He has made all the conditions and opportunity for choices for everyone. Therefore, human dignity in the Qur'an is not only the identification of the existential truth of man, but also the recognition of his rights and duties and his social and cultural abilities (Ayazi, 1380).

The Holy Qur'an expresses the attitude of aristocratic and classical society to the issue of religious beliefs of ordinary people: "They said: Are we to believe you, while the lowliest have followed you?" (al-Sh'arā / 111). Seyyed Qutb also means "الأرذلون" as the poor (Seyyed Qutb, 1412). These kinds of class attitudes and prejudiced behaviors are not suited to the dignity of human beings; and divine religions, by eliminating such categories, restore the dignity to the oppressed people.

According to Quranic verses, one of the most important factors of human dignity and self-esteem is belief in God: "Whoever desires glory and power, so (let him know that) all glories belong to Allah; the good words ascends to Him and righteous dead raises it; and those who do evil with tricks and deception will have a severe retribution and their deception will be ruined" (Fatir / 10). Therefore, Imam Ali (as) referred to this fact in the supplication of Sha'baniyah to provide the grounds for this dignity and reach the purity of Lordship, says to God: "My God! Grant me the perfect cutting from the others to reach You, and illuminate the eyes of our hearts with the light of its seeing towards You until the eyes of our hearts break the veils of light, and then reach the mine of greatness, so that our souls shall be suspended by the sanctity of your sanctuary" (Qumi, 1386).

When he speaks of his testimony to the monotheism and his true belief in God, he identifies it as the most valuable factor of

prosperity and happiness in the world and the Hereafter (Nahj al-Balaghah, Sermon 2), and elsewhere, he believes that belief in God and monotheism are beneficial even for oppressors, and cites it as a delay in their punishment (Nahj al-Balaghah, wisdom 253). Therefore, belief in God is in every way a factor of honor and dignity of man.

14- Extensive effort, patience and endurance in the light of trust in the eternal power of God

Basically, the spiritual life of man depends on the constant effort in the path of knowledge in the context of a permanent connection with the source of truth, Divine eternal nature. Hence, the Holy Qur'an introduces traveling and permanent mobility in the path of knowing and finding the truth as one of the highest transcendental qualities among believing men and women (al-Tawbah / 112) and (al-Tahrim / 5).

To such an extent, Islam attaches great importance to the education, which Allah the Almighty in the Holy Qur'an orders not everyone should go to jihad, and some to devote deeply to religion (al-Tawbah / 122). This explains precisely the need for a continuous scientific effort in terms of the teachings of the Holy Qur'an, which contains the development of creative thinking.

The important issue that can be used from the verse *nafar* is the respect and special importance that Islam attaches to the issue of "education" and "training", to the extent that it requires Muslims not to participate in the battlefield, but to remain a group and learn the teachings of Islam. That is, jihad is obligatory with ignorance, just like jihad with the enemy, and this one is not less important than the other, and as long as the Muslims do not win in Jihad with ignorance, they will not win the war with the enemy, because an ignorant nation is always condemned to failure. (Makarem Shirazi, 1374).

It is clear that the creative thinker needs a patience and endurance to reach a new design, because no success can be achieved without patience and endurance. Using Quranic teachings one can conclude that one of the ways of developing creative thinking is to enjoy patience and endurance, because patience and endurance are among the prominent and fundamental features of "the owners of thought". In verses of the Holy Qur'an, various qualities of "the owners of thought" have been mentioned, among which "free thought", "lack of attachment to the world" and "patience" are three of their characteristics in the way of discovering the truth that is set forth in Surah Zumar, verses 18-22; and above all is the sincerity in religion. On the other hand, patience in the way of God, and establishing the prayer and charity, are three basic characteristics of the personality of "the owners of thought", the free wise men, free of lust and instincts (al-Ra'd / 21). Imam Ali (as) has pointed to the importance of patience and its place in achieving success (Nahj al-Balaghah, Hekmat 153), he wrote in a letter to Harith Hamedani: "Remove your anger, and forgive when you are capable; and when you are angry, try to be patient; and cover your eyes when you encounter the sin, so that you eventually reach the good end" (Nahj al-Balaghah, Letter 69). He says about the necessity of patience: "And it is obligatory for you to have patience, that the patience to faith is like the head to the body, and it is not beneficial for a body that does not have a head, and not a faith that is not accompanied by patience" (Nahj al-Balaghah, Wisdom 82). And also he says: "If you are not tolerant, force yourself to be tolerant. Is there anyone who makes himself as a people and not including them?" (Nahj al-Balaghah, Wisdom 207). It is necessary that educators and thinkers always follow the issues with reflection and pause, and refrain from arbitrarily judging and avoids any unnecessary rush and acceleration. Imam (as) says: "And refrain from accelerating

things that have not been accomplished, and avoid losing things in the work that it's possible to do, or avoid attempts at things where the right path is unstable, or failing when it is obvious. So put everything in its place, and do everything in their time (Nahj al-Balaghah, Letter 53). The use of power levers in the Self-development, such as patience and piety, is carefully obtained in the following terms in Nahj al-Balaghah: "Accustom yourself to patience in what is unpleasant, that being patient is a valuable and respectful habit" (Nahj al-Balaghah, Letter 31); and also: "God bless the man who made the patience means of salvation" (Nahj al-Balaghah, Sermon 76).

15- Hope and Positive Thinking

The believer man is a hopeful and positive thinker. We need hope very much for the growth and development of thinking and creativity and for achieving success. Naturally, the person who hopes will never lose his morale when faced with the problems and difficulties that occur in the way of every human being's life: "Indeed, We have created mankind in hardship" (al-Balad /4). And of course, some of these problems will be on the way to innovation and progress. Indeed, the secret of success is to preserve hope and positive thinking about the future. It should be noted that the purpose of our hope, according to the Qur'anic teachings, is that it is only hope for Allah, and not for the non-Allah, and always be accompanied by the fear of divine status, in order not to mislead. In other words, the believer in all circumstances always hopes for mercy of his Lord and is always afraid of the torment of his Lord, or in other words, he is between fear and hope (al-Isrā / 57). The Holy Qur'an strongly emphasizes the need for hope in such a way that it considers the person who is disappointed from God's mercy as unbeliever and misguided; because the believer is never disappointed from the grace of God Who can do anything, and the most difficult thing is easy for

Him (Yusuf / 87) and (al-Hijr / 56). One of the most promising verses of the Qur'an is a verse that He addressed all human beings who have overwhelmed themselves in their oppression, reminding them of the mercy of God and their despair, saying: "Say: O My servants! Who have committed injustice to themselves, do not despair of Allah's Mercy; Allah certainly forgives all sins (and faults); He is the All-Forgiving, the Especially Merciful" (al-Zumar /53). The positive thought that lies in the heart of hope is a completely innate issue, and it is certainly possible with this attitude that there is a growing dynamism and outcomes. Negative thoughts are anxious to human beings and prevent the growth and development of creativity from humans, hence one of the characteristics of positive men that are associated with mental relaxation (Afruz, 1393). In all divine religions, the world will finally come to friendship, peace, and global justice (Muhammadi Arani, 2007), which itself strengthens the sense of positive thinking in all human beings (al-Nur / 55).

Since the Islamic intellectual system is based on the divine nature which is embodied in human existence, and the human is extremely hopeful and seeking the remedy; therefore, according to Islam, man should never stop from the evolutionary and intellectual movement and should not be limited to the conditions of the environment, and if in the place where he appears to be oppressed, but it must always be thinking and looking for a way out of the impasses. The Holy Qur'an warns in some verses that when the angels want to take the spirit, those who have oppressed themselves, they say that we were weakened on the earth, but the angels ask them: "Was there no vast earth to emigrate to it?" (al-Nisā / 97). This refers precisely to the issue of the necessity of human challenges and the elimination of impasses in any circumstances, even environmental and geographical conditions,

except for the true impotent ones that are excluded from the verse after that. Imam Ali (as) described the hope as follows: "In his opinion, he claims that he hopes for God. I swear to God, that he is lying. So why is not his hope manifest in his work? Everyone who hopes, his hope is clear in his work" (nahj al-Balaghah, Sermon 160). Imam (as) also said about good suspicion: "It is not worthy to think badly in a word that comes out of someone's mouth, while you can turn it into good" (Nahj al-Balaghah, Wisdom 360).

Conclusion

The present study uses an analytical-descriptive method to discover the relationship between heart belief in the Creator of being with peace of mind and spiritual vitality in the view of the Holy Qur'an and Nahj al-Balaghah. In the view of the religious values of faith, or the same heart belief in the Creator is associated with the awakening of man (al-Anfāl / 24), and man must never stop evolutionary thinking (al-Nisā). Consequently, the most important achievement of monotheistic thinking is human motion. The heart's belief in the Creator is the source of the dynamism of thought and human movement in the path of the divine nature which has been entrusted to it in its being (al-Rūm / 30), and this itself leads to mental peace (Fath / 4, al-Ra'd / 28, al-Fajr / 27-30), Security (al-An'ām / 82) and spiritual joy (Yūnus / 62-64). Deepening and curiosity in the phenomena of being that promotes the dynamics of thought and the emergence of creative thinking is the duty of every faithful human being (al-Naba / 7), (Luqmān / 10), (al-Anbiyā / 32), (al-Anbiyā / 30), (al-kahf / 17). In general, faith in the Creator is the result of the link between the results of human reason and heart. This is also available in terms of wisdom and revelation, which are the apparent and inner proof (*ūjjat*) (Kulayni / 1407).

In this research, after explaining the relationship between the firm belief or the same heart belief in the Creator with mental relaxation, spiritual vitality and creative thinking, the key factors in the formation of heart belief in the Creator and the effective factors in the emergence of mental relaxation, spiritual vitality and creative thinking were extracted. The constructive factors of this relationship that ultimately lead to the emergence of creative thinking are: Awakening and moving on the path of divine nature, belief in the creation of all being for humans, and the need for deepening and curiosity in the phenomena of being, wisdom, affection and human consciousness, the monopoly of divine humility, free thinking, elimination of egoism, self-initiation, self-evaluation, piety and self-purification, sincerity in action in the light of divine motivation, self-knowledge and enhancement of self-worthy, human dignity, great effort, patience and endurance in the light of trusting in the eternal divine power and hopefulness and positive thinking.

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