

The Relationship between Faith and Creativity: Qur'anic Foundations for Creative Thinking in Educational Sciences

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ABSTRACT:

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In educational sciences, human creativity is regarded as one of the highest intellectual blessings. It represents a blend of intelligence and key personality traits, such as independent thinking, self-control, and problem-solving ability. The achievements and advancements of humankind have consistently been driven by creative thinking. The Qur'an highlights the unique role of humans as the vicegerents of Allah, emphasizing creativity as an innate characteristic bestowed by the Creator. This creative potential, however, must be cultivated and trained. The cultivation of talented and creative individuals has been a central concern across societies, not only in contemporary times but also throughout history. The primary question addressed in this study, which has not been previously explored, is how creativity is explained in the Qur'an and whether there is a relationship between creative thinking in educational sciences and faith as expressed in the Qur'an. Drawing on a descriptive-analytical methodology, research findings suggest a profound connection between Qur'anic teachings and creative thinking in educational sciences. In particular, the study identifies five key Qur'anic principles—imagination, reason, emotion, free thinking, and hope—as foundational components that contribute to the development of creativity.

KEYWORDS: The Qur'an, Creativity, Educational sciences, Creative thinking, Faith, Heart belief.

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1. Introduction

Creativity is regarded as one of the greatest human blessings, embodying a harmonious blend of intellect, original thinking, emotional tranquility, and problem-solving abilities. Within the field of educational sciences, creativity is not only a key driver of intellectual development but also an essential component of personal growth and societal progress. It is closely linked to traits such as emotional strength, resilience, and the mental peace that comes from realizing one's potential. Research underscores the connection between mental relaxation and heightened creativity, revealing that individuals with greater emotional balance and inner peace are better equipped to innovate and solve problems (Afrooz 2014). Moreover, from the perspective of Qur'anic studies, creativity emerges as a deeply spiritual phenomenon, intertwined with faith and the pursuit of divine wisdom. This study therefore seeks to answer the following question: How does the Qur'an conceptualize creativity, and what is the relationship between faith and creative thinking within educational sciences?

Belief in the Creator instills purpose and security, counteracting feelings of futility and mental harshness (Q. 23:115). Such faith fosters inner peace, enabling individuals to think freely, unhindered by material, emotional, or spiritual obstacles. All divine religions stress that the ultimate goal of humanity is the establishment of friendship, peace, and justice (Mohammadi Arani 2007; Q. 24:55), nurturing a mindset of optimism and calmness that is conducive to creative thought. The Qur'an further emphasizes the transformative power of belief in Allah, which liberates the mind from intellectual stagnation, inspiring dynamism and innovation. Through faith, humans are encouraged to explore their intellectual capacities and engage deeply with the world around them. The remembrance of Allah provides peace of mind (Q. 48:4; Q. 13:28; Q. 89:27–30) and a sense of security (Q. 6:82), fostering conditions under which creativity flourishes. Imām 'Alī (PBUH) describes how those with profound faith in Allah experience unparalleled spiritual exhilaration and inner contentment (al-Raḍī 2005, sermon 90). This heightened spiritual state inspires devotion, persistence, and engagement with creative endeavors without weakness or distraction.

Studies also reveal the intersection between spirituality, mental health, and creativity. A spiritually oriented life contributes to psychological well-being, enabling individuals to be more resilient under stress, less prone to negative emotions, and more inclined toward happiness and fulfillment. Religious individuals often experience lower anxiety, reduced substance abuse, and stronger social support networks. These factors collectively contribute to a healthier lifestyle, often leading to increased longevity and

vitality. From a Qur'anic perspective, the relationship between faith and creativity is further underscored by the emphasis on reason, curiosity, and reflection as pathways to divine knowledge. The Qur'an encourages humans to explore the phenomena of existence through sensory and intellectual faculties (Q. 17:36), linking curiosity to creative processes. Reason, guided by faith, becomes the foundation of rationality and wisdom (Baqeri 2007), providing the intellectual and spiritual grounding necessary for innovation (Afrooz 2010).

This interconnectedness between educational sciences and Qur'anic teachings underscores the importance of an interdisciplinary approach to contemporary challenges. Creativity, as a shared focus of these two fields, acts as a bridge that integrates intellectual development with spiritual growth. Such an approach not only strengthens problem-solving abilities but also ensures that solutions are imbued with moral and ethical considerations. In a world increasingly shaped by complex social, environmental, and technological challenges, the synthesis of educational insights with Qur'anic principles offers a holistic framework for navigating these issues. By examining creativity through the lenses of both educational sciences and Qur'anic studies, this paper seeks to highlight the dynamic interplay between intellectual and spiritual dimensions of human development. It underscores the necessity of integrating these perspectives to produce innovative and meaningful solutions, rooted in both scientific rigor and spiritual wisdom that address the multifaceted challenges of the modern world.

2. Literature Review

Creative thinking have captivated human interest across human history and cultures, driving efforts to understand and cultivate innovation. These endeavors became especially pronounced during the Industrial Revolution, as societies embraced modernity and moved away from earlier paradigms of understanding. A pivotal shift occurred in prioritizing the exploration and mastery of nature to address human needs and questions, necessitating a reevaluation of human thought processes and imagination. Creativity emerged as a cornerstone for understanding, problem-solving, and innovation, gaining prominence in the late nineteenth and early twentieth centuries as societies increasingly sought to identify, nurture, and utilize creative talent.

This trend continued to intensify with the acceleration of globalization, technological advancements, and the growing complexity of social and economic systems. Creativity became a defining feature of the modern era,

leading some scholars to describe contemporary times as the Age of Creativity (Javaheri 2000). This characterization underscores its vital role in shaping human progress and addressing the multifaceted challenges of our interconnected world (Manteghi 2001). Research indicates that psychological studies on religion, psychiatry, and clinical psychology have expanded considerably (Khodayarifard et al. 2001; 2016). Islamic intellectual traditions have long recognized the significance of creativity. Philosophers such as Avicenna (Ibn Sīnā), Suhrawardī, and al-Fārābī explored human imagination and intellectual capacities, while mystics and poets like Rumi, 'Aṭṭār, and Sanā'ī celebrated the transformative power of human ingenuity. Despite this rich legacy, contemporary scholarship has yet to fully investigate the concept of creative thinking within the Qur'an. While Islamic teachings emphasize the importance of reflection (*tafakkur*) and intellectual effort, the exploration of creativity as a structured concept remains underdeveloped.

Several contemporary works address related themes and provide valuable insights into creativity from various perspectives. Mahmoudi et al. (2011) examines thought in the Qur'an, the Prophetic tradition, and Islamic philosophy, with particular emphasis on Mullā Ṣadrā's theories of imagination. However, the work does not comprehensively explore methods for fostering creativity based on Qur'anic teachings. Hosseini (2009) offers an in-depth analysis of creativity, its definitions, and its educational applications, drawing primarily from Western psychological frameworks. Other notable contributions include Ehsani (2014), which discusses rational thought and its role in Islamic education, and Maftuni (2006), which examines Suhrawardī's philosophical contributions to understanding creativity. Naghipour (2011) and Maddahi and Hoseiniazade (2014) touch on foundational concepts and practical aspects of creativity in Islamic teachings. However, these works often address creativity indirectly, underscoring the need for more comprehensive and focused research.

While the growing recognition of creativity underscores its significance, systematic studies on creative thinking within the Qur'an remain sparse. This gap highlights an opportunity for further exploration, particularly in uncovering how Islamic teachings can inform contemporary approaches to fostering creativity in education and broader societal contexts. Existing literature, though valuable, calls for more integrative research to bridge traditional Islamic wisdom with modern understandings of creativity.

3. Imagination, Creativity, and Faith in the Unseen

One of the foundational principles derived from the teachings of the

Qur'an for fostering creative thinking is the utilization of human imagination. Enhancing the power of imagination is undoubtedly a key skill for nurturing creativity. The ability to visualize and conceptualize the intangible has historically been the source of numerous innovations. A person aspiring to create must possess a strong imaginative capacity to bring their mental concepts into reality. Al-Rāghib al-İṣfahānī (1991) defines thought as a dynamic and continuous force that moves a person from knowledge of the unknown to the known. Reflection (*tafakkur*), is the exercise of this force according to human intellect and reason, a faculty unique to humans and absent in animals. Some scholars note a linguistic connection between *f-k-r* (thinking) and *f-r-k* (turning over, examining), indicating that reflection involves actively probing, examining, and investigating matters to reach their ultimate truth.

Psychological studies also highlight imagination as a critical factor in enabling creative thought (Bensley 1998). Among the shared traits of creative individuals, universally acknowledged by psychologists and researchers, is an extraordinary capacity for imagination, observed in both children and adults (Afrooz 2014). Imagination represents a form of free thinking, wherein the mind is not bound by the immediate need to resolve real-world problems but can freely visualize and construct what it desires, unrestricted by existing norms and constraints. This mental freedom opens up vast possibilities, allowing children and adults alike to dream beyond tangible realities and explore uncharted creative territories. As Hurlock (1980) aptly states, creativity is a form of controlled imagination that leads to innovation and invention. By strong imagination, we mean the capacity to conceptualize the intangible, form vivid mental images, and represent realities that are not immediately perceptible. This capacity differs fundamentally from delusion, a concept in philosophical literature typically contrasted with reason. Imagination and fantasy are gifts from God that enable humans to grasp what lies beyond the senses. One distinctive quality of imagination is its timeless and spaceless character. Across history, imagination has generated many innovations and creations: for example, inspired by birds, early humans long imagined the possibility of flight, and that persistent vision ultimately culminated in the invention of the modern airplane.

The Qur'an, through the use of examples, analogies, various stories, and other methods, has adopted different approaches to develop the imaginative faculty of individuals (Q. 62:25). One of the most prominent traits of the God-conscious is faith in the unseen (Q. 2:3). The unseen refers to what is not visible and is hidden, and a believer must initially have faith in the imperceptible. God Almighty, the angels, jinn, paradise, and hell are

examples of the unseen. Many things that cannot be perceived through the physical senses must still be believed in. This indicates the presence of a certain sense in humans, which we call imagination, and through this imaginative faculty, humans can visualize such things.

In this regard, Hasanzadeh Amoli (2013) argues that the imaginative faculty is one manifestation of God, more precisely, one manifestation of the Divine Names, among which is *al-Muṣawwir* (The Fashioner) (Q. 59:24). Consequently, the imaginative faculty can be regarded as a manifestation of the Divine Name *al-Muṣawwir*. Since the Divine Names are true, their manifestations are also true. Moreover, these names are fixed and immutable, and removing them would disturb the order of creation. Therefore, imagination that is good and appropriate in its proper place and is necessary within the best possible system of creation, cannot be discarded. The function of the imagination is to give form to understood meanings and realities: the soul receives concepts from the immaterial realm, passes them to the spirit, then to the heart, which conveys them to the imagination. The imagination transforms these realities into images—for instance, “hostility” is depicted as a snake or a dog, and “knowledge” or “sustenance” is depicted as water or milk. Sometimes the imagination transforms the essence of things into a form—for example, the essence of Gabriel into the form of Dihyah al-Kalbī. Other times it transforms a meaning into a word or sound, which only the person with that imaginative perception can see or hear—unless someone else has an equally powerful imaginative faculty. For example, those who had not reached the level of the Prophet’s spiritual awareness could neither see Gabriel nor hear the sound. To explain this further, God granted the Prophet Muhammad a special imaginative faculty so that he could perceive revelation. In any case, the imaginative faculty is also essential in worldly matters of perception, because after the senses grasp physical data, they hand it over to the imagination. The imagination then gives form to this data and passes it to the intellect for analysis, combination, and understanding. Therefore, if there were no imaginative faculty, intellectual perception would be impossible.

In Qur’anic ontology, the concept of *al-ghayb* (*the unseen*) holds a central role in shaping the epistemology of faith. Unlike *al-shahādah* (*the seen or witnessed*), which refers to phenomena accessible to the senses, *al-ghayb* denotes realities that lie entirely beyond empirical observation. Tabataba’i (1996, 1: 73) explains that the term includes transcendent truths such as God Almighty, His exalted signs, and revelation itself—realities that are entirely hidden. Faith in the unseen, therefore, is not mere submission to the unknown but an informed orientation toward metaphysical truths, mediated through cognitive faculties such as imagination and reason. Allah

endowed the Prophet Muhammad with a special imaginative faculty to comprehend revelation. Even in worldly matters, imagination is crucial for understanding. Sensory data, once perceived, is passed to the imagination, which processes and prepares it for analysis, synthesis, and reasoning by the intellect. Without the imaginative faculty, rational understanding of sensory phenomena would be impossible.

The imagination's role in mediating metaphysical forms into the human soul, its contribution to divine revelation, and its importance in understanding sensory phenomena reveal its significance in both religious and worldly contexts. Among Islamic thinkers, Mullā Ṣadrā addresses the imaginative faculty and its connection to creativity in his works (Mahmoudi 2008). Motahhari (2008, 3:345–348) considers inspirations and illuminations as a kind of divine assistance occasionally granted to scholars, often leading to sudden and significant discoveries—beyond the usual means of knowledge acquisition such as experience and reasoning. Referring to Avicenna and Naṣīr al-Dīn Ṭuṣī, he notes that this faculty exists in varying degrees among individuals and can profoundly impact intellectual achievement.

In conclusion, the imaginative faculty bridges the intangible and the tangible, serving as a vital tool for creativity and faith. By enabling humans to conceptualize the unseen and fostering innovation, it plays a profound role in both religious understanding and the advancement of human knowledge. The Qur'an's emphasis on imagination and belief in the unseen underscores its significance as a divine gift and an essential component of human existence.

4. Reason and Reflection

One of the most important means of attaining deep heartfelt faith in the Creator is reason and wisdom (Q. 12:108). By “wisdom” is meant guided reflection that is thinking that leads to self-restraint. In the Qur'an, wisdom is presented alongside a restraining and constructive supervisory role, and it is set in opposition to ignorance (*jihālāh*). In the verse, “*whoever of you commits an evil [deed] out of ignorance and then repents after that and reforms, then He is indeed all-forgiving, all-merciful*” (Q. 6:54), if the term ignorance is understood simply as lack of knowledge, the following question arises: why is a person called to repent when an act done from ignorance would seemingly not qualify as blameworthy or sinful? To resolve this difficulty we must construe ignorance differently. In such contexts ignorance denotes the predominance of base desire; that is, a state in which a person—not out of hostility to the truth but because of the overpowering

influence of passion and inclination—becomes so dominated by the self that the light of reason and its restraining power are dimmed. This condition means that, although the individual is aware that an act is forbidden, that awareness is overshadowed by desire and does not guide their behavior; for this reason the action is called out of ignorance. Evidently such a person remains morally responsible for the sin, but because the act did not arise from animosity toward the truth, the person normally strives to make amends and, through repentance and reform, returns to the right path (Baqeri 2007).

In the Qur'an, not all thinking is acceptable (Q. 74:18–20); rather, the purpose of thinking is decisive. Pure thought has no intrinsic merit, but what is desirable and acceptable is guided thought, and this sense of “guided thought” is synonymous with reason in the Qur'an. In this regard, reasoning in the Qur'an is conceived as a journey along the path of knowledge (Q. 17:36) and a refusal to follow mere suspicion (Q. 10:36). The essential tools for reasoning are hearing, sight, and the heart (Q. 17:36). Profound reflection and curiosity about the phenomena of existence, which stimulate the dynamics of thought and foster creative thinking, are the duty of every believer. Sabzavari (2009) defines thought as the movement of the mind from the unknown to established premises and then onward to the intended conclusion. In this light, the Qur'an underscores that human faculties such as hearing, sight, and intellect are divine gifts.

In general, faith in the Creator is presented as the outcome of human reasoning. This arises through wisdom and revelation, which function as evident and existential proofs (al-Kulaynī 1986). According to Qur'anic teaching, people possess the capacity to think (Q. 30:8). When the Qur'an reproaches some for irrationality, it does not mean they lack the faculty of thought, but rather that they lack a purposeful orientation in their thinking. Reasoning proceeds by interpreting information, and thought is the kind of effort made by one who wanders, whether that wandering leads to water or to a mirage, or even beyond them to the enigma of humanity: a veil covering a mystery which, when lifted, yields genuine insight.

One of the fundamental educational methods emphasized in the Qur'anic system is the use of rational argumentation and the transmission of wisdom—a process that plays a key role in cultivating creative thought. In verse Q. 16:125, God introduces three core approaches to inviting others to the path of truth: *“invite to the way of your Lord with wisdom and good advice and dispute with them in a manner that is best.”* These three elements—wisdom (*al-ḥikmah*), good admonition (*al-maw'izah al-ḥasanah*), and the best form of disputation (*al-jidāl al-aḥsan*)—each correspond to a specific discourse strategy that serves both educational and

persuasive functions.

The term *al-hikmah* is derived from the root *h-k-m*, which conveys the sense of restraint or prevention (Ibn Fāris 1979). Thus, wisdom is so named because it protects a person from ignorance. Conceptually, wisdom refers to rational and revelatory reasoning that leads to the truth in a clear and unambiguous manner. Good admonition, by contrast, is a persuasive form of moral guidance that touches the heart and inspires ethical reform. It is characterized by a gentle tone and emotionally impactful content. The third method, “disputation in the best manner,” refers to dialogical engagement with the opponent, aimed primarily at deflecting their argument using their own premises or those widely accepted by the public without necessarily revealing the ultimate truth.

Tabataba'i (1996, 12: 371–373) explains that wisdom refers to definitive reasoning that arrives at truth without room for doubt. Good admonition is speech that softens the listener's soul and encourages introspection, often by drawing on inspiring or morally uplifting content. As for disputation, he describes it as an argumentative strategy that aims to redirect the opponent by using what they themselves already accept, rather than by illuminating reality. Its goal is rhetorical effectiveness rather than epistemic clarity. Thus, from the Qur'anic perspective, effective education and *al-da'wah* (divine invitation) are grounded in a balanced integration of these three approaches. Each method, when applied appropriately, can break cognitive rigidity, awaken intellectual engagement, and contribute to the development of creative and reflective thinking.

Thinking and reasoning are the basis of Islam's faith and religion, and require divergent or creative thinking (see Amabile 1983; 1989). The Prophet Muhammad considers an hour of thinking better than a year of worship (al-Majlisī 1982, 6: 133). Imam 'Alī has considered thinking as the supreme worship, and regards thinking about the realms of heaven and earth as the worship of the purified (al-Tamīmī al-Āmudī 2001), because thinking gives human consciousness and insight and provides a correct worldview (al-Raḍī 2005, Letter 31). He emphasized that “Wisdom is the lost property of the believer; therefore, take it even from the people of hypocrisy” (al-Raḍī 2005, Wisdom 80). Indeed, wisdom passes through the heart of a hypocrite, unsettled and restless, until it departs and settles firmly in the heart of a believer” (Ibn Abī al-Ḥadīd 1959, 18:229).

The purpose of the call of the prophets is nothing but thinking (Q. 34:46). 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” (Q. 67:10–11). In the Qur'an, the best believers are “the owners of

wisdom.” They are those who have the deepest understanding of the truths of the world and the Hereafter (Q. 2:179, 197, 269; 3:190, 7; 12:111; 13:19–22; 14:52; 38:29; 39:9, 18, 21). The worst creatures in the sight of Allah Almighty are those who lack reason and are unbelievers (Q. 8:55). The most rude (uncivil) are also lacking in wisdom (Q. 49:4). Imam ‘Alī has always emphasized the use of human intellection in all phases of life, and the expression and comprehension of material through strong, solid, and rational reasoning (al-Raḍī 2005, Wisdom 281). 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, he says: He has revived his mind and deadened himself (al-Raḍī 2005, Sermon 220).

5. *Emotion, Heart, and Intellectual Vitality*

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 creative people are strong emotions, the lack of stinginess, envy, and grudge, and having a smile, serenity, and indifference to others and, in general, to society (Afrooz 2014), all of which express the importance of human emotions. If there are no strong and favorable emotions in the human heart and soul, creativity will not emerge. In other words, the combination of human knowledge and reason with the emotions arising from the heart leads to creativity. This is precisely what the author calls the rise of intelligence, a characteristic that is the main feature of intellectual thinkers, and which intelligent people do not necessarily possess (Afrooz 2007). By fostering the emotions and intelligence of humans, one can cultivate creative people.

In the authors' 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 the heart. In the Qur’an, the term intelligence is a comprehensive concept that includes emotions on the one hand and reason and wisdom on the other. In other words, as intellection and rationale are important in the formation of a firm faith, it is also important to cultivate human consciousness, sense, and conscience. Perhaps the most important achievement of rational thoughtfulness and correctness is the strengthening of intelligence in humans. The place and destination of the development of human intellect in Islam is the penetration of faith into the hearts and minds of human beings, which leads to righteous action and increases human understanding and awareness. According to the narrative teachings, faith is the knowledge of

the heart and the confession by tongue and action with the organs (al-Raḍī 2005, Wisdom 227), and these three stages are necessary for faith.

In verse Q. 22:46, the heart is considered to be the place of reason: “*Have they not traveled over the land so that they may have hearts by which they may apply reason?*” When we think with our hearts, it means that we have been able to use the mind that God has given us. God, in the following context, says that not following the heart, the ear, and the eye causes blindness, and He introduces the dead heart as far worse than blind eyes. When the human heart is dead, there is no motivation to move and the human being will lack inner vitality and mental relaxation. Intelligence is the kind of knowledge that comes with imagination and feeling (al-Ṭabrisī 1993, 1: 133). The mind is a deep and precise perception, and therefore human senses are called *al-mashāʾir*; thus, the Qurʾan uses *lā yashʿurūn*, meaning that they do not understand deeply and precisely (Mustafavi 2007, 6:89). Tabatabaʾi (1996, 20:360) believes that the meaning of the heart in the Qurʾanic term is the human soul, which is the result of human consciousness. Ibn Sīnā preferred the heart as the center of perception in human anatomy: the heart is the center of all perceptions and the brain is the instrument; thus, all perceptions originate in the heart, and the brain is the intermediary of understanding (Tabatabaʾi 1996, 2: 223).

Consciousness in humans is the level that can harmonize wisdom and feelings, and makes them calm; it is a very effective and penetrating state that motivates human movement, because it connects the heart, soul, and intellect together. As a result, in order to achieve a deep heart’s belief in the Creator, one should be practiced in the Qurʾanic way. On the other hand, one should never extinguish the light of reason, for numerous verses emphasize open-mindedness, complete insight, wisdom, and consciousness (Q. 12:108). Moreover, rational reasoning alone does not suffice for faith; rather, the Qurʾanic method stimulates human consciousness by linking the products of reason and the heart. The Qurʾan, through its artistry, rhythmic and pleasing verses, and eloquent expression, affects human beings and their emotions. It addresses their intellect with the sole intention of awakening them from heedlessness and moving them along the path of their divine nature, so that they act in accordance with their innate disposition and align their integrity with their hearts and minds—provided this divine nature is not veiled.

The Qurʾan, a book in harmony with human nature and the divine disposition placed in the hands of human beings, profoundly influences their hearts and minds. As Qutb notes (1991), this divine guidance establishes a connection between human nature and the religion created by God, both

being in harmony with existence and immutable by design. Whenever the heart strays from its natural disposition, only a religion aligned with this innate nature can restore it.

6. *Freedom of Thought and Exclusive Reverence of God*

The result of the monopoly of divine humility and the elimination of tyranny is nothing but freedom of thought. Anyone who is freed from under the yoke of oppression and the arrogance of 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. A free thinker never imitates blindly, because the important condition for free thinking is not to imitate. In the Qur'an, blind imitation is highly discredited and is considered as destroying the human intellect (Q. 2:170; 43:23). In his interpretation of this verse, Tabataba'i explains that following one's ancestors without knowledge or discernment constitutes speech and behavior devoid of understanding, which ultimately leads to irrational conclusions—ones that no reasonable person would accept. He clarifies that if the forefathers had acted upon knowledge and guidance, and if their descendants were aware of that, such imitation could be justified. However, the context of the verse illustrates a hypothetical scenario that underscores the irrationality of blind and unconditional imitation. The Qur'an, therefore, rejects such uncritical adherence to ancestral traditions as intellectually and spiritually invalid (Tabataba'i 1996, 1: 419).

In the field of social psychology, the main factor behind conformity with the majority is the individual's fascination with the majority and the fear of being left alone in the minority (Kaviani 2001). God blames those who want to eliminate the crime of their misguidance on the pretext of following their leaders (Q. 33:67). Blindly following leaders and community elders is condemned (al-Ṭabrisī 1993). Imam Sādiq addressed one of his companions: "Do not be an imitator to say I am with people and I am as one of the people" (al-Ṣadūq 1982). Imam 'Alī warns against obedience to elders and notable figures (al-Raḍī 2005, Sermon 192). Carrying divine trust is the greatest honour for human beings. With exceptional talent and free will, a person can, through knowledge, self-purification, and moral development, attain the status of *khalīfah Allāh* and even surpass the angels (Makarem Shirazi 1995, 17:451–453).

Free thinking promotes the dynamics of thought, peace of mind, and spiritual vitality. Another main feature of a true believer is exclusive submission before God and not being afraid of anyone other than God. This

condition produces mental relaxation, spiritual vitality and becomes one of the characteristics of creative people. The system of human creation is based on freedom; that is, humans are servants of Allah, accept the authority of Allah, and do not submit to other authorities (*wilāyah*). God the Almighty says: *“Allah is the Guardian of the faithful: He brings them out of darkness into light. As for the faithless, their patrons are the Rebels, who drive them out of light into darkness. They shall be the inmates of the Fire, and they shall remain in it [forever]”* (Q. 2:257). The Great God reminds us of the need to fight against tyranny, saying: *“Whoever takes Satan as a guardian instead of Allah has certainly incurred a manifest loss”* (Q. 4:119). For this reason, the prophets' goal was to liberate human beings from one another's slavery and servitude: *“Say, 'O People of the Book! Come to a word common between us and you: that we will worship no one but Allah, and that we will not ascribe any partner to Him, and that we will not take each other as lords besides Allah.' But if they turn away, say, 'Be witnesses that we are Muslims”* (Q. 3:64). According to Imam 'Alī: *“Do not be another's slave, for God has made you free”* (al-Raḍī 2005, Letter 31). To attain true knowledge, a person must approach issues with deliberate and measured doubt, avoiding blind acceptance of apparent evidence or popular opinion (Mahmoudi et al. 2011). Such conscious skepticism is essential for creative thinking.

As a result, the human being is intrinsically free, independent, and thoughtful, distinguishable from other beings; but sometimes they are disturbed from their original identity and dominated by Satan under the influence of evils.

7. Hope, Positive Thinking, and Spiritual Resilience

The believer 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: *“certainly We created man in travail”* (Q. 90:4). Of course, some of these problems will be on the path to innovation and progress. Psychologists often regard creativity as a form of problem-solving. Gagné (1985), for instance, considers problem-solving the highest level of learning and views creativity as a special type of problem-solving. Similarly, Torrance (1965) discussed the relationship between creativity and problem-solving processes, describing creativity as a process of generating novel and effective solutions when facing problems and challenges (Shaughnessy 1998).

Indeed, the secret of success is to preserve hope and positive thinking

about the future. It should be noted that the object of our hope, according to Qur'anic teachings, is hope in Allah alone, not in non-divine entities, and it should always be accompanied by fear of the Divine in order not to be misguided. In other words, the believer in all circumstances hopes for the mercy of his Lord while fearing His torment; in other words, he is between fear and hope (Q. 17:57). The Qur'an strongly emphasizes the need for hope, considering the person who despairs of God's mercy as misguided; the believer never despairs of the grace of God, Who can do all things and for whom even the most difficult matters are easy (Q. 12:87; 15:56). One of the most consoling verses of the Qur'an addresses those who have wronged themselves, reminding them of God's mercy and bidding them not to despair: *"Say [that Allah declares,] 'O My servants who have committed excesses against their own souls, do not despair of the mercy of Allah. Indeed Allah will forgive all sins. Indeed He is the All-forgiving, the All-merciful'"* (Q. 39:53). The positive thought that lies at the heart of hope is essentially innate, and with this attitude dynamism and positive outcomes can grow. Negative thoughts distress human beings and inhibit the growth and development of creativity; hence, one characteristic of positive people is their association with mental relaxation (Afrooz 2014). In all divine religions, the world will finally attain friendship, peace, and global justice (Muhammadi Arani 2007), which in turn strengthens positive thinking in humanity (Q. 24:55). Imam 'Alī described hope as follows: "If in his opinion he claims that he hopes in God, I swear by God that he is lying. Why then is his hope not manifest in his deeds? Whoever truly hopes, his hope is evident in his actions" (al-Raḍī 2005, Sermon 160). Imam 'Alī also spoke about good suspicion: "It is not fitting to think ill of a word that comes from someone's mouth when you can interpret it positively" (al-Raḍī 2005, Wisdom 360).

Since the Islamic intellectual system is grounded in the Divine nature embodied in human existence, and humans are inherently hopeful and seeking remedies, Islam urges that man should never cease evolutionary and intellectual movement and should not be confined by environmental conditions. Even when he appears oppressed, he must always think and seek a way out of impasses. In this perspective, the Qur'an considers man as inherently aware, endowed with intuitive knowledge such as God-consciousness, recognition of divine names and attributes, and the principles of revelation and prophet hood—innate knowledge that accompanies him throughout life (Javadi Amoli 2005; 2010). The Qur'an warns in some verses that when the angels come to take the spirit of those who have wronged themselves, they offer the excuse of being weakened on earth; the angels ask: *"Was not Allah's earth vast enough so that you might migrate in it?"* (Q. 4:97). This point—reiterated in exegesis—is a rebuke and

underscores the necessity of human effort to overcome challenges and eliminate impassess in any circumstances, including environmental and geographical constraints, except for truly impotent cases which the verse subsequently exempts (Tabataba'i 1996, 5: 48). This refers precisely to the issue of the necessity of human challenges and the elimination of impassess in any circumstances, even environmental and geographical conditions, except for the true impotent ones that are excluded from the verse after that.

8. Conclusion

The study underscores five key findings on creativity as a divine blessing and its vital role in fulfilling Allah's vicegerency on Earth. First, the power of imagination in creative thinking and faith in the unseen is emphasized in the Qur'an as a driving force for innovation and belief. Second, the power of reason in creative thinking, faith, and reflection is highlighted, linking intellectual growth to spiritual understanding. Third, strong emotions in creative thinking, faith, and the heart enrich creativity by harmonizing rational and emotional dimensions. Fourth, the Qur'an stresses the importance of courage, free thinking, and exclusive reverence of Allah, which inspire independent thought and moral clarity. Fifth, the integration of psychological peace, positive thinking, faith, and hope is identified as a cornerstone for nurturing creative thought. These findings demonstrate that creativity, rooted in the Qur'anic perspective, extends beyond artistic expression to encompass problem-solving, innovation, and ethical decision-making. By aligning Qur'anic insights with modern educational theories, the research highlights the compatibility of faith and reason and advocates for an education system that fosters intellectual, spiritual, and moral growth. This holistic approach to creativity offers profound implications for personal development, ethical living, and societal progress.

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