

## **THE REALIZATION OF MIND: ITS ROLE IN EDUCATION AND DEVELOPING CREATIVITY IN LIGHT OF THE THEORY OF MENTAL SELF-GOVERNMENT.**

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To my sons, daughters, and students, you are the brighten light of the world and who will carry the path of knowledge, hope and life after me.

### **Abstract**

This paper aimed to clarify the concepts of both mind and how it works for education, knowing the role of education in creativity development in light of the concept of mental control theory. To achieve the objectives of the study, the descriptive approach was used to answer the following questions:

- How mind works in education and its role in developing creativity in light of the theory of mental control?
- What are the basic principles of mental control theory?
- How can the mind be used in education to develop creativity?

That was through a review of what has been written in the educational literature about the realization of the mind and its role in creativity development in light of the theories of mental control and cognitive control. The study reaches a set of results, the most important of which are: that the relationship of the realization of the mind and education is a relationship of integration that does not contradict, and that the mind's dealing with education is controlled by methodological rules, and that the vision of the realization of the mind to the development of creativity opened new horizons away from imitation and dependence in all its forms, and called him to think There are intellectual and educational applications through which the mind can be used to develop creativity in the learner.

**Keywords:** mind, creativity, thinking styles.

### **Introduction**

The mind and what makes you know what the mind is? It is the key to the treasures of knowledge. It is the key to knowledge. It is a tribute from God to man. The mind is the basis of responsibility and assignment in Islam. What a great honor for the mind! It does not obligate the insane or the young whose mind is not complete the Islamic obligations, as it is a prerequisite for martyrdom, Imam and judiciary. And reflect on the universe to harness it and discover its laws.

The mind aroused a wide controversy between Muslim philosophers, Western philosophers, and interpreters of the Holy Qur'an. Their opinions differed, regarding the reality of the mind, its definition and functions, its importance, its status, and the processes that the mind performs. In fact, many philosophical and legal issues are linked to the human mind.

When the individual possesses a mature mind, he will be armed with the most important tools of control over his surroundings and be the master of every situation; The human mind is a structure whose elements are formed and whose functions are acquired through education through dialogue between man and his surrounding human and material environment. We understand on the

basis of this how the goal of shaping the mind is a responsibility of education. Education either succeeds in giving a person a mind that frees him from the bondage of ignorance, or it fails in that, thus earning him a deficient mind that is the cause of his slavery and his tragedy (Turki, 2003).

The creative mind is the free man's tool to assert his control and support his ability to choose, which he acquires through free education, that is, that allows him at every moment to exercise his action on the basis of the characteristics that education strives to build and support its effectiveness in all life aspects.

The relationship between the mind and education is a direct proportional relationship, and it is a major part of human education because it is the educating for the perceived and distinct part of the human beings. While others see that the one who cares about the mind, nourishes it and provides it with the reasons for its activity and vitality, and gives it the ability to consider, meditate, contemplate, analyze and conclude, to develop its capabilities and preparations (Al-Zahrani, 2006).

In order to succeed in controlling the mind, the real way is to control the thoughts emanating from that part of the mind that the person intends to control. Get the appropriate disposition.

### **The research problem**

The Islamic Sharia has forbidden those who completely disrupt their intellect and mental faculties and walk behind their fathers without awareness or thought. As Allah Almighty says: Verily! The worst of (moving) living creatures with Allah are the deaf and the dumb, those who understand not (i.e. the disbelievers) (Al-Anfāl 22). Thought the Holy Qur'an affirmed the generosity of the mind as it honored man and distinguished him from all other beings, and enabled him with his thought to place his hand on what the universe contained, and nature included it, and then made him responsible for his actions in front of God and people and before himself and his conscience" (Fayed, 1978 AD, p. 8).

Science that is concerned with the best way to learn the mind will be a revolution in learning, and a movement that will help to reach all students for being better, as teachers got a benefit from brain research to help them to organize curricula based on real experiences, and also focus on teaching methods that elevate thinking and are consistent with the principles of the human mind (Al Rushoud, 2013).

Also, (Abakhil, 2010) indicated that there are a number of researchers who showed that the low level of students' acquisition of higher-order thinking skills may be due to the professors' focus during the teaching process at a high percentage on the skills of remembering and processing, and the fact that the professors are the actors in the learning process while the students are recipients.

When the professors were trying to reach the level of application, they used the lecture method and the method of citing an example instead of doing the application. The researchers pointed out the need to conduct studies that shed more light on the factors specific to students and teachers related to students' acquisition of higher-order thinking skills.

Mindfulness in education also provides a framework for the learning process supported by biological evidence, helps explain learner behaviors, and allows teachers to relate learning to students' real-life experiences. It helps them to be more tuned in to practices that do not fit with mind-based learning and also helps them decide what they need to do, which will positively affect the development of problem-solving skills and the selection of appropriate methodologies, and thus the development of effective learning for students to reach the stage of mental control and cognitive control (Al-Rushoud, 2013).

Based on the foregoing, the problem of the current study is based on studying the realization of the mind in education and its role in developing creativity in the light of the theories of mental control and cognitive control.

### **Research questions:**

This research revolves a main question which was; How to implement the mind in education and its role in developing creativity in light of the theory of mental control?

And several sub-questions arise from it:

1. What is meant by the conceptual framework of the mind?
2. What are the main principles of mental control theory?
2. What is the role of the realization of the mind in education to develop creativity?

### **Research aims**

Based on the questions of this study, the objectives of the study come out. The study aimed to:

- Clarify the conceptual framework of the mind.
- Find out how to implement the mind in education.
- Know the role of education in developing creativity in light of the concept of mental control theory.

#### **Research impact and importance**

- The importance of this study stems from the importance of the presence of the mind in education and the development of creativity, as it reveals to those in charge of the educational process and the extent to which there is a clear and specific educational philosophy in the minds of female teachers.
- And the impact of this research is listed in the following aspects:

#### **Theoretical importance:**

Which the study deals with a term of great importance and status in Islam, which is the mind, and has many implications such as science, knowledge and faith. It is the greatest of God's blessings to man that He bestowed upon him and singled out for him, and it is considered one of the greatest human energies that perceive and distinguish things, which help man to know truth and falsehood, good and evil.

#### **Practical importance:**

- Enriching the Arabic library through this study by studying the term "mind" and its connotations.
- Assisting educators in directing the mind of the learner and raising them with a good mental education stemming from the Holy Qur'an and the honorable Sunnah of the Prophet Muhammed, by understanding everything related to the term, its connotations and extensions, and the view of Islam in it.

#### **Research Methodology:**

The nature of the study necessitated the researcher's use of two approaches, the first approach: the method of the terminological study of the text to answer the first question, and the terminological study defines it as "extracting text conventions from texts of science, analyzing their uses, then justifying their meanings, and classifying them according to the evidence of the text itself, in order to define the concepts indicated by those Terminology (Al-Fihri, 2001, p. 241).

The second approach: the descriptive approach to answer the second and third questions by reviewing what has been written in the educational literature about the realization of the mind and its role in developing creativity in the light of the theories of mental control and cognitive control.

#### **The conceptual framework of the mind**

##### **The mind in Lexicons of Arabic Language:**

The intellect came in the dictionary of the ocean meaning: knowledge, or the characteristics of things from their good, ugly, perfect and imperfect, or knowledge of the good of the good and the evil of evil, or absolute of things, or a strength with which the distinction between ugliness and good and combined luster in the mind is with premises by which purposes and interests are established for a commendable body of man. In his movements and words, and the truth is that he is a spiritual light by which the soul perceives the necessary and theoretical sciences, and its existence begins when the child is embraced, then continues to grow until it is completed at puberty, and the gathering is intellect (Al-Fayrouzabadi, D.T., Part 4, p. 19).

And it came in M'ajm Mqayys Allgah, "It is imprisonment, and from it the mind: the one who restrains from the reprehensible saying, "The eye, the qaf and the lam are a single origin of steady measure, the bone of which indicates an aphasia in the thing or something close to the aphasia." From that intellect, and it is the one who withholds from reprehensible speech and action.... The reason for naming the mind with this name: it prevents its owner from getting involved in perils, and keeps him from reprehensible speech and action." (Ibn Faris, 1399 AH, p. 69)

As for Al-Munajjid, it came with the meaning of realization: "the boy's mind: he realized." It is said "what have you done since you became conscious" that is: since you realized, and the mind came after boyhood, he knew what was wrong with him, and he reasoned the thing: he understood it and contemplated it, he is sane and the crowd is sane, sane and rational, and it is (Maalouf, 1997, p. 420) It says in Taj Al Arouss's book, the mind is knowledge and upon it, many are limited in their speech, and in the babbles: the mind: the stone and the end") Al-Zubaidi, vol. 30, p. 18).

As in the book entitled Lisan Al Arab: "The mind is the stone and the prohibition against the foolishness and the plural is minds. He has something, i.e. his mind was imprisoned, supported and stressed (Ibn Manzur, 1970, p. 845).

And in Al-Ain's dictionary, "Aql: the opposite of ignorance. It is said that an intellect makes a rational mind, if it knows what it was ignorant of before, or withdraws from what it was doing. It is combined with intellects. T., vol. 1, p. 159).

In summary, through the above, it is clear that the mind in the Arabic language means the following:

- The plural, it is said: (a wise man), that is: a collector of his command and his opinion.
- Imprisonment, taken from their saying: (his tongue has been arrested) if he is imprisoned and speech is prohibited.
- Steadfastness in matters, it is said: (A wise person) i.e.: steadfast in his affairs.
- Distinction: It is what distinguishes man from other animals.
- Understanding, it is said (: the intellect of a thing is the mind of a thing) if he understands it.
- The refuge, it is said: (It is a stronghold for his people) meaning: it is a refuge for them and based on it, the mind is the guardian that protects man and protects him from foolishness or haste in matters without delay, reflection and vision; This is because it gives a person the ability to be aware of things and protect himself from slipping or falling into error as much as possible.

The mind in the philosophical dictionaries, Many definitions were added to define the mind and most of them defined it according to four meanings (Ben Al Gawzie, 2010, p. 13).

- The first: the description by which a person separates from the beasts.
- The second: what has been put into the nature of knowledge of the permissibility of rewards, and the impossibility of the impossible.
- The third: sciences that make use brain for experiments.
- Fourth: That the limit of his instinctive power is to suppress the desire that calls for immediate pleasure.

#### **The mind for the Philosophers of Islam:**

- Saliba (1982 AD, p. 85) mentioned the definitions of the mind among Muslim philosophers, including the following:
- According to Al-Kindi, "The mind: a simple substance that is aware of things with their realities."
- According to Al-Farabi, "The intellect is nothing but experiences. The more these experiences are, the more complete the mind is.
- Ibn Rushd differentiates between two types of truth - religious and philosophical - "A case can be rejected in philosophy if it is viewed from the point of view of reason, but it can nevertheless be accepted on the basis of faith."
- Ibn Sina: "The thing in a person from which these actions originate is called a speaking soul, and it has two powers: one of them is intended for action, directed at the body, and by it it distinguishes what he should do and what he should not do, and what is good and ugly from partial matters."
- It is called the practical intellect, and it is complemented by people's experiences and habits, and the second is a strength prepared towards contemplation and the intellect specific to the soul whose face is upward and through which the divine effluent is attained.
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There is also almost unanimity among the Muslim philosophers and scholars we have reviewed (Al-Kindi, Al-Farabi, Ibn Rushd, Ibn Sina, Ibn Bajjah, Al-Jurjani) that the mind passes through four stages in its formation in the human being as follows:

- The material intellect: It is the pure willingness to comprehend the intelligibles, and it is a pure power devoid of action as for children, rather it is attributed to the physical because the soul at this stage is similar to the first material, which is devoid of all forms in itself.
- The mind with the faculty: It is the knowledge of the necessities, and the readiness of the soul in this way to acquire theories.
- The mind by its action: It is that theories become stored with the rational force by repeated acquisition, so that the faculty of conjugation gets to it whenever it wants - without burping - a new acquisition, but it is not actually witnessed.
- The learned intellect: It is that the theories that he has grasped so that they are not absent from him.

**The mind in Western Philosophers:**

- The concept of the mind was established in Greek philosophy as a holistic, universal mind that is the basis of order and harmony in this world, corresponding to an incomplete human mind, but it seeks to overcome this deficiency through meditation and liberation from the body, its instincts and whims, and the mind was established through meditation after the Greek thought moved from Rely on what is oral to what is written.

Arkoun said; The Platonic and Aristotelian concept of the mind, which extended its impact to the philosophers of religions and theologians in (Judaism, Christianity, and Islam) and extended its impact to the philosophers of the Enlightenment (Descartes, Leibniz, Kant, Hegel), is based on one basis which is that the mind is a transcendent, universal, eternal concept He does not wear out and change as mortal things change (Arkoun, 2001, p. 28).

And (Mai Nedi Biran, 1766 AD - 1824 AD) indicates that the mind is not formed until its acquiring the words, and the words are considered voluntary signs and movements as opposed to the meanings that indicate them. The habit of making the mind connects these movements with the corresponding meanings with increasing speed and intensity. (In: Ibrahim, 1993, p. 215).

John Dewey believes that the mind has an organizational tool whose tool is thinking, and man communicates his thoughts with words to others, that is: using language, and the field of mind is philosophy, logic and science, and the task of thinking is to realize relationships. (Ibrahim, 1993, p. 215).

The mind in psychological and educational dictionaries, it is “the sum of the aspects of activity through which the individual responds as a dynamic integrated system to external forces without neglecting his past and future” (Zaidan, 2008, p. 181).

Based on the foregoing, it becomes clear to us that is despite the agreement of some philosophers in some aspects and the influence of each of them on the other, there was no clear conception of the nature of the mind and its capabilities. Other than that, he may be affected by what a person likes and dislikes, i.e., he is affected by desires.

**The term “mind” in the Holy Qur’an:**

In this aspect, we trace the vocabulary of the mind, its resources, its derivatives, and its conjugations, in the Holy Qur’an and the honorable Sunnah of the Prophet Mohammed. Thus, we find that the singular intellect is not mentioned in the Holy Qur’an except in the verb form (49) times, and it is mentioned in the Prophetic Sunnah according to the Sahehyen (Al-Bukhari and Muslim)(37) times, varying between noun and verb, and in the Book of Reason by the famous philosopher “René Descartes” (52) all times in the noun form except Only twice already received the last.

**Table 1.** The word mind in the Holy Qur’an and the Sunnah of the Prophet Mohammed.

Text source	The Verbs					Nouns and verb derivatives		The Sum	
	Past		Present		Command		Noun		Number
	Verb	Number	Verb	Number	Verb	Number			
Holy quraan	The made it up	1	Do you understand?	2	Nil	-	Nil	-	49
			they make sense	2					
			You make sense	1					
			understand it	1					
Al Bukhary and	Mind	14	Does he make sense?	3	Nil	-	Sane	2	37
	Made	1	He makes	5			Minds	1	
							Stronghold	2	

Muslim	sense		sense			Made it	2	
			We make sense	1		Mind	6	

The word “mind” does not come in the imperative form, and the explanation for this is in 3.30.0 Nazarii: that the operation or neglect of the mind depends on the individual and does not need a command from anyone because it works automatically; Even the verses in which urging the realization of the mind came before it, perhaps such as the Almighty’s saying: “Perhaps you will be wise.” Thus, it is clear that the mind is the object of distinguishing between truth and falsehood, between good and evil, and then chooses the path that it should follow. Allah says: And say, “The truth is from your Lord. Whoever wills—let him believe. And whoever wills—let him disbelieve” (Al-Kahf – 29)

Through the previous census, it becomes clear to us that the mind did not come in the Holy Qur’an except in the form of the verb, and it did not come in the form of the noun at all. Because it is not a material member, rather, it is a functional and moral system that permeates the integrated human entity to its most minute inner depths, but there have been intimations derived from a substance: (Aql) that expresses the mental function, its importance and its essence, such as: it makes sense, we reason, their minds, they reason, these words were mentioned (49) times in the warning on the importance of operating the mind as it should, and can be summarized as follows:

**Thinking:**

For example, Allah says: Do you hope that they will believe in you, when some of them used to hear the Word of Allah, and then deliberately distort it, even after understanding it? (The Heiver-75) and says: The worst of creatures to Allah are the deaf and dumb—those who do not reason (Al-Anfal-22) and says: Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason? (Al-Baqara-44) and says: They will further say: "Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire! (Al-Mulk -10).

**Contemplation and Inspiration:**

And the Muslim call to follow these things and think about them and deal with them well and thank God for them. And the natural thing is that the cream is sometimes paired, and from that Allah says:

Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason. (Al-Baqara-164)

**Perception and discrimination:**

At other times, the Holy Qur’an requires man to use the mind to perceive and distinguish between truth and falsehood, especially in the issue of slavery, as in the story of our Prophet Abraham, where he called him to his people to worship God and to leave the idols that neither harm nor benefit, as he put them before an issue that needs distinguishing between harmful and beneficial. Allah says:

He said, "Then do you worship instead of Allāh that which does not benefit you at all or harm you?, Uff[894] to you and to what you worship instead of Allāh. Then will you not use reason?" (Al-Anbiyā-66,67)

Thus, the Holy Qur’an condemns them for how they worship that which neither benefits nor harms them while they have the ability to perceive the benefit or harm of their work.

**Science and knowledge:**

In other verses, the Holy Qur’an linked science and knowledge with the mind, as it considered the mind to be the subject of understanding and awareness, and knowledge and knowledge. Allah says: Ye People of the Book! Why dispute ye about Abraham, when the Law and the Gospel Were not revealed Till after him? Have ye no understanding? (Aal-e-Imran-65).

From the above we can conclude that the act of reason in the Holy Qur’an indicates thinking, understanding, realizing, discerning, knowing and deducing universal truths. And “the mind

in the Holy Qur'an is the highest thing in man because it distinguishes him from the animal, and it is he who connects him to the universe and his Creator.

#### **The term mind in the Sunnah:**

The term intellect is mentioned in the books of authentic hadiths with several meanings related to perception, comprehension, memorization, rationality and awareness, and it came as follows:

#### **The Awareness:**

The act of mind came to indicate awareness of the difference between it and coma. The companion Jaber bin Abdullah said about the Prophet Mohammed's visit to him during his illness: I fell ill with a disease, so the Prophet Mohammed said: may God bless him and grant him peace, came to me and Abu Bakr came back to me while they were walking.

Then they found me fainting, so the Prophet said may God bless him and grant him peace, performed ablution, and then poured his ablution on me, and I woke up, then the Prophet, may God's prayers and peace be upon him, said: How come the Prophet? may God bless him and grant him peace, how? How do I spend my money? He answered me nothing, until the verse of inheritance came down. Narrator: Jaber bin Abdullah, narrator: al-Bukhari, source: Sahih al-Bukhari, page or number: 5651, summary of the narrator's ruling: [Sahih].

#### **Memorizing and remembering:**

And there were hadiths in which the mind was mentioned on the basis that it has the ability to memorize and remember and the ability to distinguish from them what came in the words of Abdul Aziz Ibn Ruqi' while he was asking Anas bin Malik: "I said, tell me something I understood from the Prophet" ﷺ, meaning I memorized and knew (Sahih Muslim, Part 2, p. 650, Hadith No. 1309). It also includes the words of Mahmoud bin Al-Rabee': "I came across from the Prophet ﷺ, peace and blessings be upon him, a slander that struck my face (Sahih Al-Bukhari, vol. 1, p. 26, hadith number 77) and it was narrated by Muslim (vol. 1, p. 456, hadith number 265).



#### **Understanding and Perception:**

The act of minding came in the Holy Qur'an indicating understanding and realization of matters in the words of Al-Sayeda Aisha, may God be pleased with her: "I never understood my parents except when they held religion." (Sahih Al-Bukhari, Volume 5, p. 58, Hadith No. 3905).

In another hadith, the mind is related to understanding and awareness when the Prophet ﷺ, peace and blessings be upon him, describes those who are inspired by the world about the realities of existence: "And these do not reason, as they gather the world." (Sahih Al-Bukhari, vol. 2, p. 107, Hadith No.: 1407).

#### **Responsibility and assignment:**

It was stated in another hadith that he is responsible and entrusted, in the question of the Messenger of God, peace and blessings be upon him, about Ma'iz bin Malik Al-Aslami, who came before him and confessed to adultery. p. 1323, Hadith No. 1695). The Prophet ﷺ, peace and blessings be upon him, does not impose the hadd (retribution) punishment on the insane, so he asks about his intellect, Being with mind is a condition of responsibility in Islam.

Through what was presented from the hadiths, it was concluded that the mind in the honorable hadith indicates that a person can reach the sublime matters only with his mind. Mind is the ability to memorize, remember, understand, perceive, distinguish good and evil, take responsibility and fulfill the right of God in worship.

#### **The relationship between the mind and some vocabulary:**

There are some names and terms that came in the legal texts or are applied on the tongues of some in daily life.

##### **1. Synonyms of mind:**

**The pulp:** Al-Ragheb Al-Isfahani - may God have mercy on him, said: "The pulp: the mind that is pure of impurities, and it is called that because it is pure of what is in a person of its meanings, like "the pulp," and the pulp is a thing. And not every intellect is pulp, and that is why God Almighty has attached the rulings that only pure minds can understand to those who have the most understanding, towards His saying: "And whoever is given wisdom has indeed been given a lot of good" to His saying: "you who are endowed with insight" "AL-Isfahani. 1412, p. 733).

**Al-Hijr (Prohibition):** The stone is prevention, so it was said to the mind a stone, because a person is prevented from it from what his soul calls to (Al-Isfahani, 1412 AH, p. 220). Allah Almighty says: Is there [not] in [all] that an oath [sufficient] for one of perception? (Al-Fajr-5).

**The forbidding:** the mind that forbids ugly things. Collected: no. (Al-Isfahani, 1412 AH, pg. 827).

**The mind curb:** the mind that forbids ugly things. Collected: no. (Al-Isfahani, 1412 AH, pg. 827) and self-control and disobedience of rage and dreams, God Almighty says: “Or do their minds command them to [say] this” (At-Tur-32). It was said that it means: their intellect, and the dream is not in fact the mind, but they interpreted it thus because it is one of the causes of the mind) (Al-Isfahani, 1412 AH, p. 253).

#### **Syndrome and interrelated relationships with the term mind:**

• **Mind and Brain:** The relationship and connection between the brain and the mind is closed. The brain is a base and a material tool. The mind as a perceptual system loaded on it. The brain is a human device that has a tremendous ability to control the body's organs and control them for life in an amazing agreement, and perform many functions, many of which are still ignorant of, but the mind is something different from the brain. The mind is not just a fatty brain mass and its neurons. A person with a healthy brain (organically) and an innate intelligence does not necessarily have a great mature mind.

Most of the ungulates are sane, and some are of tangible intelligence, but sanity is above that; And most of the inferiority and the blasphemy of unbelief and misguidance are not known to have any shortcomings in the shape or functions of the brain, but the mind is above the brain. Allah Says: Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are [even] more astray in [their] way. (Al-Furqan-44).

**Mind and revelation:** Islamic Shari'a sees that the mind is not separate from revelation, there is an inseparable relationship between them and complementarity, for reason and revelation are both a gift from God, and God's grants do not conflict. Al-Isfahani - may God have mercy on him - says about the relationship between intellect and revelation: “God has two messengers to His creatures: one of them is from the inward, which is the intellect, and the second is from the outward, which is the Messenger, and there is no way for anyone to benefit from the apparent Messenger unless it is preceded by benefiting from the inner. The apparent, and without him, the argument would not be necessary, and for this reason God referred those who doubt his unity and the validity of the prophecy of his prophets to the mind, and commanded him to fear him to know its validity, for the mind is a leader and religion is paid, and if the mind was not, the religion would not remain, and if it was not religion, the mind would be confused (Al-Isfahani, 1981, p. 124).

Neither the people of knowledge who raised the slogan: “Science dispenses with religion,” nor the people of philosophy who raised the slogan: “Philosophy replaces religion,” who are able to bring man to the knowledge of his true Creator, the Creator of all universes, and the mastermind of their affairs. The values, ideals, principles and lofty behavior by which the humanity of man is realized in truth and not in deception and lies.

Therefore, the mind is independent and can hardly reach except to know the universals of things without their parts. As for revelation, it acquaints us with the universals and particulars of things, because revelation is God's argument against His servants on the Day of Judgment. Allah says: And never would We punish until We sent a messenger. (Al-Israa'-15)

**Mind, intelligence and science:** The relationship between the mind, intelligence and science is no less important than the relationship between the mind and the brain. The relationship between them is an interdependent relationship. Since the mature mind requires a mature organic base, intelligence, science, and abstraction - four necessary prerequisites - the child often has organic integrity and intelligence, but he cannot be considered the owner of a sound mind before he acquires knowledge that establishes a rational mind, and this is not determined by a certain age, but as far as is known be the level and quality of mind. A person may enjoy the organic integrity of the brain, intelligence, and a degree of recognized professional sciences and common cultures, and all of this does not protect him from misguidance) (Makrom, 1997, p. 196) It is also expected that mental capacity will increase with the increase in science and knowledge (El-Sayed, 1998, p. 202).



With regard to intelligence, it is a genetic or congenital predisposition that is general in the beginning, but is then differentiated into mental abilities due to the formation of the surrounding circumstances. Hence, the responsibility of the head of the family is determined for developing the child's intelligence, and the greater part of a person's intelligence and talent grows during childhood (Janes, 2001, p. 24).

• **The issues raised by this term:**

Mind and faith: God Almighty has created in this universe material evidence, mental evidence, and evidence that we reach with the senses, all of which speak of God's oneness and existence. Just as God, Glory be to Him, has placed in His being verses that speak of His existence, His greatness, and pronounce that He is the Creator. Allah says: The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [ Allah ] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving (Al-Israa'-44).

Everyone bears witness with eloquent evidence that does not even require mere research, reflection and depth, but God Almighty addressed all minds at all times, making these evidences that speak of His existence from the beginning of creation, then as man advances, civilization advances, and God reveals of His knowledge what He wills to whom He wills. The case became more firmly established and the verses became clearer, because God Almighty willed in His justice to address all minds, so the verses of God came in the universe that speak of His divinity alone to be understood by the simple mind and the elevated intellect in the universe. .

Isolating the mind from religion cannot achieve faith realities, and all secular or philosophical theories based on mental abstraction that are devoid of the religious-spiritual dimension have failed to answer the unseen issues of faith, and determine the truth of their matter, which drops their raised slogans, and highlights their evasiveness, complacency and failure. It can be said that the innate intellect, which is characterized by purity and safety from contamination with sins and disobedience, is able to distinguish things without being affected by whims. Where the innate mind is not mixed with what pollutes it, the acquired mind that searches for proofs with science and knowledge reaches the truth.

**The mind, science and knowledge:** The followed of the verses of the virtue of knowledge and the call of the Holy Qur'an for knowledge and learning acknowledges within himself that the role of the mind is a major role in which it should be played.

The Holy Qur'an has set scientific controls that govern the path of the mind in dealing with science and knowledge. The most important of these controls are:

1. Unbelievable uncertainty.
2. Not blindly imitation of parents and grandparents.
3. Not to follow whims and emotions in the field of science.

**The second question: What are the basic principles of mental control theory:**

The theory of mental self-control is one of the modern theories of ways of thinking, and it was proposed by the American psychologist "Robert Sternberg" in his writings from 1988 until 1997, and the use of the word government came as a metaphor in the sense of control, and this theory has gained increasing attention by scientists and researchers in the field of thinking (Zhang, 2002).

The theory is based on a basic idea indicating that individuals are in constant need of self-control of their minds, and thus the mental methods of these individuals become their means to achieve that control (Sternberg, 1988).

Mental self-control in individuals is similar to that is similar to the government's control over society, and the government or authority in any society exercises control through five dimensions: function, form, level, field and tendency, and that each of these dimensions includes forms of control. In terms of function, the government controls in the framework of three functions: the legislative function, the executive function and the judicial function. In terms of form, the government controls one of the four forms of government, which are ownership, hierarchy, minority and anarchy. In terms of level, the government's control over society may be local or may be total, and in terms of scope, the control of society The government may be internal or it may be external one, in terms of the government's tendency to control, it may be conservative or it may be progressive, and therefore the mental self-control of individuals has the same five dimensions, which include (13) a mental style of control known as thinking styles (Sternberg, 1990).

**Dimensions and methods of thinking in the light of the theory of mental control:**

Through the theory of mental self-control, "Sternberg" (13) identified a method of thinking in the framework of five dimensions, and when the individual is exposed to a task, he chooses one of the methods by which he interacts with the task, which enables him to perform it, Which makes the person more clear in dealing with the problem, and contributes to avoid repeated mistakes, and improves the abilities of individuals to reach the solution of problems easily in addition to making the right decisions in order to reach the correct solutions. In the current study, the researcher will be limited to ten ways of thinking, so that each of the five dimensions includes two ways of thinking representing the two ends of the dimension, where (Shahin, 2005) extracted through his analysis of some studies and writings that dealt with these methods, such that five characteristics of each method were extracted. It can be displayed as follows:

**The first dimension: the function of thinking:**

It refers to the jobs in which mental self-control is used by the individual, and the researcher chose from the methods of that dimension the executive thinking style as opposed to the legislative thinking style. The individual with the "executive thinking" style acts with the following characteristics:

- Tends to follow existing rules.
- It is preferable to deal with previously prepared problems.
- Uses familiar methods to solve problems.
- Interested in filling out the ready-made framework to solve the problem.
- Activities of an executive nature are preferred.

While an individual with the "legislative thinking" style is characterized by the following characteristics:

- He tends to set his own rules.
- It is preferable to deal with problems that are not prepared in advance.
- He creates his own ways to solve problems.
- It is concerned with building a framework for how to solve a problem.
- Activities of a legislative nature are preferred.

**The second dimension: the form of thinking:**

It refers to the forms that the individual takes mental self-control. The researcher chose from the methods of that dimension the method of "chaotic thinking" in contrast to the hierarchical thinking style. The individual with the style of chaotic thinking is characterized by the following characteristics:

- It is driven by a mixture of undefined needs and goals.
- It is believed that the end justifies the means.
- Poor awareness of alternatives and priorities within the situation.
- He resorts to randomness in making decisions.
- Self-awareness is weak, intolerant and inflexible.
- While the individual with the "hierarchical thinking" style is characterized by the following characteristics:
  - It is driven by a hierarchical classification of needs and goals.
  - He believes that the end does not justify the means.
  - Good awareness of alternatives and priorities within the situation.
  - Very organized in making decisions.
  - Good self-awareness, tolerant and flexible.

**The third dimension: the level of thinking:**

It refers to the level of practicing mental self-control by the individual, and this dimension includes the local style of thinking as opposed to the local style of thinking V.S. An individual with a "local thinking" style has the following characteristics:

- He enjoys researching details within the situation.
- Oriented to practical situations.

- Focuses on the parts and components of the stimulus.
- It is cognitive simplification.

Whereas, an individual with a 'holistic thinking' style has the following characteristics:

- Prefer to deal with abstract issues.
- He listens more to the general framework of the situation.
- It is directed towards imagination and realization of the mind.
- Focuses on the overall shape of the stimulus.
- It is cognitively complex.

**The fourth dimension: the field of thinking:**

It refers to the field or area of emitting mental self-control by the individual, and this dimension includes the "inner thinking" style as opposed to the "external thinking" style. The individual with the "internal thinking" style is characterized by the following characteristics:

- He turns more towards himself.
- Low social awareness.
- Individual work is preferred.
- Focuses on events related to the situation.
- More introverted.

While an individual with an "outsider thinking" style is characterized by the following characteristics:

- Orients more towards others.
- His social awareness is high.
- Cooperative work is preferred.
- Focuses on the people involved in the situation.
- More extroverted.

**The fifth dimension: the tendency to think:**

It refers to the tendency for mental self-control by the individual, and this dimension includes the "conservative thinking" style as opposed to the "progressive thinking" style. The individual with the "conservative thinking" style is characterized by the following characteristics:

- Comply with laws and regulations.
- Adhere to the procedures necessary to perform any work.
- Avoids ambiguous or incomplete situations.
- Prefer the familiar things in life.
- He rejects any change, even if it is small.

Whereas, an individual with a "progressive thinking style" has the following characteristics:

- Free from laws and regulations.
- Does not adhere to the procedures necessary to perform a job.
- Tolerates incomplete or ambiguous situations.
- He prefers the unfamiliar things in life.
- Accept any change, even if it is big.

**Principles of Thinking Styles:**

Sternberg (Sternberg, 1997, 79-97) devoted the fifth chapter of his book *Methods of Thinking* to presenting the general principles that characterize the methods of thinking, which can be summarized as follows:

- 1) Styles are preferences in the use of abilities, but are not capabilities.
- 2) The combination of methods and capabilities generates a compound greater than the sum of its parts.
- 3) You need appropriate life tests with methods and abilities.
- 4) Everyone has a profile of styles, not just one.
- 5) Styles are variable across assignments and situations.
- 6) Individuals differ in the strength of their preference for styles.
- 7) Individuals differ in their stylistic flexibility.
- 8) Social methods are acquired through social normalization.
- 9) Methods can vary across life stages.
- 10) Methods are measurable.

- 11) Methods can be taught.
- 12) The value of the methods may differ at one time from that at another.
- 13) The value of methods may differ in one place than in another.
- 14) The methods are neither good nor bad, but it depends on their suitability for the situation.
- 15) There is a confusion between stylistic appropriateness and ability levels.

Perhaps we conclude from the foregoing that the ways of thinking in humans are sophisticated, and are acquired with the accumulation of experiences and with continuous learning and interaction with the environment surrounding the human being, and of course this without yielding to some limits that some societies deliberately set to limit the capabilities of their members to maintain their ability to control them to serve specific goals. It is also necessary to reach one of the means that are used to provide solutions and ideas for complex problems and problems, or that require the use of many tools that help reach the desired results.

**The answer to the third question: How can the mind be used in education to develop creativity:**

Learning according to the results of brain research changes the mind in physical terms, with each new experience, excitement or behavior, the mind can repeat itself and change the electrochemical conduction network in it, although it is not fully understood how this happens, but it can be said that the mind when it receives a stimulus of any kind, the communication between the cell and the cell is active. As soon as some types of stimuli reach the mind, the process begins. The stimuli for the mind may be internal, such as brainstorming, or they may be external (through the senses), and then the stimulus is stored and processed at several levels, and finally, the latent capabilities of long-term memory are formed, which means that experiences or information are located in a place where the memory can activate it easily, as the stimuli that the mind is exposed to lead either to doing something that the mind knows in advance how to perform (previous learning) or for the mind to do something new, if previous learning is repeated, there is a good chance that the neural pathways become more efficient and thus the mind becomes more efficient (Al-Jajji, 2013, 125).

The researcher believes that as a result of the different patterns of education in specific environments where culture is restricted, some depend on the application of customs, traditions and some ideologies that eliminate creativity and innovation. The more a person is trapped in these thoughts, the more he is unable to create and come up with new and unusual concepts or what is known as “outside the box” thinking. Therefore, giving up and saying that you can't, kills the creative ability within the human being, while perhaps the solutions that he has reached, no one has ever thought of them.

**Mental control:**

The interest in determining the position of functions in the brain began at the beginning of the nineteenth century through physiognomy or phrenology. The two German anatomists, "Franz Joseph Gall (1758-1828) and Spesheim (1776-1832) pointed out important points in the anatomy of the nervous system and explained that the cerebral cortex consists of neurons connected to the subcortical, and they described the position of the motor intersection of the descending motor pathways from the cerebral cortex, and that the spinal cord consists of white matter and gray matter, and that there are two symmetrical halves of the brain connected to each other (Al-Talaqani: 20, 2013).

The historical roots of using the concept of brain control for the first time go back to the neuroscientist “John Jackson” with his idea of the leading side of the brain (The Leading Hemisphere), as Jackson expresses this by saying: “The two hemispheres of the brain cannot be just a repetition of each other, as he showed that the damage that occurs to one of the two hemispheres of the brain, the individual loses the ability to speak, which is the highest function in the human being. Therefore, one of the two hemispheres of the brain must be the one who assumes the highest of these functions, and thus this half is the leading half (Abu Jadu and Nofal, 2007: 52).

Jackson came to this idea as a result of the development of neuroscience research that provided preliminary illuminations about the work of the brain and its components. movement and thinking, and the two scientists examined the work of neurons and were able to reveal the system on which the visual centers and their cells are based, and their extraordinary ability to express visuals and transform them into logical topics that the mind can understand (Zenhausen, 1996:382).

The results of scientific and psychological studies have shown that the base of the mind and its main axis is the brain, as it is the basis and source of human behavior as it affects and is affected by human knowledge as the basis of cognitive mental activity, and it is divided into the left and right Korean hemispheres covered by the cerebral cortex, and although the two hemispheres are completely

integrated, but The functional performance of each is different from the other, and the two hemispheres of the brain are connected to each other from the inside by a large bundle of white transverse fibers that represent the deep groove that separates the two hemispheres of the brain without an obstacle to their connection (called the corpus callosum)(Rasheed: 317, 2013).

The scientists also found that both the right and left hemispheres perform different processes from the other half, as the two halves are not completely the same in understanding reality or the world around it (Annett, 1985:15).

#### **Ned Herrmann's theory:**

Ned Herman based his theory on the discoveries of the two worlds, Roger Sperry and Paul Maclean. In 1960, Sperry discovered that both hemispheres of the brain (left and right) have their own privacy and tasks that they perform, and he proved through research that the two halves of the brain are almost identical in form and in the biological functions of the senses, but in terms of psychological functions and thinking they are different from each other (Ned Herrmann, 1993:29-36).

The researcher believes that it is not possible to implement the mind in education in educational institutions except through an integrated system that takes care of both the teacher and the learner, the curriculum and the method of evaluation used.

And its compatibility with one of the mind:

#### **The teacher and the student:**

The effectiveness of the education process depends in essence on the teacher's talent and self-abilities, which are reinforced by preparation, training, and experience gained in practice during the service. And the role that the teacher plays does not stop at filling the students' minds with abundant information, because it alone cannot build a mind, but this knowledge and information must be reinforced with good work.

The teacher is required to build religion and morals in his heart, draw the truth in his mind, and form the right person in his thoughts, feelings, words and actions. Therefore, the teacher must pay attention to the development of the student's personality physically, mentally, emotionally, morally and behaviorally, in addition to the knowledge that he acquires for the learner, as he seeks to provide him with a set of socially acceptable values and trends, as well as develop him with morals and sound moral standards. The teacher plays a guiding, guiding, preventive and curative role at the same time (Al-Sayegh, 2006). The student is the center of the educational process, and it is the center of the development process in the educational system that aims to raise the level of his performance scientifically, skillfully, ethically and behaviorally to the highest levels, as the level of achieving this goal would affect the current and future status of individuals and societies.

The learner is one of the main inputs in any educational system, and their development is its main goal, and their attitudes affect the educational process to a large degree. We expect that when students go to school, they will have educational experiences that bring about desirable changes in their lives. Of course, students are influenced by other educating factors such as family, friends, and other forces affecting the environment, each of which affects them in its own unique way. But the school must provide its students with things that they cannot get elsewhere, so, how can the mind be implemented in education through the teacher/student? The middle region of the mind, called the hidden region, does not contain any information or knowledge to be used when needed in connection with the work of the teacher. It is correct to present to the student/teacher, in addition to direct knowledge, other knowledge that is stored in the middle (hidden) region. Many of the various situations that he can go through while dealing with his students, and these units increase when the teacher works. It is based on what it has of stored units, and other units.

Therefore, it is necessary to pay attention to their way of thinking and to work on developing their minds by activating the hidden area and encouraging them to be creative, not memorizing, and training them in scientific thinking and searching for what is new, and relying on analysis, criticism, dialogue and discussion to reach the information and not give them all the information directly. So it had to be prepared with a number of positions that are stored in the hidden area that the teacher calls when he needs them.

Different situations (the areas of scientific and behavioral knowledge) interact to eventually produce new behavioral cognitive areas that put the individual in the expectation of a behavior. This expectation interacts with the personal experience of this individual, which is also an area of behavioral knowledge, and the result of this interaction between expectation and experience is that the individual

makes his decision to represent or reject the behavior, which we cannot see to the outside space. Here, those around this individual see the apparent behavior and then make his decision to accept or reject this behavior after matching it with his cognitive-behavioral fabric.

Behavior is the outcome of a large group of overlapping variables. The more a person's experience in a field increase, this means that his awareness and inventory of the variables involved in this field have increased. That is why his judgment on matters is more correct than the longer his experience. The experiences are formed through the different positions of the individual that are stored in the hidden area and are summoned when the individual needs it

### **Curriculum:**

The educational curricula are one of the society's tools in raising its children with a purposeful and intentional education, and it is also one of the most important tools for instilling citizenship in the children. Therefore, it needs a continuous review to know the extent of its efficiency in carrying out its mission in light of the successive global developments at all scientific, technological and intellectual levels, which means It is necessary to deal with these developments. Since the curriculum is affected by several factors: the student and his characteristics, the nature of the environment, the nature and characteristics of society, its needs and social and economic problems, culture and scientific, educational and technological developments. Since each of these factors is subject to change and development and is affected by internal and external variables, the process of developing the curriculum from time to time becomes necessary and efforts must be made to develop it in the best possible way (Bru and Rahmouni, 2015).

In fact, our curricula need to be reconsidered because the curriculum is the basis of the educational process. Our curriculum does not take into account the individual differences between students, and depends on memorization and indoctrination and not on thinking, analysis, criticism and creativity, and attention to the theoretical side at the expense of the practical side, and we also do not care about using modern technical means, The lack of interest in school activities that help creativity and personality development for students and motivate them to work cooperatively, and we care about the quantity of the curriculum at the expense of the quality, so that the students are stuffed with information to empty it at the end of the year in the exam and then forget it.

The curriculum is placed in its traditional form, which depends on memorization, and is concerned with the quantity of the curriculum at the expense of quality, and is also concerned with the theoretical side at the expense of the practical. And memorize it as it is without providing a new. Curriculum experts must provide knowledge and information that depends on analysis, criticism, study and thinking along with direct knowledge, work on a balance between quantity and quality when addressing academic content, and link between theoretical and applied fields of knowledge. Curricula must be based on critical thinking skills and a culture of creativity. All this knowledge is stored by memorizing it, but invoking it when needed.

Therefore, curriculum experts have to put a number of different situations that the student learns to store in the hidden area and thus summon them when he needs them. For example, what should the student do if he encounters some curriculum subjects that are not clear to him, or what he should do if he is surprised by some questions that are not understood, or what he should do if he encounters some curriculum points that are not clear to him. It is not possible to limit all the situations that the student is exposed to and present them in the curriculum. Rather, it is necessary to take into account the development of different curricula that teach the student how to behave in different situations so that they are stored in the hidden area. Just to store the information.

The more a person's experience in a subject, this means that his awareness and limitation of the variables involved in this subject has increased. That is why his judgment on matters is more correct the longer his experience. The experiences are formed through the different situations of the student that are stored in the hidden area and are summoned when the individual needs it. Thus, what he learned from study materials, along with what he learned from different situations, and what he gained from experiences, whether from the surrounding or educational environment, is stored in the hidden area.

When a student learns a subject such as history or philosophy and other subjects, the student stores information in the hidden area. Especially when that knowledge interacts with what is going on around him in society. For example, students from their birth lived with the idea of enmity between his country and a neighboring country, and suddenly his country was in a political agreement. Will the student neglect all the previous historical stage, but will interact with what surrounds him and add it to his previous knowledge in the hidden area to interact and allow the student to be positive in what is going on around him?

**The evaluation:**

Evaluation represents the weakest component of the educational system in our schools, as evaluation of students' achievement is limited to the method of examinations of all kinds. The exam became the preoccupation of the Egyptian family without paying attention to what they learned or benefited from this learning. The various methods of evaluation focus on memorizing and neglecting other aspects related to the higher levels of cognitive organization. They measure the amount of information that has been entered into the learning process and remember it as it is without producing anything new. It is necessary to measure the various knowledge and information acquired by the student, which depends on criticism, analysis and measurement of scientific thinking.

That is when we provide the student with other knowledge and attitudes besides direct knowledge that is stored in the hidden area, so the student does not memorize it, but rather summons it when needed.

**Summary of results:**

From the above it can be concluded that:

Education for the mind is supported through ways and methods in which creativity is developed for the learner, represented in the following:

**Deduction: These are two types of methods:**

**The inductive method:** it is used by extrapolating the particles, that is, the information about the subject through observation, and then generalizing it to reach the overall result.

**The Deductive method:** deducing examples and particles through the analysis of the mind for the general rule.

**Evaluation:**

Through the introduction of evaluation methods that measure higher thinking skills, and use them in the educational environment, suitable for all stages of education, including the education stage, and the basics of asking questions: that the teacher is familiar with the subject, and knowledge of the characteristics, experiences and capabilities of the educated child, and that how to build questions appropriate to the objectives of the lesson, There are several teaching methods for the question method:

**Interactive method:** Dialogue is one of the methods of the questioning method that is effective in teaching the learner child to inspire activity among the learners' classes and interact between them and the teacher.

The method of dialogue is called the Socratic method in relation to the philosopher "Socrates" who relied in his teaching on his claim of ignorance of matters and pretending that his knowledge of the subject was less than the knowledge of the learned. This technique has been called Socratic disregard.

**Discussion:** It is called freedom of opinion, expression and permanent active participation. It is done through questions directed by the teacher to the learners, and the exchange of questions, inquiries and answers between them, which increases the interaction of the two most important manufacturers of the educational process.

**Question types:**

- **Administrative Procedure Questions:** Instructions for learners to be subject to procedures for maintaining school order.
- **Limited questions:** recall and memorizing questions.
- **Convergent thinking questions:** in which the learner performs mental operations such as interpretation, translation, and inference while dealing with knowledge.
- **Divergent thinking questions:** The cognitive material is not enough for the educated child to predict the answer to the question, but rather resort to mental skills, comparison and interpretation through his experiences, that is, what was acquired and learned in previous educational situations.
- **Procedural questions:** The questions that the educated child does not answer until after many exercises (applications). It is an educational situation in which the educated child uses mental and motor skills.

- **Evaluative questions:** expressing an opinion, producing, issuing a judgment on the value of the phenomenon in light of what has been learned of the rules and standards, both private and public.
- **Introductory questions:** excitement and suspense, recalling previous experiences.
- **Asking the problem:** formulating what the educated child does not know about the new topic.
- **Connecting questions:** linking previous information with the new lesson information.
- **Presentation questions:** Presenting the new topic, explaining and interpreting its elements, identifying some difficulties in understanding the learners to ensure their comprehension.
- **Application questions:** Ensure that the lesson objectives are procedurally achieved.

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