

ENGLISH ABSTRACTS

A Comparative Study of *Ihsān* in the Narratives of the Infallibles (as) and Christian Teachings

Sakineh AlShahīr Beh Mahin Jafari¹

Hossein Moradi Zanjani²

Mozhgan Sarshar³

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Abstract

Ihsān (benevolence) and charitable action represent a fundamentally human practice emphasized not only in Islam but across all religions and ethical traditions. This article seeks to re-examine the concept of *ihsān* in the teachings and narratives of the Infallibles (as) and in Christian theological reports, drawing on contemporary perspectives on charity and benevolence. The study employs a descriptive-analytical method, relying on the interpretation and analysis of relevant narrations and theological sources. The findings indicate that Islamic religious literature—particularly in the conduct and sayings of the Infallibles (as)—is rich with narrations that highlight the importance of benevolence and encourage its practice in its broadest sense: performing good deeds and offering assistance to those in need without precondition. By contrast, the Christian tradition often approaches benevolence through a virtue-centered framework, in which charitable acts are meaningful only when grounded in the virtues of faith and love; without these virtues, helping others is not regarded as genuine *ihsān* (charity).

Keywords: *Ihsān*, Religion, Qur'an, Christianity, Exegesis, Benevolence.

1. PhD student in Qur'anic Sciences and Hadith, Department of Qur'anic Sciences and Hadith, Faculty of Humanities, Science and Research Branch, Islamic Azad University, Tehran, Iran: jafary.mahin@gmail.com

2. Assistant Professor, Department of Qur'anic Sciences and Hadith, Faculty of Humanities and Art, Zanjan Branch, Islamic Azad University, Zanjan, Iran
(Corresponding Author): hmoradiz@yahoo.com

3. Assistant Professor, Department of Qur'anic Sciences and Hadith, Faculty of Humanities, Science and Research Branch, Islamic Azad University, Tehran, Iran: sarshar2008@gmail.com

A Study on the Orientation of Imam Reza's (as) Scientific Discourse in Confrontation with Non-Aligned Groups

Saeed Hamidi¹

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Abstract

The lifetime of Imam Reza (as) coincided with the emergence of multiple, and at times conflicting, intellectual currents within the Islamic world. The rise of opposing groups and the fragmentation of opinions among various sects had the potential to inflict significant harm on the integrity of Islam. Under such circumstances, much of Imam Reza's (as) life was devoted to engaging with these emergent intellectual and doctrinal movements. Examining his methods of scientific discourse in confronting ideologically divergent groups constitutes a central dimension of this historical period. This study employs a critical discourse analysis approach, emphasizing both descriptive and explanatory levels, to answer the principal question: How was Imam Reza's (as) scientific discourse oriented in dealing with non-aligned groups? The findings indicate that Imam Reza (as) consistently relied on methods grounded in rational principles and logical reasoning in his scholarly interactions with opposing views. Moreover, by emphasizing the theoretical and practical directives of the Qur'an and Sunnah and by drawing on shared religious foundations, he effectively transformed scholarly debates into spaces of understanding and persuasion for those holding differing perspectives.

Keywords: Imam Reza (as), Discourse, Non-Aligned Groups.

1. Assistant Professor, Department of Islamic Studies, Mahabad Branch, Islamic Azad University, Mahabad, Iran: saeed.hamidi56@gmail.com

A Study of Devotional and Ashuraic Literature in the Poetry of Habibollāh Chāychiyān

Mohaddeseh Farrokhi¹

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Abstract

Devotional poetry (*shi'r-e āyīnī*), as one of the richest genres of Persian literature, has long reflected the religious convictions, spiritual beliefs, and sacred ideals of the Iranian people. Defined by themes that revolve around faith, rituals, religious figures, and sacred events, this poetry may take epic, mystical, elegiac, or laudatory forms. It is most frequently composed in praise or lamentation of the Ahl al-Bayt, the Prophet of Islam (ṣ), monotheistic concepts, Islamic ethics, and religious occasions. Within this tradition, Habibollāh Chāychiyān, known by his pen name Hassān, stands out as one of the most prominent contemporary devotional poets and one of the most devoted literary voices in service of the Ahl al-Bayt (as). His works are profoundly shaped by Qur'anic teachings, the heritage of the Prophet's household, and the doctrine of *wilāyah*. An examination of his devotional and Ashuraic poetry reveals a deep interweaving of faith, Shi'i culture, and poetic artistry. Hassān's poems frequently address themes such as praise and elegy for the Infallible Imams and notable Islamic scholars, portraying these figures not merely as historical personalities but as moral, spiritual, and ethical exemplars. Through vivid imagery and evocative expression, he conveys these concepts to the religious consciousness of his audience. This article examines the defining features of devotional poetry, analyses the artistic and thematic dimensions of Hassān's work, and explores the influence and reflection of post-revolutionary historical and social developments in his devotional and Ashuraic poetry.

Keywords: Habibollāh Chāychiyān, Devotional Literature, Ashuraic Poetry, Praise and Elegy of the Infallible Imams (as).

1. Assistant Professor, Department of Persian Language and Literature, Roudan Branch, Islamic Azad University, Roudan, Iran: mohaddesefarrokhi@gmail.com

Co-occurrence Analysis of *Tasbīh* and *Tahmīd* in Qur’anic Verses

Abdolrasoul Shabani¹

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Abstract

The co-occurrence of *tasbīh* (glorification) and *tahmīd* (praise) in several Qur’anic verses is a noteworthy phenomenon, particularly because in other verses *tasbīh* appears independently, without *tahmīd*. This raises the central question of the present study: What accounts for the association of *tahmīd* with *tasbīh* in some verses, and its absence in others? Using a descriptive-analytical method, this study explores the rationale behind the co-occurrence of these two devotional expressions. The findings indicate that *tasbīh* is presented without *tahmīd* only in two cases: when performed by God Himself and by the *mukhlaṣīn* (those purified by Allah the Almighty). According to Qur’anic usage, the *mukhlaṣīn* are the divinely chosen prophets who, like God, possess a uniquely elevated knowledge of the Divine Essence. Because their awareness of God’s perfection is profound, their negation of deficiency (*tasbīh*) approaches completeness and thus does not require the complementary specification provided by *tahmīd*. In contrast, other creatures—such as angels or thunder—due to the limitations of their knowledge, are incapable of a fully realized *tasbīh*. Their glorification, therefore, must be framed within *tahmīd*, which compensates for any implicit deficiency in their understanding of the Divine. Consequently, their *tasbīh* is consistently paired with *tahmīd*.

Keywords: Co-occurrence, *Tasbīh*, *Tahmīd*, *Mukhlaṣīn*.

1. PhD in Qur’anic Sciences and Hadith, Department of Law, Najafabad Branch, Islamic Azad University, Najafabad, Iran: erfan3300@yahoo.com

A Phenomenological Study of Children's Religious Education in 'Alawī Teachings with a Comparative Examination of Parker J. Palmer's Spiritual Pedagogy

Zeynab Rahimi¹

Reza Kohsari²

Nemat Sotudeh Asl³

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Abstract

Religious education of the child occupies a distinctive and foundational place in Islamic thought, particularly within the teachings of Imam 'Alī (a). In his perspective, religious upbringing begins with a theocentric vision and continues through stages such as self-cultivation, nurturing love for God, awakening innate disposition (*fitrah*), cultivating awareness of mortality, and fostering religious practice. Imam 'Alī (a), through a wisdom-oriented discourse, outlines key principles and stages of children's religious education—including the importance of utilizing the formative years, strengthening divine love, enabling moral understanding, and nurturing religious emotion. In contrast, Parker J. Palmer, a contemporary thinker in the field of spiritual education, emphasizes inner experience, silence, attentiveness, contemplation, spiritual insight, and the child's relationship with existence as pathways for meaning-making in life. The aim of this article is to conduct a phenomenological analysis of the foundations and components of children's religious education in the teachings of Imam 'Alī (a), with special focus on *Nahj al-Balāghah*, and to compare these elements with Palmer's spiritually oriented pedagogical approach. The methodology is qualitative, employing documentary analysis and comparative inquiry. Findings indicate that although both frameworks share certain elements—such as attention to innate nature and meaning-centeredness—the 'Alawī model, with its emphasis on divinely guided rationality, connection with the Qur'an, love for the Ahl al-Bayt (as), and moral responsibility, presents a more comprehensive vision than Palmer's approach.

Keywords: Imam 'Alī (as), Religious Education, Child, Palmer, Spirituality, Phenomenology.

1. PhD student in Qur'anic Sciences and Hadith, Semnan Branch, Islamic Azad University, Semnan, Iran: z Rahimi_91@yahoo.com

2. Assistant Professor of Theology and Philosophy of Kalam, Semnan Branch, Islamic Azad University, Semnan, Iran (Corresponding Author): kohsari888@gmail.com

3. Associate Professor, Social Determinants of Health Research Center, Semnan University of Medical Sciences, Semnan, Iran: sotodeh1@yahoo.com

Feasibility of an Integrative Interpretation: Constructing a Hermeneutical Model for Understanding the Covenant of *Wilāyah* as the Station of Reverential Awe

Reza Mollazadeh Yamchi¹

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Abstract

This study examines the feasibility of an integrative interpretation of Qur'an 2:40, seeking to establish a systematic link between two seemingly distinct readings: the traditional, narratively rooted interpretation of '*ahd* (covenant) as the covenant of *wilāyah*, and the mystical interpretation of *Rahbat* (reverential awe) as a spiritual station on the path of wayfaring. The central problem concerns the conceptual gap between the socio-political dimension of *wilāyah* and the individual-mystical dimension of *Rahbat*. Employing conceptual analysis and theoretical inquiry within a selected corpus of classical and contemporary Qur'anic commentaries, the study first investigates the conceptual structures and challenges of both notions, and then identifies their shared foundations. Findings indicate that the concepts of divine knowledge (*ma'rifat*) and nearness (*qurb*) function as key connective principles. On this basis, the article proposes a three-stage hermeneutical model in which commitment to the covenant of *wilāyah* is reinterpreted as the path toward attaining the station of *Rahbat*: Knowledge of the Imam as the starting point of spiritual wayfaring; Obedience to the Imam as the most complete form of striving against the ego; and Self-annihilation in the Imam as the prelude to the experiential unveiling of reverential awe before God. The study concludes that within this interpretive framework, adherence to a concrete, historical structure of divine guidance is not at odds with individual spiritual wayfaring. Rather, it constitutes a practical and systematic path for realizing the highest forms of mystical experience.

Keywords: Covenant of *Wilāyah*, Position of *Rahbat*, integrative interpretation, mystical hermeneutics, Surah al-Baqarah.

1. Postdoctoral Researcher, Qur'anic Sciences and Hadith, Faculty of Theology, Ferdowsi University of Mashhad, Mashhad, Iran:
reza.mollazadehyamchi@alumni.um.ac.ir

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Tel: 0098 – 21 – 66571198, Fax: 0098 – 21 – 66434095

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