

“a new step toward a deeper comprehension of this concept in mystical literature,” addressing the lack of systematic analysis and organization of dispersed data in this field.

Employing a descriptive–analytical methodology and drawing upon authentic sources of mystical exegesis, the paper explores the definition, types, stages, and disciplines of *ṣabr*. It then examines multiple Qur’anic verses, it explores the perspective of those interpretations in instances of patience.

Findings indicate that mystical exegetes regard *ṣabr* not merely as a temporary psychological state but as a permanent spiritual station and an essential prerequisite for attaining perfection. By emphasizing its inward and spiritual dimensions, these interpretations present a distinctive understanding of *ṣabr*—one that sets them apart from purely ethical or theological perspectives.

Keywords: *Ṣabr* (Patience); Mystical Exegesis; Qur’an; Spiritual Wayfaring (*Sulūk*); Islamic Mysticism





The Manifestation of Ṣabr (Patience) in Mystical Exegesis

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Abstract

Ṣabr (patience) is one of the most fundamental ethical and spiritual concepts in Islamic teachings, which plays a vital role in human spiritual development. This concept holds a lofty position not only within the domains of *Sharī'ah* and theology but also in the profound depths of mystical teachings, where it is recognized as one of the essential *maqāmāt* (spiritual stations) on the path toward God (*ṭarīq ilā Allāh*). The present article aims to provide a comprehensive examination of *ṣabr* from the perspective of major mystical exegesis, including *Ibn 'Arabī's Tafṣīr*, *Makhzan al-'Irfān fī Tafṣīr al-Qur'ān*, *Rūḥ al-Bayān*, *Bayān al-Sa'ādah*, *Laṭā'if al-Ishārāt*, and *Kashf al-Asrār*. The main research question is: "How have mystical exegetes explained, categorized, and interpreted the concept of patience in Quranic instances, and what are the differences between their approaches?"


The significance of this study lies in unveiling the deeper, esoteric dimensions of *ṣabr* beyond its lexical and outward meanings, thereby offering a more holistic understanding of the status of this virtue in the mystical journey (*sulūk*).

This research seeks to fill the gap in the lack of researches that focuses solely on the inward and spiritual (mystical) dimensions of the concept of *ṣabr*. By clarifying the hidden and deeper dimensions of patience, beyond its lexical and outward meanings, and presenting a more complete picture of the status of this virtue in mystical journey, this research distinguishes itself from purely ethical or jurisprudential studies and fills the gap of the inward and epistemic approach.

Through a "thematic classification of *ṣabr* in mystical exegesis", this study introduces

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rational education (tarbiyyah ‘aqlāniyyah), the Comprehensive Ijtihad approach not only deduces the relevant rulings (such as the obligation of thinking), but also extracts the foundations, aims, principles, methods, factors and impediments of rational education from the religious texts themselves.

The implementation of this method proceeds through two key stages: subject analysis—including lexical and terminological examination—and ruling analysis, which involves rational understanding, reference to ijtihād-based sources, jurisprudential evidences, and engagement with empirical experience. Its ultimate outcome is the production of authentic and applicable Islamic knowledge in the field of Islamic education that is capable of theorizing and systematizing.

Keywords: Islamization of Human Sciences; Islamic Education; Islamic Educational Knowledge; Comprehensive Ijtihad Method





The “Comprehensive Ijtihad” Method in the Production of Islamic Educational Knowledge (Rationale, Nature, and Process)

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Abstract

One of the most fundamental branches of the humanities that plays a foundational role in the comprehensive development of societies is the science of education. Islam, as a school of thought concerned with human formation, accords special significance to education and possesses its own distinctive theories and models in this regard. Extracting these theories from Islamic sources requires the use of a valid and comprehensive methodological framework.

This study, employing a descriptive–analytical approach, describes the conventional methods of producing Islamic educational knowledge and introduces the “Comprehensive Ijtihad” method. It further analyzes the strengths and weaknesses of the existing methods, critiques their limitations, and examines the evidences, advantages, processes, and outcomes of the Comprehensive Ijtihad approach.

Findings indicate that the prevalent methods—such as the purificatory and joining approach (which removes elements conflicting with religion from Western sciences without altering their structural foundations), the normative jurisprudential approach (which focuses solely on legal obligations and prohibitions), and the rational–philosophical approach (Producing knowledge solely based on reason without reference to religious texts)— Each lacks the required comprehensiveness for some reason. In contrast, the Comprehensive Ijtihad method, by integrating both descriptive (explaining the nature and rationale of educational phenomena) and normative (deriving binding rulings) approaches and by utilizing all authentic Islamic sources—the Qur’an, the Sunnah, and reason—possesses the capacity to systematically derive Islamic educational knowledge. For example, in the case of

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research is to show the relationship between belief and ethics with monotheistic knowledge (*ma'rifah tawhīdīyah*), based on religious sources.

Keywords: understanding; truth; morality; beliefs; innate nature (*fiṭrah*); innate perception





The Impact of Faith and Morality on the Understanding of Divine truths and the starting point of the human spiritual journey toward Correct Perception from the Qur’anic Perspective

Ehsan Sadeqi¹

Abstract

According to Qur’anic teachings, the nobility of the human being depend on the depth of his understanding and knowledge of the truths of existence. A correct understanding of truths is contingent upon holding sound beliefs and possessing refined morality. This study, using a descriptive-analytical method based on the Qur’anic text and selected narrations, investigates the role of human beliefs, moral dispositions and behaviors in attaining a proper understanding of the truths of existence. The central question of this research is: *How do human beliefs, attributes, and actions influence the correct understanding of divine (tawhīdī) truths, and in cases of deviation, what is the initial point of human movement toward correcting such perceptions?*

The main axes of the study are to explain the influence of a sound and healthy character on accurate cognition and to identify the starting point for the correction of distorted perceptions. The findings demonstrate that deviation in belief, the presence of immoral traits, and persistence in wrongful conduct distort one’s perception of divine truths—sometimes to the extent that perceive the truth in reverse. Conversely, a healthy and virtuous character has a direct and positive impact on the accurate comprehension of divine truths. The human being must begin the rectification of his understanding by drawing upon his innate knowledge and inclinations and by acting in accordance with these inborn tendencies, he strengthens his capacity to perceive the truth and thus advances toward spiritual perfection. The achievement of this

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nominal (*asmā'iyya*)—as well as the various areas of the soul.

Moreover, when the spiritual wayfarer (*sālik*) becomes doubtful about the authenticity of certain mystical or intuitive unveilings (*mukāshafāt*), he may assess their degree of truth by examining them against four criteria: the Sharī'ah, reason, divine-unity teachings (*ma'ārif-e tawhīdī*), and the perfect master. The wayfarer must also guard against obstacles and afflictions such as dark and luminous veils, inner turmoil of the soul and mental disquiet, illusory imaginations, imbalance between knowledge and spiritual journey, and ostentatious remembrance before others.

One of the achievements of this study is that it offers a novel organization and classification of the discussions found in the works of Ayatollah Hasan-zadeh Amoli, enabling the spiritual wayfarer to identify his or her own position and concerns in it..

Keywords: Hasan Hasan-zadeh Amoli; mystic; mysticism; spiritual wayfaring; immateriality of the soul; unveiling (*kashf*); intuition (*shuhūd*); revelation (*mukāshafah*); planes of existence



An Analysis of Intuition in the Thought of Ayatollah Hasan-zadeh Amoli

Reza San'ati¹

Abstract

Muslim mystics have reported some attainments gained through their spiritual journey. The central focus of these reports lies in their mystical unveilings (*kashf* and *shuhūd*), the knowledges derived from them, and the intellectual and practical path they traversed to reach their ultimate goal.

This study, employing a descriptive-analytical method, examines the works of Ayatollah Hasan Hasan-zadeh Amoli—one of the prominent contemporary Shi'i mystics—and seeks to answer the main question: *What is his analysis of intuition (shuhūd) within his intellectual framework, and according to this analysis, what are the characteristics, causes, dimensions, and criteria of divine (rahmānī) intuition, as well as the obstacles to attaining it?* The significance of this inquiry lies in the fact that presenting a correct analysis can make talented souls eager to explore the path of benefiting from intuitive knowledge, with the clear horizon that comes from this analysis, it will lead them into the practical spiritual journey.

The findings of the present research indicate that inwardness, particularity, giving knowledge, ineffability, being kind of an act of the soul, and gradualness are among the most important features of intuition, which begins with the immateriality of the soul. Moreover, two sets of cognitive and behavioral factors prepare the ground for attaining intuition, which can be viewed from various perspectives: the perspective of spiritual sleep and spiritual wakefulness, stages of wayfaring, inner perceptions, worlds, divine manifestations—essential (*dhātiyya*), attributive (*ṣifātiyya*), and

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the men of al-A‘rāf (rijāl al-A‘rāf),” and “those who strive (mujāhidūn).” The narrations of the infallible Imams (peace be upon them) provide further elaboration on these characteristics, explain the reason of superiority of the *supra-good* over others, and present instances of them.

Keywords: Supra-good; Qur’anic ethics; moral education; sābiqūn; muqarrabūn; ‘ibād Allāh; sābiqūn bil-khayrāt; rijāl al-A‘rāf; mujāhid.





The “Supra-Good” in the Moral Triads of the Qur’an

Mohammad Alemzadeh Nouri¹

Abstract


In most ethical works and writings, human beings, their actions, and their traits are divided into two categories: *bad* and *good*. The question is whether the Holy Qur’an, as the divine book of the final religion, is content with this binary classification, or whether it offers a new categorization and a particular order and system regarding this matter. The importance of examining this issue lies in the fact that if the Qur’an does indeed present a unique classification, this new categorization and its governing system could have a direct impact on the educational orientation of human beings in the Islamic school of thought.

In this study, to answer the question above, an analytical method has been employed through examining Qur’anic verses and the narrations associated with them. The findings reveal that the Qur’an, in categorizing human beings, their actions, and their traits, presents a new and surprising division, instead of the binary of *bad* and *good*. The third aspect of this binary is what we call the “supra-good.”

The triads such as “ashāb al-mash’amah, ashāb al-maymanah, and al-sābiqūn”; “fujjār, abrar, and muqarrabūn”; “kāfirīn, abrar, and ‘ibād Allāh”; “zalem lenafseh, al-moqtased, and sābiqūn bil-khayrāt”; “ashāb al-nār, ashāb al-jannah, rejal al-A’rāf”; and “the enemy, the inactive believer, and the striving (mujāhid) believer” all indicate that the Qur’an presents moral triads of “bad, good, and supra-good.”

These triads invite human beings to strive to avoid evil and move beyond being content with the minimum of goodness. The *supra-good believers* in the Qur’an are described with attributes such as “the foremost (sābiqūn), the near ones (muqarrabūn), the servants of God (‘ibād Allāh), those foremost in good deeds (sābiqūn bil-khayrāt),

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To recognize this form of life, the paper identifies its principal indicators, including: the Word of God, connection with Laylat al-Qadr (the Night of Decree) and the Infallible Imam (peace be upon him), capacity for elicitation (istintāq), dynamism and non-stagnancy of narratives, everlasting freshness and vitality and manifestations (tajalliyāt).

Keywords: Qur'an; Life of the Qur'an; Qur'anic Dynamism; Elicitation from the Qur'an; Manifestations of the Qur'an; Qur'anic Revelation; High position of the Imam; Spirit.





The Celestial Life of the Qur'an

Based on the lectures of Hujjat al-Islam wal-Muslimin Haj Shaykh
Ja'far Nasiri¹

Abstract

The term “ḥayy” (living) stands in contrast to “mayyit” (dead) and, in its technical sense, denotes perception and ability. But what does this term mean when attributed to the Qur'an? Throughout history, many books have remained enduring and continue to be useful; in common parlance, they are *alive* and they still communicate with their readers. However, is the life of the Qur'an of the same kind? What distinguishes the *life of the Qur'an* from that of other books, such that humankind will never be independent of it until the Day of Resurrection and it will never become outdated? In the narrations of the Ahl al-Bayt (peace be upon them), the Qur'an is explicitly described as *alive*—that is, at every moment, it provides guidance and solutions suited to the needs and challenges of past, present, and future peoples alike.

The central question of this paper is: What is meant by the celestial (malakūtī) life of the Qur'an, and what are its indicators?

The research method employed in this study is descriptive-analytical with a narrative approach, based on evidence from Qur'anic verses and narrations of the Ahl al-Bayt (peace be upon them).

In addressing this question, the paper first examines the lexical and technical meanings of *life (ḥayāh)*, and then explains what is meant by the *life of the Qur'an*—namely, that the Qur'an is perceptive and active in relation to the celestial realm (malakūt) and in constant interaction with its audience. Every word and letter of the Qur'an possesses life and spirit, and this spirit is a celestial spirit.

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