

## An Analysis of the Dimensions and Components of Emotional Capital in the Conduct of Imam Reza (A.S.)

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### Article info

### Abstract

#### Article type:

Research Article

#### Received:

5 December 2024

#### In Revised form:

15 January 2025

#### Accepted:

5 February 2025

#### Published:

26 February 2025

This research was conducted with the aim of explaining the model of emotional capital in the conduct and teachings of Imam Reza (A.S.) and systematically extracting its dimensions and components. The research method was qualitative, utilizing “documentary content analysis.” Data were collected through targeted sampling of the hadiths of Imam Reza (A.S.) and analyzed using inductive coding and conceptual network analysis. The findings indicate that the concept of emotional capital in the Razavi conduct is formed around the key axis of “Ihsan” (benevolence), which rests on two fundamental pillars: “Husn al-Fi’li” (appropriate action) and “Husn al-Fa’ili” (pure intention). The identified dimensions and components of emotional capital in this model are: good-naturedness, constructive interaction, tolerance and forbearance, pardon and overlooking faults, maintaining kinship ties, affection, altruism, positive thinking, and mutual gratitude. The results of this research show that emotional capital in the Razavi framework is an “active ethical-communicative construct” realized within the context of social interactions and is viewed as an “eternal reserve” backed by knowledge and certainty of divine reward. By linking modern psycho-social concepts with religious texts, this study provides a systematic and practical model of emotional capital. This model can serve as a theoretical framework for designing educational, cultural, and social programs aimed at promoting an Islamic lifestyle, strengthening social bonds, and enhancing mental health.

**Keywords:** Emotional Capital, Lifestyle, Razavi Conduct, Affection, Spiritual Health.



**Reference:** Samadi, Masomeh. (2024). An Analysis of the Dimensions and Components of Emotional Capital in the Conduct of Imam Reza (A.S.). *Imam Reza (A.S.) and Contemporary Sciences*.2(6). 36-63.

**Publisher:** Imam Reza (A.S.) International University

**Doi:** <https://doi.org/10.22034/ijs.2025.429220.1240>



## 1. Introduction

In the contemporary era, “emotional capital” as a crucial dimension of social capital has attracted the attention of experts in psychology, sociology, and management. This concept, expanded by thinkers like Bourdieu, refers to a set of valuable emotional resources produced and accumulated within the context of interpersonal relationships. Despite its roots in the individual sphere, it leaves significant social effects and consequences. This capital includes indicators such as influence, love and affection, dedicating time, attention, support, and concern in human interactions, leading to outcomes like empathy, intimacy, compassion, and self-sacrifice. However, a significant gap exists in the lack of a systematic connection between these modern psycho-social concepts and the rich treasury of religious texts and the conduct of the Ahl al-Bayt (peace be upon them). Focusing on the conduct of Imam Reza (A.S.) as the objective and complete manifestation of the Islamic lifestyle, this research seeks to bridge these two domains by explaining a comprehensive and practical model of emotional capital.

## 2. Research Objectives

This research has been conducted with the general aim of “explaining the model of emotional capital in the conduct and teachings of Imam Reza (A.S.) and systematically extracting its dimensions and components.” The specific objectives of the research are:

To explain the theoretical foundations and conceptual framework of emotional capital from Islamic and psycho-social perspectives.

To identify and extract the key components constituting emotional capital in the narrations and practical conduct of Imam Reza (A.S.).

To analyze the relationships and conceptual network among these components and present a coherent model.

To explain the requirements and prerequisites for the formation of authentic emotional capital within the Razavi intellectual framework.

To present practical applications of this model in designing educational, cultural, and social programs.

## 3. Methodology

This research is fundamental in purpose and” qualitative “in method ,conducted using the” documentary content analysis “method .The required data was collected

through” purposive sampling “from primary sources such as narrations attributed to Imam Reza(A.S).in reliable books like ‘ Uyun Akhbar al-Rida ,Al-Kafi ,and Tu-haf al’-Uqul and relevant secondary sources .The data analysis process was carried out in three main stages:

1. Inductive Coding :Initial concepts were extracted from the texts and coded.
2. Categorization :Initial codes were classified into main and sub-categories.
3. Conceptual Network Analysis :Relationships between categories were identified and the final model of emotional capital was drawn .Additionally“ ,structural semantics ”was used to analyze the semantic relationships between key concepts.

#### 4. Findings

Based on an in-depth analysis of the texts, the model of emotional capital in the Ra-zavi conduct is formed around the key axis of “Ihsan” (Benevolence/Excellence). This active communicative-ethical construct rests on two fundamental pillars:

-`Husn al-Fi`li` (Meritorious Action): Refers to the quality and merit of the external action, which must conform to legal and rational standards.

-`Husn al-Fa`ili` (Pure Intention): Emphasizes purifying intention from any non-di-vine motive and performing actions solely for God’s pleasure. This pillar is consid-ered the soul and spirit of a good deed.

The main components identified for emotional capital in this model are:

-Benevolence and Giving: As the central axis, this goes beyond an individual vir-tue, outlining an integrated structure for regulating human relationships with God, the self, and society. In this view, giving is an “eternal reserve” backed by “certain-ty in divine reward.”

-Altruism: As a social affection whose scope extends beyond family and ethnicity to encompass all human beings. Imam Reza (A.S.) considered “kindness to people and doing good to both the good and the bad among them” a sign of wisdom.

-Affection: As the foundation of all social behaviors, manifested in the Imam’s practical conduct through cheerfulness, establishing intimate connections with all social strata, and showing kindness to the orphans of others.

-Positive Thinking and `Husn al-Zann` (Giving Good Conjecture): As a fundamen-tal factor in creating the social capital of “trust.” The Imam (A.S.) considered vices like fear and miserliness to be rooted in “`Su` al-Zann` (Ill Conjecture)” and em-phasized good conjecture towards God as a “spiritual construct.”

-Good Temper: As the most valuable capital in the scale of deeds, which can be both innate (disposition) and acquired/volitional (intention).

-Mutual Appreciation: Which transcends the level of a social habit and is elevated to a religious responsibility. In this perspective, gratitude towards others is a necessary condition for realizing true gratitude towards God Almighty.

-Constructive Interaction: Meaning the intelligent regulation of social relationships based on responsibility, reformism, and relationship repair. The Imam (A.S.) outlined different and appropriate communication methods for relationships with friends, enemies, and the general public.

## **5 .Conclusion**

This research reached the general conclusion that emotional capital in the conduct of Imam Reza (A.S.) is an” active communicative-ethical construct “realized within the context of social interactions and organized around the axis of” Ihsan “with its two pillars of” Husn al-Fi’li “and” Husn al-Fa’ili “.This capital has interconnected dimensions and components situated within a coherent conceptual network ,elevating emotional actions from the level of transient social exchanges to a sublime realm of enduring good deeds.

### **Suggestions:**

1. Utilizing this model as a theoretical and practical framework for designing school and university curricula aimed at nurturing emotional capital in the younger generation.
2. Using the identified components in designing training workshops to strengthen communication and ethical skills in family institutions, work environments, and social organizations.
3. Employing this model in designing messages and cultural campaigns by national media to promote the Islamic-Iranian lifestyle.
4. Conducting empirical-survey studies to measure the degree to which individuals’ emotional capital is influenced by the extracted model.
5. A comparative analysis of the emotional capital model in the Razavi conduct with contemporary positive psychology theories.
6. Investigating objective examples of this model in other religious texts (such as the Quran and Nahj al-Balagha) and the conduct of other Infallibles (peace be upon them).

modern concepts in the humanities with pure religious texts, this research takes a step towards enriching the literature in this field and providing a native, practical model for enhancing the quality of human relationships and strengthening the foundations of Islamic society.

**Keywords:** Emotional Capital, Lifestyle, Razavi Conduct, Affection, Spiritual Health.