


UDC: 1 (091).; 159.9.; 297.

LBC: 86.38; 87.2; 87.3; 87.21

MJ № 261

 10.33864/2617-751X.2025.v8.i1.173-204

## The Interplay or Opposition Between Reason and Love in the Thought of Sadr al-Dīn Qūnawī and ‘Allāmah Ṭabāṭabā’ī

Md Rofiqul Islam\*

Mohammad Mahdi Gorjian\*\*

**Abstract.** The human being is a multi-faceted entity, and within the spiritual realm, two primary centers govern: the center of reason (‘aql) and the center of love (‘ishq). Human beings possess the faculty of thought, which, through reason, discerns truth from falsehood in the domain of theoretical and epistemic inquiry and fulfills practical functions in the domain of action. Love, however, arises from the human inclination toward ultimate perfection. According to ‘Allāmah Ṭabāṭabā’ī, love constitutes an existential connection between the lover and the beloved, manifesting as an attraction between the perfect cause (‘illat kāmīlah) and the perfected effect (ma‘lūl mustakmil). Through *ḥarakat al-jawhariyyah* (substantial motion), humans ascend from the level of potential intellect (‘aql hayūlānī) to the level of acquired intellect (‘aql mustafād), thereby attaining the boundless joy of Divine knowledge. Ṣadr al-Dīn Qūnawī identifies two aspects of reason: first, as a faculty of logical reasoning and deduction, and second, as an instrument for apprehending intuitive truths (ḥaqā’iq shuhūdiyyah). While the former is prone to error in logical structures or deductive reasoning, the latter is neither constrained by limitation nor subject to error. Qūnawī considers the human essence to be the *qalb* (heart), characterized by its intermediary (barzakhiyyah) and unitive

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**To cite this article:** Rofiqul Islam, M., & Gorjian, M. M. [2025]. The Interplay or Opposition Between Reason and Love in the Thought of Sadr al-Dīn Qūnawī and ‘Allāmah Ṭabāṭabā’ī. “Metafizika” journal, 8(1), pp.173-204.

<https://doi.org/10.33864/2617-751X.2025.v8.i1.173-204>

**Article history:**

Received: 28.12.2024

Accepted: 03.03.2025



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(aḥadiyyah jam‘iyyah) nature, which allows it to apprehend all truths-universal and particular alike. The highest attainment of the intellect is ‘aql mustafād (acquired intellect). Yet, through the heart’s love, the human being transcends the realm of intellect and enters the Divine Presence (ṣuq‘ rabbūbī). When the heart receives truths from higher realms, it transforms ordinary intellect into sacred intellect (‘aql qudsī). This sacred intellect, being an illuminated intellect (‘aql munawwar), not only comprehends divine truths but also retains the ability to engage in logical and philosophical reasoning. ‘Allāmah Ṭabāṭabā’ī identifies three paths to the knowledge of God: sensory perception (ḥiss), rational intellect (‘aql), and the innate or heartfelt path (ṭarīq qalbī wa-fiṭrī). The innate path corresponds to the human heart’s natural inclination toward the Ultimate Source (mabda’ al-mabādī). For ‘Allāmah, *sharī‘ah* (divine law), grounded in illuminated and sacred intellect as well as divine revelation, aligns with human nature (fiṭrah) and facilitates human happiness through the harmonious integration of reason, love, and divine guidance. In Qūnawī’s thought, divine love (‘ishq ilāhī) refers to the primordial divine longing resulting from the unity of the divine names (asmā’). This love signifies a metaphysical movement and inclination inherent to the divine names themselves, independent of external causation. Qūnawī devoted significant effort to providing a rational framework for unveiling (kashf) and mystical intuition (shuhūd), asserting that the limitations of reason in comparison to intuition do not signify its absolute inefficacy. He critiques reason confined to Aristotelian rationality (‘aql mashā’ī), emphasizing its dependence on theoretical reasoning, its susceptibility to imagination (wahm), and its limitations when devoid of intuitive insight. Consequently, before reason is elevated to sacred intellect through the heart, it may find itself in conflict with certain stages of love.

**Keywords:** Reason, Love, The Relationship Between Reason and Love, ‘Allāmah Ṭabāṭabā’ī, Ṣadr al-Dīn Qūnawī, solidarity of reason and love, clash of reason and love

УДК: 1 (091).; 159.9.; 297.

ББК: 86.38; 87.2; 87.3; 87.21

МЖ № 261

 10.33864/2617-751X.2025.v8.i1.173-204

## Отношение Между Разумом и Любовью с Точки Зрения Садреддина Куневи и Алламе Табатабаи

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**Абстракт.** Человек является иерархическим существом. На духовном уровне доминируют два основных центра: центр разума и центр любви. С помощью силы разума человек способен различать истину и ложь в теоретической области и выполнять свои функции в практической сфере. Любовь, с другой стороны, реализуется на основе стремления человека к высшему совершенству. Алламе Табатабаи рассматривает любовь как связь, существующую между любящим и возлюбленным, где притяжение происходит между совершенной причиной и совершенным действием. Человек через субстанциальное движение достигает от мира материального разума до мира универсального разума и обретает бесконечное счастье истины. По мнению Садреддина Куневи, разум имеет два направления: одно связано с аргументацией, другое - с восприятием интуитивных истин. В первом случае разум подвержен вероятности ошибок при доказательствах или рациональных рассуждениях, однако с точки зрения восприятия интуитивных истин у разума нет ни ограничений, ни эпистемологических ошибок. Куневи определяет сердце как основную сущность человека (хо-вийят),

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**Цитировать статью:** Рафигул-Ислам, М. & Горджиан, М. М. [2025]. Отношение Между Разумом и Любовью с Точки Зрения Садреддина Куневи и Алламе Табатабаи. *Журнал «Metafizika»*, 8(1), с.173-204.

<https://doi.org/10.33864/2617-751X.2025.v8.i1.173-204>

**История статьи:**

Статья поступила в редакцию: 28.12.2024

Отправлена на доработку: 27.01.2025

Принята для печати: 03.03.2025



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обладающую свойствами посредничества (барзах) и коллективного единства, способную постигать все истины. Человек достигает вершины своего духовного потенциала с помощью любви сердца. После того как сердце воспринимает истины с высшего уровня, оно поднимает обычный разум до уровня священного разума. Священный разум, помимо способности воспринимать истины из божественной сферы, также обладает способностью к философскому размышлению. Алламе Табатабаи предложил три пути познания Бога: путь чувства (ощущения), путь разума и путь сердца и природы (фитрат). Человек, благодаря стремлению искать Бога, притягивается к основному принципу (истoku). Согласно Табатабаи, священный разум, который гармонирует с природой, с помощью шариата помогает разуму и любви. С точки зрения Куневи, божественная любовь связана с концентрацией Имен и является изначальным божественным желанием (волей или стремлением), то есть скрытым движением одной из истин божественных имен и воли, не зависящим от внешних причин. Божественная любовь, согласно Куневи, представляет собой концентрацию имен, то есть изначальное божественное желание, связанное с сокровенным движением одной из истин божественных имен и воли. С этой точки зрения, Конави не считает бессилие разума по отношению к интуиции его абсолютной бесполезностью. Он относит критику разума в рамках рационализма к теоретическому разуму (разуму школы перипатетиков), слабости рациональных восприятий на некоторых уровнях, разуму, смешанному с иллюзией, и разуму, лишенному интуиции. Поэтому, до того как разум будет вознесен до уровня священного разума через сердце, он может противоречить некоторым аспектам любви.

**Ключевые слова:** разум, любовь, отношение разума и любви, Алламе Табатабаи, Садреддин Куневи, гармония разума и любви, столкновение разума и любви

UOT: 1 (091).; 159.9.; 297.

KBT: 86.38; 87.2; 87.3; 87.21

MJ № 261

 10.33864/2617-751X.2025.v8.i1.173-204

## Sədrəddin Konəvi və Əllamə Təbatəbai Nöqtəyi-Nəzərindən Ağıl və Eşq Arasındakı Münasibət

Məhəmməd Rəfiqul- İslam\*

Məhəmməd Məhdi Gorcian\*\*

**Abstrakt.** İnsan iyerarxik varlıqdır. Ruhani səviyyədə iki əsas mərkəz üstünlük təşkil edir: ağıl və eşq mərkəzi. İnsanlar ağılın gücü ilə nəzəri aləmdə haqqı batıldən ayıran, əməli sahədə öz funksiyalarını yerinə yetirən bir fikrə sahibdirlər. Eşq insanın son kamilliyə doğru meyli əsasında həyata keçirilir. Əllamə Təbatəbai məhəbbəti məşuq ilə məhəbbub arasında mövcud olan bir əlaqə hesab edir ki, burada cazibə kamil səbəb və kamil təsir arasında baş verir. İnsan substansial hərəkət yolu ilə maddi ağıl dünyasından faydalı ağıl dünyasına çatır və həqiqətin sonsuz səadətindən bəhrələnir. Sədrəddin Konəviyə görə, ağılın iki istiqaməti var, biri arqumentasiyaya, digəri isə intuitiv həqiqətləri qəbul etməyə yönəlmişdir. Birinci istiqamətdə ağıl sübut və ya rəsonal mülahizə hallarında xəta ehtimalına malikdir, lakin intuitiv həqiqətləri qəbul etmək baxımından onun nə məhdudluğu, nə də epistemik səhvi var. S.Konəvi qəlbi insanın əsas şəxsiyyəti (hoviyət) kimi təqdim edir və o, bərzəx və kollektiv birlik xüsusiyyətlərinə malikdir və bütün həqiqətləri dərk etməyə qadirdir. İnsan öz mənəvi potensialının zirvəsinə ürək sevgisi ilə (qəlbəki eşqlə) çatır. Qəlb həqiqətləri daha yüksək səviyyədə qəbul etdikdən sonra, normal ağılı müqəddəs ağıl səviyyəsinə yüksəlir. Müqəddəs zəka ilahi

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**Məqaləyə istinad:** Rəfiqul- İslam, M., & Gorcian, M. M. [2025] Sədrəddin Konəvi və Əllamə Təbatəbai Nöqtəyi-Nəzərindən Ağıl və Eşq Arasındakı Münasibət. “Metafizika” jurnalı, 8(1), səh.173-204.

<https://doi.org/10.33864/2617-751X.2025.v8.i1.173-204>

**Məqalənin tarixçəsi:**

Məqalə redaksiyaya daxil olmuşdur: 28.12.2024

Təkrar işlənməyə göndərilmişdir: 27.01.2025

Çapa qəbul edilmişdir: 03.03.2025



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aləmdən həqiqətləri qəbul etmək qabiliyyəti ilə yanaşı, həm də fəlsəfi təfəkkür etmək qabiliyyətinə malikdir.

Əllamə Təbatəbai Allahı tanımaq üçün üç yol təqdim etmişdir: biri hiss (duyğu) yolu, ikincisi əqli yol, üçüncüsü isə qəlb və fitrət yoludur. İnsan Allahı axtarmaq istəyi vasitəsilə əsas prinsipə (məbdəyə) cəlb olunur. Əllamə Təbatəbaiyə görə təbiətlə həmahəng olan müqəddəs ağılın özünü tanıdığı şəriət ağıl və eşqin köməyinə gəlir. İlahi məhəbbət, Qunəviyə görə, adların cəmlənməsi ilə əlaqədar olaraq ilkin ilahi tələbdir (istək və ya arzudur), yəni, İlahi iradə və İsimlərin həqiqətlərindən birinin qeybi hərəkətidir və bu tələb (istək və ya arzudur) xarici səbəb vasitəsilə deyil, isimlər üçün xas bir haldır. İlahi eşq S.Kunəviyə görə adların cəmlənməsi, yəni ilahi istək və adların bir həqiqətinin qeybi hərəkəti ilə bağlı ilkin ilahi istəkdir. Bu baxımdan S.Konavi ağılın intuisiyaya münasibətdə təsirsizliyini ağılın mütləq təsirsizliyi hesab etmir. O rəşionalizm müstəvisində ağılın tənqidini nəzəri ağıla (prepatetizm məktəbindəki ağıla), bəzi səviyyələrdə rəşional qavrayışların zəifliyinə, illüziya ilə qarışmış ağıla və intuisiyadan məhrum olan ağıla nisbət verir. Buna görə də, qəlb vasitəsilə müqəddəs ağıl mərtəbəsinə yüksəldilməmişdən əvvəl ağıl eşqin bəzi mərtəbələri ilə ziddiyyət təşkil edə bilər.

**Açar sözlər:** Ağıl, eşq, ağıl və eşq münasibəti, Əllamə Təbatəbai, Sədrəddin Konəvi, ağıl və eşqin həmrəyliyi, ağıl və eşqin toqquşması

## 1. Introduction

In the study of logic, human beings are defined as *rational animals* (ḥayawān nāṭiq), with reasoning and contemplation being inherent traits. These qualities are universally recognized as intrinsic to humanity, regardless of time or place. Moreover, human beings possess a natural and distinctive inclination toward perfection, often described as a *love for perfection*. By nature, humans are drawn to all forms of excellence and strive to attain them. Put differently, humans are beings of love, seeking the highest beloved, aspiring to embody all attributes of perfection and beauty, and ultimately annihilating themselves in their beloved. From this perspective, two fundamental traits- reason and love- are embedded in the very nature of human existence from its inception.

From the perspective of religious history, all Abrahamic faiths (Judaism, Christianity, and Islam) emphasize these two attributes. Meanwhile, non-Abrahamic traditions such as Hinduism and Buddhism place even greater emphasis on love. In the Hindu tradition, particular importance is attached to the concept of love. Texts such as the *Rigveda* and *Sama Veda*, dating back approximately 15 centuries, address themes of love and devotion. In Sanskrit literature, love is discussed in the context of *bhakti*- devotion and the stages of devotional love. In the epic *Ramayana*, the character Rama is portrayed as the *perfect man*, while his beloved, Sita, represents divine knowledge and love.

Buddhism, emerging around 566 BCE from the teachings of Siddhartha Gautama (Buddha), centers on achieving human perfection through *nirvana*, described as supreme bliss, absolute peace, pure liberation, and freedom from conflict. The *Mahayana* school of Buddhism posits that at the level of *nirvana*, fundamental principles of logic, such as the law of non-contradiction, no longer apply, and all dualistic distinctions dissolve.

In ancient Greece, two prominent philosophers- Heraclitus and Anaxagoras- introduced ideas about the relationship between God, humanity, and existence. These discussions gave rise to two intellectual currents: one emphasizing love, symbolized by the concept of *Logos*, and the other emphasizing reason, symbolized by the concept of *Nous*. Heraclitus was the first to propose the idea of *Logos* as a principle underlying divine existence, advocating a worldview inclined toward monism or unity of being (waḥdat al-wujūd). Conversely, Anaxagoras’s ideas laid the philosophical groundwork for later thinkers such as Socrates, Plato, and Aristotle.

Before the advent of Islam, Christian ecclesiastical thought dominated the region, where reason was narrowly defined within the framework of clerical authority and Christian dogma. Independent rational inquiry was forbidden, and any deviation from ecclesiastical teachings was condemned and often

punished. However, love, devotion, and faith in the Holy Trinity- the Father, the Son, and the Holy Spirit- were regarded as the path to human salvation.

During this period, Christian theologians were divided on the relationship between reason and faith. One group asserted that divine revelation and Christian teachings were the sole valid paths to truth, rejecting the role of reason entirely. Another group did not deny reason’s validity outright but relegated it to a secondary status, subordinate to divine revelation.

With the advent of Islam, a clear and comprehensive religion, its two principal sources- the Qur’an and the traditions of the Prophet’s Household (‘itrah)- accorded unique value to both reason and love. Numerous Qur’anic verses and Prophetic traditions explicitly affirm this balance. However, following the Prophet’s demise, disputes over leadership led to a separation between scholars of knowledge and rulers of governance. Within Islamic thought, intellectual trends emerged, dividing into rationalist (‘aql-garā) and love-oriented (‘ishq-garā) approaches. These currents gradually diverged, culminating in a significant rift: the incomplete rationalism of the Mu‘tazilites stood in opposition to the unrefined rationalism of the Ash‘arites.

Historically, alongside reason, an inclination toward love have emerged. If we examine the relationship between philosophy and mysticism- more specifically, the tension between reason-centered and love-centered approaches- we observe that in the Peripatetic (mashshā’ī) school, Avicenna (Ibn Sīnā) was a philosopher entirely committed to rational argumentation and logical reasoning. However, upon reviewing his works, particularly the ninth and tenth chapters of *Al-Ishārāt wa al-Tanbīhāt* (The Book of Directives and Remarks) or his *Risālat al-‘Ishq* (Treatise on Love), it becomes evident that he harbored an inclination toward mysticism. Yet, this mystical and intuitive inclination in Avicenna did not develop into a comprehensive ontological mystical system; rather, it was an influence and interaction between reason and practical mysticism. However, this inclination was more fully realized within the Illuminationist (ishrāqī) school.

According to Suhrawardī, to reach God, it is necessary not only to employ reason but also to engage in the purification of the soul and the cultivation of love. In the philosophical foundations of the Illuminationist school, numerous mystical terms, such as annihilation (fanā’), subsistence (baqā’), union (wiṣāl), and intuitive vision (shuhūd), are used. Suhrawardī’s mystical ontology is based on the concept of light (ḥaqīqat al-nūr), and within his philosophical system, there are indications of the personal unity of being (waḥdat al-wujūd). However, a thorough analysis and explanation of the personal unity of being is not found in his works. He also independently discussed love in his treatises, particularly *Risālat fī Ḥaqīqat al-‘Ishq* (Treatise on the Reality of Love) or



*Mūnis al-‘Ushshāq* (The Companion of Lovers), offering a perspective on love that markedly differs from Avicenna’s approach.

Mystics argue that reason is inadequate for reaching the ultimate truth and reality. This criticism of reason is not uniform: some mystics completely reject the utility of reason, while others acknowledge its weakness and limitations in reaching the Divine or higher spiritual states. In contrast, love and intuition are seen as possessing the necessary power to attain these higher states.

The debate over the roles of reason and love between philosophers and mystics continued for many years, until the emergence of Muḥyiddīn ibn ‘Arabī. His works, along with those of his prominent disciple Ṣadr al-Dīn Qūnawī, provided a philosophical explanation for mystical experiences. Qūnawī, with his strong philosophical pen, established theoretical mysticism (‘irfān nazarī) and took a firm stance against the Peripatetic rationalism, particularly with respect to the role of reason.

Mullā Ṣadrā, deeply influenced by the mystical theories of Ibn ‘Arabī and Qūnawī, adopted their views while rejecting those of Avicenna and al-Fārābī. Many of the issues he addressed were derived from mysticism, which he then substantiated rationally. In certain cases, he used mystical reasoning to elucidate philosophical issues, while in others, he reaffirmed the arguments put forward by mystics. By integrating mystical theories, Mullā Ṣadrā succeeded in reconciling reason and love. Among the followers of Ṣadrā’s school, ‘Allāmah Ṭabāṭabā’ī is particularly renowned for his contributions to this synthesis.

## **2.The Hierarchy of Reason and Love**

Reason and love possess distinct levels. In the existential journey, individuals may sometimes find themselves in a state where reason and love, or different levels of reason and love, come into conflict or contradiction. This raises the question: What is the true relationship between these two concepts? Or, is the perceived conflict a genuine one? In this paper, we aim to first clarify the nature and essence of both reason and love, and then explore the potential contradictions and harmonies between these two fundamental aspects of human existence.

## **3.The Nature and Essence of Reason According to Ṣadr al-Dīn Qūnawī**

Ṣadr al-Dīn Qūnawī, a prominent mystic-scholar in the Islamic intellectual tradition, made significant efforts to rationalize mystical experiences. In this section, we will seek to define and elucidate the essence of reason, drawing from the views of mystics, particularly those of Muḥyiddīn ibn ‘Arabī and Ṣadr al-Dīn Qūnawī.

Reason has two dimensions:

### **3.1.Ontological Dimension of Reason**

This dimension concerns the role of reason as a fundamental human faculty capable of comprehending universals (*kulliyāt*).

### **3.2. Essential and Identificatory Dimension of Reason**

This dimension regards reason as a cognitive power that has vital roles in both the theoretical and practical spheres of human life.

### **4. Theoretical Functions of Reason and the Limits of Rational Cognition**

In the theoretical domain, the functions of reason include perception and understanding, abstraction and generalization, analysis, synthesis, definition, judgment, comparison, and reasoning. A significant flaw of reason, however, is its susceptibility to error [Ibn ‘Arabī, undated, 233/3]. Human reason operates through the faculty of imagination (*wahm*), and it conceptualizes both subject and predicate, considering matter and form, ultimately arriving at a conclusion. This same method is applied to the divine; however, God is transcendent and free from matter and form. Human intellectual and mental activities are influenced by the imagination, which prevents the true apprehension of reality as it truly is [ibid., 364/3-365; Qaysarī, 1375, 1071-1072].

In truth, correct knowledge is not merely what reason, through logical thinking, arrives at. Rather, true knowledge is a divine light that God places in the heart of an angel, prophet, saint, or believer [Ibn ‘Arabī, undated, 218/1]. According to Ibn ‘Arabī, anyone who follows their lower desires will perish, but if the intellect is free from defects and doubts, it can apprehend the truth as it truly is [ibid., 250/3]. For Ibn ‘Arabī, human knowledge and perception are inherently tied to the knowledge of the Divine. He delineates three stages of human knowledge:

1. Knowledge of Reason
2. Knowledge of States (*Ahwāl*)
3. Knowledge of Mysteries (*Asrār*)

The knowledge of reason is that which is acquired through thought and reasoning. However, due to errors in reasoning and thought, the outcome is sometimes correct and sometimes erroneous. The knowledge of states is knowledge that is purely intuitive (*dhawq*), and no scholar can define it, much like the sweetness of honey. The knowledge of mysteries transcends the capacity of reason and is imparted to the human heart through the Holy Spirit (*Rūḥ al-Qudus*) [ibid., 31/1].

Ibn ‘Arabī places a higher value on the second and third forms of knowledge, where error cannot occur [ibid., 621/2]. He also identifies three levels of possible knowledge:

### **4.1. Intellectual Knowledge**

A level of knowledge where meanings are apprehended without matter through the intellect.

#### **4.2.Sensory Knowledge**

A level of knowledge where meanings are apprehended through the senses.

#### **4.3.Imaginative Knowledge**

A level of knowledge where meanings are apprehended through the imaginative faculty, which serves the intellect, forming representations of meanings in perceptible forms [ibid., 66].

#### **5.Divine Knowledge and the Two Paths of Understanding**

Knowledge of God can be attained through two paths: the first path is through revelation and intuitive vision (*kashf* and *shuhūd*), a knowledge which is inherent in the human being and is free from doubt or uncertainty. The second path is through rational argumentation and proof (*istidlāl*), which can lead to knowledge of the Divine but often involves ambiguity and challenges. This second path is considered to have lesser value because it is susceptible to doubt and difficulty in reaching the truth [ibid., 319/1].

While reason is limited in its capacity to generate knowledge, it possesses infinite potential in terms of receiving intuitive insights (*shuhūd*). Thus, reason, though constrained in its method of producing knowledge, is not ultimately limited in its capacity to receive divine illumination [ibid., 41].

According to Ibn ‘Arabī, the limitation of reason in the context of knowing God does not entail the devaluation or irrelevance of reason itself. Rather, the limitation pertains to theoretical reason (*‘aql nazārī*), and Ibn ‘Arabī suggests that a higher level of intellect, which he refers to as the heart (*qalb*), surpasses reason.

Through the heart, human beings are able to receive all truths, secrets, and divine manifestations in the universe.

#### **6.The Nature and Essence of Love in the Perspective of Sadr al-Dīn Qūnawī**

In the mystical ontological system, love is seen as the eternal movement of attraction (*ḥubb*), a fundamental drive in the cosmos. This understanding of love remains elusive and difficult to grasp for those engaged in philosophical inquiry [Ibn ‘Arabī, 1946, 203]. Love, in mystical thought, is not simply an emotion or feeling, but a fundamental existential identity [ibid., Qaysarī, 1375, 1175].

Just as existence is apprehended through vision (*shuhūd*), the recognition of the movement of love (*ḥubb*) and its dynamic nature is similarly facilitated through direct, intuitive knowledge (*‘ilm ḥuṣūlī*), leading to a deeper understanding of the divine, as represented by *ḥaqq al-yaqīn* (absolute certainty in truth). However, this direct knowledge can, through a specific process, be

transformed into conceptual or acquired knowledge (‘ilm ḥuṣūlī), which can be shared and understood by others. In light of this introductory framework, we will explain the nature of the movement of love using philosophical and logical language, employing descriptive and analytical methods to illuminate this topic in eight stages.

### **6.1. The Origin and Extent of the Movement of Love**

To comprehend the nature of love and its movement, it is essential to understand the origin (mawṭin) and extent (dāma) of this movement. The term "origin" refers to the foundational place from which love begins and takes shape. According to Ṣadr al-Dīn Qūnawī, the first determination of existence is the essence (dhāt) itself, and this determination, due to its nature as an indivisible totality, cannot be the locus for the origin and movement of love. Since the essence, as essence, is a singular, undivided reality and is not characterized by any attributes [Qūnawī, 1371, Nāṣ, 14, p.56], the first manifestation and determination of the Divine occurs through what is called the first determination (ta’yīn awal), where the divine essence first reveals itself in relation to the realm of knowledge. Here, the name Aḥad (One) emerges, representing the ultimate real unity [Qūnawī, 1381, p.120]. This true unity of the Divine is a genuine, existential determination, distinct from the essence, which sets the stage for further manifestations and emanations.

At this stage, a deep inquiry is required to understand what the people of knowledge witness in the first determination that sparks the commencement of the movement of love. [Qūnawī, 1416, pp.144-145]

### **6.2. The Factors Shaping the Movement of Love**

As will be elaborated in the ontological discussion of the movement of love, the formation and unfolding of love, according to the mystics, are rooted in the Divine Names (asmā’ dhātiyyah). These divine names serve as the essential, foundational substances whose roots are found in the first determination, yet their shadows and manifestations emerge in the second determination. Among these names are the four essential attributes: ‘Ālim (Knower), Ḥayy (Living), Murīd (Willing), and Qādir (Able), and all creation emanates from these four universal attributes [Ibn ‘Arabī, 1946, Fāṣil Ṣāliḥī, p.115].

### **6.3. The Progression of the Movement of Love in the First Determination**

In the realm of unity, where absolute oneness prevails, no multiplicity exists. This raises the question: how do the realms of multiplicities (katharāt) and differentiation (tafasīl) emerge in this state? The intermediary link between the Divine realm and the world of creation is one of the most complex issues in philosophical and mystical thought. Various schools have attempted to explain the emergence of multiplicity from unity, with Peripatetic Philosophy (falsafah mashā’ī) proposing that the divine knowledge about the multiplicities

emanates from the unity, and Illuminationist Philosophy (*ḥikmat ishraqī*) suggesting an abstract or general knowledge of the Divine that encompasses the particulars. In Transcendent Theosophy (*ḥikmat muta‘āliyyah*), this is understood as a general knowledge in the context of the detailed unveiling (*kashf*) of creation [*Ṭabāṭabā’ī*, 1416, pp.292, 289].

However, mystics, bypassing logical proofs, grasp through intuitive insight (*kashf* and *shuhūd*) that the intermediary link between unity and multiplicity does not exist at the level of the essence, since no multiplicity or relational differentiation exists at that stage. The descent and manifestation of multiplicity from unity occurs through the first and second determinations within the Divine domain (*ṣiq‘ al-rabbī*).

As mystics view knowledge and vision as the key to unlocking the secrets of existence, they argue that the origin of the emergence of multiplicity arises from the first determination, rooted in the inherent desire (*mīl*) and love (*ḥubb*) of the Divine essence [*Fannārī*, 2010, p.287; *Qūnawī*, 2012, p.35].

This theory of mystics, grounded in the inherent desire and love originating from divine knowledge of the perfection of names, was not accepted by philosophers, who considered the Divine will towards multiplicity and creation as a result of the Divine knowledge of the cosmic order (system) rather than an emanation from divine love and will.

The most pivotal element in the progression of the movement of love (*ḥubb*) is knowledge (*‘ilm*). This knowledge operates differently depending on the levels: knowledge of the essence (*‘ilm dhātī*), knowledge of the perfection of the essence (*‘ilm kamāl dhātī*), and knowledge of the perfection of the divine names (*‘ilm kamāl asmā’ī*). The influence of knowledge of the perfection of the names is crucial in the unfolding of the movement of love.

The first determination of the Divine, following the absoluteness (*iṭlāq*) of the Divine, is the first determination (*ta‘yīn awwal*). In this determination, the knowledge of the essence (*‘ilm dhātī*) refers to the true unity of the essence, where the Divine is one and undivided [*Qūnawī*, 1381, p.116]. Knowledge of the essence in its relation to itself entails certain conditions, which significantly affect the course of the movement of love. First, this knowledge of the essence in the first determination is a relation and illumination (*iḍāfah ishrāqīyah*), as ‘Ali ibn Turkah points out [1360, p.123]. Second, it is the origin of the knowledge of the Divine's multiplicity and creation [*Qūnawī*, 2012, p.23]. Third, it serves as the key to the "door of considerations" [*miftāḥ bāb al-i‘tibārāt*], with all other keys emerging from this one central key [*Qūnawī*, 1416, pp.144-145]. Hence, the knowledge of the essential essence (*dhātī*), which is eternal and self-referential, manifests as knowledge of the perfections

of the essence and the awareness of the perfection of the Divine names [Qūnawī, *bītā*, p.167].

For the people of knowledge (ahl al-ma‘rifah), knowledge of the essence’s perfections is regarded as the comprehensive witness (shuhūd mufassal fī al-mujmal) [Farghānī, 1379, pp.123-124]. There are two kinds of perfections of the Divine: essential perfection (kamāl dhātī) and the perfection of the names (kamāl asmā’ī). The essential perfection of the Divine is the attribute of the essence, as manifested in the first determination, while the perfection of the names is contingent upon the essence’s perfection but does not exist in the first determination as a fully realized entity. However, the awareness of the perfection of the names (shu‘ūr bi kamāl asmā’ī) exists at this stage, and it serves as the central pivot and intermediary for the transition from the first determination to the second determination.

Farghānī (1416) uses the term perfect illumination (kamāl jalā’ wa istijlā’) instead of the perfection of the names [Farghānī, 1428, p. 30/1], while Ṣadr al-Dīn Qūnawī also utilizes the terms perfection of the revelation (kamāl jalā’) and the Divine manifestation (istijlā’) [Fannārī, 2012, p.380]. The origin of the knowledge of the Divine about the determinations of the names and the world of creation is rooted in the direct, intuitive knowledge (‘ilm dhātī wa shu‘ūdī) of the Divine [Qūnawī, *bītā*, p.167].

### **7.Key Features of the Perfection of the Divine Names**

The question then arises: how does the awareness of the perfection of the names bring about their manifestation and the movement of love? To answer this, it is necessary to explore the key features of the perfection of the Divine names:

*7.1.Existence as the Foundation:* According to Qūnawī, being is essential to the Divine perfection. The Divine, in its self-sufficiency (ṣamad), overflows in abundance (faḍl), which in mystical terminology is referred to as perfection (akmalīyyah). This abundance or overflow leads to the manifestation of the perfection of the names, as the Divine’s perfection necessarily overflows into the cosmos [Qūnawī, 1375, *Nafḥah*, pp.78-79].

*7.2.The Motivational Spark of Love:* The awareness of the Divine’s perfection within the first determination stirs a profound desire (mīl) and love (ḥubb), which becomes the driving force for the detailed realization and actualization of the perfection of the Divine names. This motivates the unfolding of the Divine attributes and their active realization [Farghānī, 1379, p.125].

*7.3.Love for the Divine Manifestation:* The love for the perfection of the revelation (kamāl jalā’ wa istijlā’) mirrors the Divine’s own affection for the manifestations of its attributes. As Perfection in the essence is sought by the Divine, the same love is directed toward the manifestation of the Divine’s

qualities and attributes, which is a key feature of the movement of love [Qūnawī, 1381, p.108].

7.4. *Beauty and Perfection of the Divine*: The revelation of the beauty (*jamāl*) and perfection (*kamāl*) of the Divine is another fundamental feature. As Ibn ‘Arabī expresses, the beauty and perfection of the Divine continuously manifest in the movement of love, which allows for the unfolding of the Divine attributes and their relation to the cosmos [Ibn ‘Arabī, *bītā*, p. 236/2; Fannārī, 2012, p.278].

### **8. The Innate Love (*ḥubb dhātī*) and Active Desire**

In the first determination (*ta’yīn awwal*), all perfections are present in a compressed and integrated form in the Divine essence, and it is through the awareness of the perfection of the Divine names that the desire (*mīl*) and impulse (*ḥubb*) are stirred to bring about the realization and manifestation of those perfections. This desire initially carries a scientific character (*ṣibghah ‘ilmīyah*) but, after the realization of the perfection of the names, it transforms into the character of love (*ṣibghah ḥubbīyah*) [Qūnawī, 1381, p.108; Fannārī, 2012, p.363]. The desire is intrinsically tied to knowledge, because if something is entirely unknown, there can be no desire for it [Qūnawī, 1381, p.108]. Secondly, desire is contingent upon lack, as it cannot exist unless there is something absent or missing; if something is already present, desire loses its meaning [Fannārī, 2012, p.365]. Thirdly, love and desire are dependent on proportionality (*munāsabah*), meaning they emerge from a fit or match between the lover and the beloved [Fannārī, 2012, p.537].

Given these factors, this desire and love become the origin of all other desires and affections, and they will be present throughout all levels of determination. From this perspective, Ibn ‘Arabī sees love as the primary cause of the existence of the world, arguing that the movement of love initiates the entire process of creation [Ibn ‘Arabī, *bītā*, p.428/2].

Once the awareness of the perfection of the names is realized by the Divine, the movement of love and the precursor of affection (*riqah ‘ishqī*) are stirred to manifest these perfections. However, because there is no suitable receptacle (*qābil*) to receive this manifestation, and the existence of obstacles impedes the manifestation of love, the love returns to its origin [Fannārī, 2012, p.243]. Ṣadr al-Dīn Qūnawī identifies several obstacles that prevent the manifestation of love and its realization in its full form [Qūnawī, 1381, p.109].

### **9. These obstacles can be understood in two key points:**

9.1. The first obstacle is that the manifestation of the perfection of the names is conditional on the other [Fannārī, 2012, p.334]. This implies that the manifestation requires the interplay between the active desire and the receptive desire.

**9.2.**The second obstacle involves the combination of active desire and receptive desire. Active desire is associated with the Divine essence, which is self-sufficient (*ghinā’ dhātī*), while receptive desire is linked to the existent world (*‘ayān and akwān*). Creation cannot take place without the existence of a suitable receptacle that can receive and manifest the Divine attributes [Qūnawī, 1381, p.70].

### **10. Love as the Receptive Desire (*ḥubb qābil*)**

If, despite the obstacles, the desired determination is not realized, the movement fails to produce results, and the manifestation does not occur. In such cases, the movement of love returns to its origin, where it resumes its character of love and affection, as it had in the first determination. This return is accompanied by a transition towards the receptive desire (*ḥubb qābil*), where the movement of love takes on a more receptive, rather than active, role.

The return to the origin and the shift to receptive love also mark the movement of all divine realities toward a receptive state, whereby they align with the active desire and receptive desire to initiate the first combination or spiritual union (*tanafus ghaybī*). This union leads to the emanation of the divine soul (*anbi‘āth al-nafs al-rahmānī*) and, consequently, the emergence of the second determination and subsequent stages of existence [Qūnawī, 1381, p.110; Fannārī, 2012, p.381].

This movement, known as the cyclical movement of love (*ḥarakat dawriyyah*), begins and ends at the same point. It is based on the personal unity of existence, where the movement is understood as being circular, returning to its origin while maintaining its unity in all its aspects [Fannārī, 2012, p.199; Farghānī, 1428, pp.33-34].

### **11. Summary of the Movement of Love (*harakat hubbi*)**

According to Ṣadr al-Dīn Qūnawī, the process of the movement of love is grounded in the spiritual union (*tanafus*) of the Divine names in the first determination. The key for the creative manifestation of the Divine essence consists of four names: Life (*ḥayāt*), Knowledge (*‘ilm*), Will (*irādah*), and Power (*qudrah*). These four names, in the first determination, are still undifferentiated and compact.

In the first determination, the Divine, through knowledge of the essence, witnesses the perfection of the essence and, within this, perceives all the potential existentiation (*ishtijānī*) of all things. Thus, the Divine becomes aware of the essential perfections in this first determination. After the ontological manifestation (*tajallī dhātī*), which leads to the awareness of the Divine names, the smallest attribute (*ḥadd aṣghar*), namely Life and Knowledge, becomes realized for the Divine. Life signifies an active perception (*idrāk fā‘il*), which has the potential for manifestation. This is where



the perception of the Divine perfections gives rise to love's manifestation and the subtle essence of affection (raqīqat 'ishq), which results in desire and will.

Thus, through the emanation of love's manifestation (tajallī ḥubbī), the middle attribute (ḥadd wasat), i.e., will, becomes realized for the Divine, leading to the manifestation of the Divine perfections. However, in the first determination, where the active desire (ṭalab fā'ilī) exists but there is no receptive desire (ṭalab qābilī), the movement does not result in anything productive and returns to the original unity of the essence.

The will and desire of the first determination, which are gathered in unity, create a demand (ṭalab), known as the universal relationship (nisbat jāmi'ah) or the head of the unified essence (ra's aḥadiyyat al-jam'). This will takes on a creative and manifesting quality, and the Divine names, specifically Power (qudrah), generate the receptive desire (ṭalab qābilī). Through the completion of the cycle of both active and receptive desires, the second determination is established, followed by the emergence of other determinations. The combination of these four key names- Life, Knowledge, Will, and Power- creates an endless existential movement of love.

According to Fannārī, love can be defined within the context of the movement of love: "*Love is the primary desire towards the Divine, arising from the gathering of the Divine names, due to an intrinsic attention (dhātī) towards them. This desire is an inherent state for the names and is not caused by any external factor, as no external cause exists*" [Fannārī, 2012, p.275]. This definition is comprehensive and complete, incorporating both the descent and ascent of love.

In contrast, Ibn 'Arabī defines the movement of love as the existence of the world, stating: "*The movement that is the existence of the world is the movement of love*" [Ibn 'Arabī, 1946, p.203]. Similarly, Mullā Ṣadrā describes love's movement as the active principle: "*Movement is the action of creation, the gradual coming into being, or the transition from non-existence to existence*" [Ṣadr al-Dīn Shīrāzī, 1368, p.209/5]. However, these two definitions are incomplete, as they focus only on the descent phase (qaws al-nuzūl), whereas the movement of love encompasses both the descent and ascent, covering all phases of the ontological cycle.

## **12. The Nature and Essence of the Intellect in the Perspective of Allama Ṭabāṭabā'ī**

Allama Ṭabāṭabā'ī was a prominent philosopher and intellectual of his time. He had extensive knowledge, and he addressed the concept of the intellect ('aql) in two important contexts: first in his Tafsir al-Mīzān, and second in his philosophical and rational works.

In the Tafsir al-Mīzān, Allama Ṭabāṭabā’ī discusses the nature of the intellect from both a Qur’anic perspective and a philosophical-rational perspective. In his exploration of the intellect, he delves into its role in knowledge acquisition, its divine function in guiding humanity, and its ability to understand metaphysical truths. Allama emphasizes that the intellect is not merely a cognitive faculty, but also an instrument of divine perception and a means by which humans can reach higher truths about existence. We will first explore the nature and essence of the intellect in Tafsir al-Mizan, and then we will examine it in other fields, including rational and philosophical texts.

**First:** In Surah Al-Baqarah, under verse 242, the term "intellect" (Aql) is essentially described as the act of tying or binding. Humans possess a form of perception, and this perception is accepted within their heart, leading to a mental commitment or "contract," which is referred to as intellect.

**Second:** In the Qur'an, the root of the word "aql" (intellect) appears in the form of "ta'qqul" , but it is synonymous with terms such as consciousness, knowledge, understanding, wisdom, and others. Approximately twenty different meanings have been attributed to it [Tabatabai, 2011, p.247/2]. In the Qur'an, in Surah Az-Zumar, verse 18, the "*people of understanding*" (Uolu Al Baab) are described as those who follow the path of truth. Therefore, intellect is the force by which humans are guided towards the truth, and conversely, the ignorant (Safiyeh) are those who do not follow the true religion [Tabatabai, 2011, p.252/17].

**Third:** Al-‘Allama (Tabatabai) states that the intellectual understanding of the minute details of the Day of Judgment is not possible solely through intellect. Intellect can only confirm what has been revealed through divine revelation to the Prophets. Essentially, intellect is the capacity to comprehend and fully understand things. Through intellect, a person can distinguish between right and wrong, truth and falsehood, and honesty and deceit. Intellect is not merely a function of the soul’s faculties, like memory or sight, but rather represents the very essence of the human soul [Tabatabai, 2011, p.405/1].

**Fourth:** The concept of intellect is sometimes employed beyond distinguishing good from evil and benefits from harms. It also involves the identification of the ultimate purpose and goal of good and evil [Tabatabai, 2011, p.353/19].

**Fifth:** Al-‘Allama describes intellect as innate (Fitri). Every person with a healthy nature and intellect, untainted by desires, can initially distinguish between many evils and goods. For instance, in the early stages, intellect recognizes that shirk (polytheism), killing children due to poverty, or unjustly taking a life are all wrong. However, the same person may not recognize certain minor wrongdoings and evils. In such cases, the individual’s intellect,

guided by religious instruction (*through remembrance of the Divine Law*), can refine the discernment of these actions [Tabatabai, 2011, p.379/7]. The innate nature of intellect is instilled by God in human beings, enabling them to distinguish between truth and falsehood in theoretical matters and between good and evil in practical matters. Upon creation, humans are endowed with this innate intellect, and then equipped with sensory faculties- both external (such as sight and hearing) and internal (such as emotions of love, hatred, hope, and fear)- which allow them to perceive both the external and spiritual realities. By engaging with external objects through these faculties, the soul interacts with the external world, organizing, distinguishing, specifying, generalizing, and issuing judgments based on the guidance provided by its original nature. This is the intellect [Tabatabai, 2011, p.249/2].

**Theoretical intellect (Aql Nazari)** has its true function in action, whether the action involves the conceptualization or affirmation of ideas. This is because these intellectual perceptions exist independently of the intellect itself; when the intellect apprehends them, it has no other role except to receive and reflect them.

This is merely perception, not judgment or decree. According to Allāmah Ṭabāṭabā'ī, the theoretical intellect (‘aql nazārī) is divided into four general categories: potential intellect (‘aql hayūlānī), intellect by habit (‘aql bāl-mālakah), actual intellect (‘aql bāl-fi‘l), and intellect by acquisition (‘aql bāl-mustafād) [Ṭabāṭabā'ī, 1997, p.248].

The practical intellect (‘aql ‘amalī) is located in human actions, determining whether knowledge is correct or incorrect, permissible or false. Any knowledge that possesses these characteristics will be considered valid or legitimate. Such knowledge does not have tangible existence or objective reality outside the human mind. Its existence is confined to perception and cognition. This affirmation of perception is the essence of the intellect’s action and is intrinsically linked to the intellect. Similarly, the meaning of judgment (ḥukm) and decree (qaḍā‘) is also connected to this understanding [Ṭabāṭabā'ī, 2011, p.98/14].

Allāmah Ṭabāṭabā'ī, based on verse 8 of Surah Ash-Shams (fa-alhamahā fujūrahā wa taqwāhā) and verse 30 of Surah Ar-Rūm (fiṭrata Allāhī alladhī faṭara an-nāsa ‘alayhā), states that the inspiration of the sciences- whether related to concepts (taṣawwur) or affirmations (taṣdīq)- comes from divine inspiration, which God implants in the hearts of humans. In these verses, God inspires both the righteousness and the wickedness of the soul. According to Allāmah, the source of practical knowledge comes from the inspiration of God, and fujūr (wickedness) and taqwā (righteousness) are the practical intellect, resulting from the purification of the soul. The inspiration of good and evil is

an inherent characteristic of human creation and is innate (fiṭrī) [Ṭabāṭabā'ī, 2011, p.298/20].

In the realm of philosophy, particularly in the book on the soul, intellect is considered one of the faculties of the human soul that perceives universals (kulliyāt). The world of existence in philosophy is divided into three categories: abstract knowledge ('ilm mujarrad), the world of forms ('ālam al-mithāl), and the material world ('ālam al-mādda). The intellect ('aql) exists as a realm that is abstract both in essence and function [Ṭabāṭabā'ī, 1997, pp.235, 314-315].

From this examination of the various dimensions of the meaning of intellect, we can conclude that intellect is what enables humans to distinguish between truth (ḥaqq) and falsehood (bāṭil), recognizing good (khayr) and evil (sharr). Virtue (ḥasanāt) aligns with intellect, while vices (sayyi'āt) oppose it. God has established everything revealed to humanity based on intellect and has emphasized the importance of following it. Any action that disrupts the soundness and governance of the intellect is forbidden. The foundation of human life, both individually and socially, is based on intellect [Ṭabāṭabā'ī, 2011, p.188/2, Gorjian Piran Sa'dī, 2011, pp.6-9].

### **13.The Nature and Essence of Love According to Allāmah Ṭabāṭabā'ī**

Allāmah Ṭabāṭabā'ī was an unparalleled figure in the realms of knowledge and understanding. He possessed complete mastery in both philosophy and mysticism, as well as in religious texts, particularly the Qur'an. Therefore, to assess his theory on the nature and essence of love, one must explore his works in both Tafsīr al-Mīzān and his philosophical and mystical writings.

#### **13.1.The Nature and Essence of Love from a Qur'anic Perspective**

In Surah Al-Baqarah, under verse 165 (wa min an-nāsi man yattakhidhū min dūn Allāhī andādān yuḥibbūnahum kaḥubbillāh), Allāmah Ṭabāṭabā'ī discusses the concept of love (ḥubb) in an independent context. There exists a conscious reality known as "love," which in Persian is referred to as "dūst dāshtan", such as the love for food, women, wealth, status, and knowledge. These five forms of love share a common essence and are understood in a shared conceptual manner.

In examining and carefully considering the first two examples- loving food and a spouse- we reach the conclusion that love in these contexts is, first, inherently related to the human digestive and reproductive systems, which are naturally inclined to food and a spouse. Second, it is an acquired affection that arises from human consciousness. Upon deeper analysis, we understand love as a form of attachment, a special kind of connection. This attachment involves all the faculties of a human being, such as vision, hearing, memory, imagination, and other internal and external powers. These faculties may exert

influence in their functions, though not always actively. Humans are naturally drawn toward these objects of affection and ultimately acquire them. The faculties themselves "love" the activities they engage in, and the activity of each faculty is regarded as its perfection. Hence, these faculties complete themselves through their activities, fulfilling their natural needs. This explains the love for wealth, status, and knowledge. Humans desire these things as part of their quest for self-fulfillment and perfection.

Thus, love is the existential bond and relationship between the lover (the one who loves) and the beloved (the object of love). In other words, it is the attraction between a cause and its effect, where the cause complements and fulfills the effect. The presence of love exists in varying intensities, from mild to intense. In this universe, the love of God is the strongest, for God is the eternal, infinite, self-sufficient Being who possesses all perfections. All other beings depend on His infinite existence. The love from the created beings toward the Creator is intrinsic and inseparable, as it never breaks or diminishes. Just as we must express gratitude for every blessing, the human being, in recognition of God's infinite blessings, is naturally called to love God in return. God loves His own essence, and by extension, He loves all His actions and creations. Creatures, in turn, love Him through His acts and creations.

Allāmah Ṭabāṭabāī does not always equate love and passion with knowledge or consciousness. Love, according to him, is a reality that permeates all of existence and is not limited to intellectual grasp [Ṭabāṭabāī, 2011, pp.410-412]. Allāmah Jawād Āmulī, in his commentary on Surah Al-Baqarah, verse 165 (Still there are some who take others as Allah's equal- they love them as they should love Allah- but the 'true' believers love Allah even more. If only the wrongdoers could see the 'horrible' punishment 'awaiting them', they would certainly realize that all power belongs to Allah and that Allah is indeed severe in punishment), explains that the love of the believer for God surpasses the love of the polytheist for idols because idols, despite their perceived beauty, only possess superficial beauty- visual, auditory, or imaginary- and the perception of this beauty is based on illusion. Idolaters mistakenly believe that idols can affect their lives. Therefore, their knowledge of idols is restricted to illusion and sensory perception, and their love remains confined to these faculties. In contrast, the believer perceives the true and real beloved, God, not only through sight and hearing (natural effects) and imagination (metaphysical effects) but also through the intellect, which apprehends the divine names and attributes of God. As the believer's perception of the divine is stronger, their understanding of it is also more profound, resulting in a more intense love. In divine love, God extends His grace and mercy, lifting the lover into the open space of His presence and granting them the ability to soar to higher spiritual

realms. The Qur'an affirms this, stating: And those who believe are stronger in love for Allah [Surah Al-Baqarah, 2:165].

Allāmah Ṭabāṭabā'ī further elaborates on love in the context of Surah Āl-‘Imrān, verse 31 (Qul in kuntum tuḥibbūn Allāh fa-ittabi‘ūnī yuḥibbikum Allāh). In this verse, God calls humanity toward pure belief and worship, which must be free of polytheism. Sincere devotion to God cannot occur without a heart that loves Him genuinely and purely. Therefore, love functions as a bridge connecting the seeker with the sought, the lover with the beloved. Through this connection, the seeker resolves their deficiencies, perfects themselves, and fills the spiritual voids within. When love is directed toward God, a person empties themselves of all distractions and loves God with pure sincerity, and in turn, God loves him.

Love becomes true love only when it aligns with the fundamental principle of love that governs the existence of the universe. To love means to love all the attributes and aspects of the beloved and to submit to them. The same applies to the love of God. All beings in the universe, with all their qualities, are dependent upon God, and they seek means to return to Him. To love God requires accepting His religion and submitting to His commands—commands that the Prophets have called humanity to follow, which are in harmony with human nature [Ṭabāṭabā'ī, 2011, pp.157-159].

In his commentary on Surah Al-Mā'idah, verse 54 ("*Fa sawfa yāti Allāh ō bi-qawmin yuḥibbuhum wa yuḥibbūnah*"), Allāmah Ṭabāṭabā'ī explains that in this verse, the term "love" is used without any conditions. The love of God mentioned in this verse pertains to the essence of the people themselves and to their relationship with God, without any additional qualifiers. To love God means that nothing else should be placed above Him- not wealth, power, or any other worldly possession. If one wishes to truly love God, they must also love His chosen ones. However, God's love for someone requires that they avoid all forms of injustice (such as disbelief and polytheism). Thus, loving God necessitates distancing oneself from things God dislikes, such as disbelief, oppression, extravagance, corruption, and betrayal, while embracing virtues such as piety, justice, charity, patience, steadfastness, and trust in God. This concept aligns with the notion that true love for God requires following His Messenger, as mentioned in the Qur'an: "Say, 'If you love Allah, then follow me, and Allah will love you'" [Surah Āl-‘Imrān, 3:31]. The relationship is that anyone who follows the Prophet ﷺ naturally adopts moral virtues and avoids vices [Ṭabāṭabā'ī, 2011, pp.383-384].

When someone experiences true love, nothing other than the true beloved (God) is desired. For the true lover, there is no object of desire other than God. Through the attraction the lover feels toward the beloved, everything related to

the lover, especially the self, is erased from the heart, and all consciousness and perception are dedicated to the beloved. From this, it follows that true knowledge of God cannot be attained without true love for Him. True knowledge of the Divine requires forgetting everything except God [Ṭabāṭabā'ī, 1999, p.173].

Allāmah Ṭabāṭabā'ī also discusses the connection between love and divinity in his interpretation of Surah Al-An'ām, verse 76 (Falammā afala qāl lā uḥibbu al-āfilīn). He explores the relationship between the "Lord" (Rabb) and the "created" (maraub) as one that is real and existential. This authentic relationship naturally leads to love between the created and the Creator. This is a cosmic relationship, drawing the created toward the Creator, rendering the created dependent upon the Creator. If there is no true, existential relationship between beings, no genuine love can exist. Not loving something contradicts the nature of divinity because divinity is inherently tied to love. Something that lacks true, lasting beauty cannot be loved or become the object of attraction in human nature. As Imam Ja'far al-Sādiq (AS) stated, "Religion is nothing but love and affection" [Ibn Bābūyah, 1983, p.21, Hadith 74].

### **13.2. The Nature and Essence of Love from a Non-Quranic, Rational, and Philosophical Perspective**

Allāmah Ṭabāṭabā'ī (RA) in the footnotes of his work *Asfār* observes: "*The term 'love' in common parlance refers to a specific attachment between a male and female animal, particularly in relation to mating. It denotes the love of union or sexual intercourse.*" However, in a more specific or specialized sense, the term is synonymous with *ḥubb* (love), signifying a particular form of attachment that a conscious being experiences towards a beautiful object, recognized as beautiful for its intrinsic qualities. This attachment manifests in such a way that once the beloved is found, the heart is averse to parting with it, and once lost, the individual longs for its return. As all beauty, goodness, and happiness stem from existence, the relationships within the realm of existence are also structured hierarchically, with different stages and levels. Each stage of existence contrasts with non-existence, and between these stages, there exists a form of dependency. There is an inherent connection between the self and its higher levels, as well as between the self and its ultimate state of perfection. Furthermore, the self is connected with its outward manifestations. This interconnection is both necessary and inevitable, meaning that love is intrinsic to all beings, regardless of whether one acknowledges their life and consciousness. This insight leads to the conclusion that knowledge and consciousness are inherently bound to the concept of love [Ṣadr al-Dīn Shirāzī, 1989, p.152, footnote].

Philosophically, Allāmah Ṭabāṭabā'ī categorizes love and affection as qualities of the soul, akin to knowledge, both of which are considered mental attributes [Ṭabāṭabā'ī, 1995, p.79]. According to him, all human beings are innately inclined toward the pursuit of absolute perfection, beauty, knowledge, and power. As humans ascend the ladder of beauty and knowledge, they never find ultimate peace; they continuously seek higher and more complete forms of these qualities. This drive is not a mere desire but an authentic and intrinsic yearning. It is a real pull that directs humans toward the ultimate form of knowledge, which is absolute knowledge. As long as a person has not reached their final goal (i.e., God), true peace will remain elusive. The person who actively seeks love will not find fulfilment in anything other than the absolute beloved (i.e., God). Love, affection, and knowledge must be directed toward a real, external object; without this, they lack true meaning. Just as thirst and hunger indicate the real existence of water and food, love, affection, knowledge, and power must be attached to a real and external object, or else they are directed toward the unknown. A person with relative love will never achieve true peace. Only when one's love is directed towards the absolute, namely God, will they find ultimate fulfilment and tranquillity [Shari'atī Sabzavārī, 2013, pp.122-123].

Thus, love is an existential reality, a relationship that binds the lover and the beloved. In this reciprocal relationship, the incomplete being achieves perfection through its attachment to the complete being. In the entire cosmos, only God represents the highest and most perfect object of love. He loves all of existence, and all that exists depends upon Him. Through love and affection for God, all created beings attain their ultimate perfection. To earn God's love, one must follow the Prophet Muhammad ﷺ and love him. This is why the love of a believer for God is greater and more profound than that of a non-believer, as the believer holds a higher existential position compared to the non-believer. One reaches God's love when they purify themselves from all things other than God, particularly from polytheism, only then does true peace and serenity emerge.

#### **14.The Interaction or Cooperation Between Reason and Love in the View of Allāmah Ṭabāṭabā'ī**

Upon examining the valuable works of Allāmah Ṭabāṭabā'ī, it becomes clear that he does not acknowledge a conflict between reason and love. He considers both reason and love to be multi-layered concepts. At certain levels, reason may indeed come into conflict with love. In this section, we will explore whether there is a true contradiction or conflict between these two, or if, rather, there exists a harmonious interaction despite their apparent differences.



When, for any reason, a person's love and affection increase, this love may spur the individual to act in ways that the social intellect cannot bear or accept. In such cases, the social intellect, which is guided by public and religious duties, may find it difficult to understand the actions motivated by such intense love. Thus, both reason and love have their own governing principles, and at certain levels, a conflict arises between these principles [Ṭabāṭabā'ī, 2011, p.360-361].

Allāmah Ṭabāṭabā'ī equates reason with perception, and divides it into theoretical and practical faculties. The theoretical intellect distinguishes truth from falsehood, while the practical intellect discerns between good and evil in action. From the moment of creation, humans possess the ability to comprehend existence through reason. God, in His wisdom, has equipped humans with both external senses (sight, hearing, etc.) and internal faculties such as love, affection, will, hope, and fear.

If any one of these faculties, or a group of them, becomes dominant over the others, the balance of the human intellect is disrupted. In such instances, the intellect may lose its capacity to discern right from wrong, thus failing to guide the individual towards the right path. In such a case, the term "reason" becomes a misnomer. True perception arises only when the individual retains a balanced and pure nature. In other words, sound reason or *'aql salīm* is an intellect aligned with human nature, functioning within the framework of innate disposition. When reason is aligned in this way, it yields correct judgments and does not conflict with other faculties [Ṭabāṭabā'ī, 2011, p.249-250].

Allāmah Ṭabāṭabā'ī presents three paths to the knowledge of God: the first is the way of the heart or *fitrah* (innate nature); the second is the path of sensation and knowledge, or the natural way; and the third is the path of reason, or philosophical reasoning. According to Allāmah, human beings come to the knowledge of God through an inherent, natural disposition, grounded in the very structure of the soul. This innate knowledge of God is not purely intellectual but rather arises from the heart or the deeper emotional and spiritual centre of the human being. In other words, humans are naturally inclined to seek God, and this divine desire is embedded within the soul. Just as a child, without conscious awareness, instinctively seeks out the mother, the human soul harbours a similar innate drive towards the divine. The human instinct for divine search and worship is a spiritual attraction that occurs between the centre of human emotion and the source of ultimate existence, the highest and most perfect being [Ṭabāṭabā'ī, 1985, p.34-35].

The second path, the way of sensation and knowledge, is further analysed in three categories. The first category considers the study of the order and

structure of the universe, highlighting the harmonious design that governs the cosmos.

Secondly, Allāmah Ṭabāṭabā'ī examines how the subtle guidance and direction that beings receive on their path through the world operates. The third path investigates in detail how the natural world came into existence. Each of these three ways is, to some extent, preferable to the other two. The way of the heart and *fiṭrah* (innate nature) is considered the most complete path for reaching God, particularly due to its personal nature. This path is more pleasurable, better, and more effective for the individual because it directly leads to God through the heart. However, the paths of philosophy and mysticism diverge in this respect. Mysticism strengthens the heart and the innate emotions of the soul, removing obstacles to the intuitive knowledge of God, while philosophers and theologians strengthen reason and argumentation to arrive at knowledge of the divine.

In the pursuit of knowledge of God, both the paths of intuition and reason can be reconciled, and there is no inherent incompatibility between them. An individual can simultaneously follow both paths and reach God through each. Allāmah Ṭabāṭabā'ī accepted Mulla Sadra's theory of integrating the intellectual and spiritual journeys. Ultimately, it can be concluded that the spiritual path through the heart is more complete; however, it is personal and individual. The limitation of the spiritual path is that individuals cannot turn their spiritual experiences into knowledge that can be shared with others. In other words, someone who follows the path of the heart can only observe and experience it personally; they cannot easily communicate these observations and revelations to others. Thus, the philosophical path is often seen as more practical than the path of the heart because it leads to knowledge that can be shared with others.

The scientific and sensory study of creation is, in some respects, more clear, simple, and universally accessible. Unlike the path of mysticism, scientific study does not require purity of heart or ascetic practices, nor does it require advanced rational abilities or familiarity with formal logical methods. However, despite these advantages, it also has its limitations. For example, the scientific path reveals that the natural world is governed by a transcendent, unseen force. This force is wise and orderly, but it does not necessarily prove that this force is the one true God. In the end, this path can affirm that the Creator is independent and uncreated, but this conclusion still requires philosophical reasoning [Ṭabāṭabā'ī, 1985, p.55].

According to Allāmah Ṭabāṭabā'ī, the signs and creatures of the universe are referred to in the Qur'an as *āyāt* (signs). The Qur'an presents these signs not through explicit proofs but as reminders to awaken the human heart. Through

recognizing these divine signs, individuals can achieve knowledge of God [Ṭabāṭabā'ī, 1985, p.57].

In summary, Allāmah Ṭabāṭabā'ī affirms that there is no conflict between reason, intuition, and the Qur'an: "From what has been mentioned, it is clear that the dispute between reason and love, and the precedence of one over the other, is baseless. The duties of love and reason are distinct, each with its own domain, and each resides in a specific realm of perception. Both are necessary, and neglecting one while overemphasizing the other is erroneous. The Shari'ah also supports both reason and love, strengthening whichever one is weaker, for reason, the heart, and revelation all point to the same truth. Therefore, it is impossible for the ruling of the Shari'ah to conflict with reason, fitrah, or the Qur'an, or for the ruling of reason to conflict with either fitrah or Shari'ah, or for the ruling of fitrah to contradict reason or Shari'ah" [Ṭabāṭabā'ī, 2011, p.360-361].

These three fundamental elements- reason (‘*aql*), love (‘*ishq*), and Divine Law (*sharī‘a*)- function as interwoven links in a cohesive chain, mutually supporting and sustaining one another, while collectively striving for stability and equilibrium within the existential order [Hosseini Tehrani, 1426, p.119].

## **15. Conclusion and Synthesis**

### **15.1. Reason in the Thought of Sadr al-Dīn Qūnawī and ‘Allāmah Ṭabāṭabā'ī**

Ṣadr al-Dīn Qūnawī, akin to ‘Allāmah Ṭabāṭabā'ī, views reason (‘*aql*) as a faculty of the soul tasked with apprehending universals. According to Muḥyī al-Dīn Ibn ‘Arabī- whose perspective Qūnawī adopts- there exists an inclusive-exclusive relationship (‘*āmm wa khāṣṣ muṭlaq*) between reason and knowledge. All human knowledge is fundamentally predicated upon knowledge of the Divine.

**15.1.1. Ibn ‘Arabī** categorizes knowledge into three distinct types:

**15.1.1.1. Rational knowledge** (‘*ilm al-‘aql*), which is acquired through intellectual deliberation and inferential reasoning.

**15.1.1.2. Experiential knowledge** (‘*ilm al-aḥwāl*), rooted in existential states and intuitive realizations.

**15.1.1.3. Esoteric knowledge** (‘*ilm al-asrār*), a supra-rational, divinely bestowed understanding that is conveyed directly to the hearts of prophets from the transcendent realm (‘*ālam al-quds*).

**15.1.2. Qūnawī** attributes to reason two distinct dimensions:

**15.1.2.1. Reason as a faculty of deliberation and deduction:** This dimension engages in logical analysis and conceptual synthesis. However, its scope is inherently limited, as it remains incapable of comprehending certain higher realities accessible through mystical unveiling (*kashf*).

### 15.1.2.2. Reason as a receptacle of transcendent truths:

In this capacity, reason transcends its inherent limitations and exhibits boundless potential. Provided the individual is not ensnared by the lower self (nafs) or carnal inclinations, reason becomes a vessel capable of receiving infinite truths from the higher metaphysical realms.

### 15.2. Love in the Perspective of Sadr al-Dīn Qūnawī

The concept of love (maḥabba), in Qūnawī’s philosophical system, must be examined within the framework of the *Unity of Being* (waḥdat al-wujūd). Within the ontology of theoretical mysticism, there exists only one true being: the Absolute Reality (God). All other existents are mere manifestations or self-disclosures (tajalliyāt) of this singular essence.

In this schema, when God contemplates His own essence, He perceives His intrinsic perfection. This self-awareness generates knowledge of the perfection of His names and attributes. Given that the Divine essence is ontologically congruent with its own perfection- and that perfection shares an essential correspondence with the Divine names- this knowledge of the names’ perfection becomes beloved and desirable to the Divine.

At the level of the *Second Determination* (ta‘ayyun thānī), even though the Divine names are differentiated, they remain within the ambit of the Divine essence and have not yet emerged into externalized existence. The realization of the perfection inherent in the Divine names requires two essential elements:

**15.2.1. Active yearning** (ṭalab fā‘ilī), originating from the Divine as the source of all existential emanations.

**15.2.2. Receptive yearning** (ṭalab qābilī), which pertains to the latent essences (a‘yān thābita) of contingent beings.

When the Divine essence perceives the perfection of the names, a motivational impulse (tajallī ḥubbī) arises to manifest this perfection. However, in the absence of receptive yearning, this impulse remains latent and returns to its ontological source. It is only when active and receptive yearnings converge that the resultant union produces a *tajallī ḥubbī*, which instigates the movement of all contingent realities within their respective receptive capacities. This existential interaction culminates in a metaphysical conjunction (tanākuḥ ‘aynī), activating the Divine Breath (*naḥas raḥmānī*) and bringing forth all subsequent ontological determinations.

Thus, love is fundamentally synonymous with the *movement of Divine yearning*. It signifies the primordial inclination of the Divine to manifest the names and perfections that are inherently concealed within His essence. Love, therefore, constitutes the ontological foundation for the actualization and externalization of these hidden perfections through the creative process.

### 15.3. The Perspective of Sadr al-Dīn Qūnawī

Şadr al-Dīn Qūnawī sought to articulate mystical intuitions through rational discourse, utilizing reason to critique and solidify the validity of mystical unveilings (*kashf wa shuhūd*). He regarded reason as inadequate in comparison to love and intuition. However, his critique of reason was not substantiated through rational arguments, and an analysis of Qūnawī’s evidence against reason suggests that his critique targeted the particular limitations of reason rather than its *universal* applicability.

Qūnawī did not entirely dismiss the function of reason. If such an interpretation were drawn from his words, it must be reinterpreted (*ta’wīl*). Upon closer examination, it becomes clear that his critique concerns reason within the context of Peripatetic (*Mashā’ī*) philosophy, which, he argued, was incapable of grasping mystical realities. The limitations of reason, in his view, stem from its reliance on conceptual intermediaries. Moreover, reason tainted by imagination (*wahm*) becomes ineffective. However, reason that operates in harmony with intuition (*shuhūd*) and is illuminated by it (*‘aql al-munawwar*) becomes a powerful and effective faculty. Qūnawī distinguished between demonstrative (*istidlālī*) and analytical (*taḥlīlī*) reason: the former remains incapable of comprehending mystical realities unless transformed into illuminated reason, whereas the latter, when enlightened through the heart, acquires the capacity for effective analysis.

#### **15.4. Allāmah Ṭabāṭabā’ī on Reason and Love**

Like earlier thinkers, ‘Allāmah Ṭabāṭabā’ī considered reason (*‘aql*) to be a faculty of the soul (*quwwa nafsiya*) responsible for apprehending universals. Through reason, human beings discern truth from falsehood and distinguish good from evil. According to Ṭabāṭabā’ī, God’s guidance and prescriptions for human salvation never contradict reason. All aspects of human life- individual, social, and political-are founded upon adherence to rational principles.

In Ṭabāṭabā’ī’s philosophical framework, reason extends beyond human cognition to include the realm of *‘aql al-mufaṣṣil* (separate intellect). His perspective on love (*‘ishq*) emphasizes the existential connection between the lover and the beloved. Love, in this context, is the attraction between the perfect cause (*‘illat kāmila*) and the deficient effect (*ma’lūl mustakmil*). Love itself has varying degrees, with the highest and most complete form being divine love (*maḥabbat al-ḥaqq*), which emanates from God’s infinite perfections.

God, in His essence, loves Himself. As all beings emanate from the Divine Essence, they are loved by God insofar as they represent the effects and actions of His Essence. All beings are existentially dependent on God and reciprocally direct their love toward Him. This attraction culminates in the attainment of ultimate perfection, resulting in complete tranquility and peace.

### **15.5. The Relationship Between Reason and Love in Ṭabāṭabā'ī's View**

'Allāmah Ṭabāṭabā'ī refuted the dichotomy between reason and love, asserting that their domains and functions are distinct yet complementary. He identified three pathways for attaining knowledge of God: sensory and natural observation, rational and philosophical inquiry, and intuitive and innate understanding.

The innate (*fiṭrī*) path corresponds to the heart's inclination toward God, wherein human nature is naturally drawn toward the Divine. Through this path, one is captivated by and attracted to the ultimate cause (*mabda' al-mabādī*). The rational and philosophical path enables human beings to attain a general knowledge of God as the Necessary Being (*wājib al-wujūd*) by deducing the existence of an unconditioned cause from the contingency of creation. Furthermore, by studying the structure and order of the material world, one infers the existence of a wise, powerful, and intelligent Creator.

According to Ṭabāṭabā'ī, each of these paths has unique merits. The empirical path is accessible and universal, requiring neither spiritual discipline nor rigorous intellectual effort. The rational path is distinguished by its capacity for communication and transferability to others, although it involves greater difficulty in its pursuit. The intuitive path, on the other hand, offers a deeply personal and comprehensive understanding of truths through experiential knowledge. While profoundly fulfilling, it is inherently incommunicable to others.

### **15.6. The Role of Signs and Revelation in Ṭabāṭabā'ī's Thought**

In the Qur'ānic view espoused by Ṭabāṭabā'ī, the signs (*āyāt*) of existence are presented as reminders and prompts to awaken the human heart's innate disposition (*fiṭra*). While the Qur'ān does not provide explicit logical demonstrations for these signs, it encourages contemplation as a means of stimulating innate recognition of the Divine.

Ṭabāṭabā'ī regarded revelation (*sharī'a*) as an innate reality corresponding to human nature. He affirmed the legitimacy of three primary sources of knowledge: revelation, reason, and the heart. *Sharī'a* strengthens and complements both reason and intuition. He considered reason, heart, and *sharī'a* as three manifestations of a unified reality. Each is indispensable in its respective domain, and their displacement leads humanity astray from the path of ultimate felicity. The interdependence of these three elements ensures balance and stability, akin to interconnected links in a chain safeguarding one another.

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