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Dimensions and Components of Wisdom in 'Allāmah Ṭabāṭabā'ī's View (from Tafsīr al-Mīzān)

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ARTICLE INFO		ABSTRACT	
Article History: Received: 27 August 2025 Revised: 30 October 2025 Accepted: 25 November 2025		SUBJECT & OBJECTIVES: Modern humanity faces various crises such as war, terrorism, environmental problems, immorality, and so on. It seems that cultivating wisdom can help solve these issues. To cultivate wisdom, its dimensions and components must be understood. Since the dimensions and components of wisdom depend on the worldview and culture of each society, it is therefore necessary to refer to sources such as 'Allāmah Ṭabāṭabā'ī's Tafsīr al-Mīzān, which represents one of the most prominent intellectual currents in the Islamic world, to understand the dimensions and components of wisdom aligned with Islamic culture and contemporary human issues. Consequently, the research aims to identify the dimensions and components of wisdom from 'Allāmah Ṭabāṭabā'ī's perspective in Tafsīr al-Mīzān.	
Key Words: Wisdom Tafsīr al-Qur'ān Religion Qualitative Content Analysis		METHOD & FINDING: The statistical population includes all works of 'Allāmah Ṭabāṭabā'ī, and his Tafsīr al-Mīzān, being his most prominent and prolific work, was selected as the research sample. To conduct this research, the qualitative content analysis method was used, and for data analysis, the three stages of open, axial, and selective coding were employed. Wisdom, from 'Allāmah Ṭabāṭabā'ī's perspective, includes cognitive (comprising components such as cognitive ability, metacognitive thinking, cognitive openness and flexibility, etc.), religious (comprising components such as knowledgeable religiosity, practical religiosity, mystical relationship with God, etc.), individual (comprising components such as self-cultivation, innate-nature orientation, committed procedure-based pragmatism, etc.), socio-political (comprising components such as society-building, people-orientedness, family-loving, etc.), and economic-biological (comprising components such as earning lawful livelihood and using it correctly, financial management, preserving bodily health) dimensions.	
DOI: https://doi.org/10.22034/10.22034/imjpl.2025.12061		CONCLUSION: This research, by presenting the dimensions and components of wisdom from 'Allāmah Ṭabāṭabā'ī's perspective, has proposed a new and more comprehensive model of wisdom; one that is both aligned with a divine worldview and directly or indirectly addresses the problems of contemporary humans, such as injustice, the crisis of meaning, and others. Furthermore, by adding political, religious, and economic-biological dimensions to the cognitive, individual, and social dimensions found in Western implicit and explicit theories of wisdom, this research contributes to their development. In general, from 'Allāmah Ṭabāṭabā'ī's perspective, the wise are those who, through cognitive and metacognitive elevation and by acquiring deep and authentic knowledge, become devout and mystical wise individuals; who, through monotheism-oriented elevation in all other realms of life, including individual, social, and economic-biological, achieve prosperity for themselves and society in this world and the hereafter.	
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Introduction

Humans often attribute others' weaknesses and shortcomings to a lack of wisdom and seek solutions to these problems through acquiring wisdom. Karami and Parra-Martinez (2021) argue that we live in a time and world full of challenges. Terrorism, social inequalities, species extinction, waste disposal, and other issues require attention and solutions; wisdom, as an overarching construct, holistically addresses complex human phenomena. To acquire wisdom, it is essential first to understand its dimensions and components so that, by gaining those dimensions and components, we can develop our wisdom. Wisdom in various cultural contexts is closely tied to the worldview of the relevant culture (Wang et al., 2022). Jeste et al. (2021) believe that most researchers tend to define and operationalize wisdom in a more secular and broader manner than spirituality. However, there is significant literature on interventions to strengthen the components of wisdom, including spirituality. Western theories such as Glück and Weststrate (2022), Ardelet (2003), Baltes and Staudinger (2000), and Sternberg (1998) do not consider wisdom, religion, or spirituality as one of the components of wisdom, while numerous implicit studies within Iran, such as Dasta et al. (2020) and Kordnūqābī and Delfan Beyanvand (2016), emphasize this. In general, research in the field of wisdom—such as Western theories of wisdom that present the concept of wisdom in a

secular-humanistic context, or Iranian studies on wisdom that have not explained the concept of wisdom within a religious worldview suited to contemporary new issues—this research seeks to fill the mentioned gap by explaining the concept of wisdom within a divine worldview appropriate to contemporary new issues. Therefore, to understand the dimensions and components of wisdom aligned with Islamic culture, referring to authentic Islamic texts such as the Quran is essential. Given that a correct and appropriate understanding of the Quran in line with contemporary issues requires a comprehensive, rigorous interpretation responsive to contemporary intellectual issues, *Tafsīr al-Mīzān*, which contains the mentioned characteristics, is a suitable source for research: *Tafsīr al-Mīzān* is a comprehensive interpretation (Ṭāherī, 2013), contains the highest Islamic teachings in various dimensions of life including belief, ethical, social, historical, and others (cf. Miṣbāḥ Yazdī, 2002), and is engaged with almost all emerging intellectual discussions in Islamic societies (Vā'ezi, 2002). Therefore, this research seeks to answer the following question: What are the dimensions and components of wisdom from 'Allāmah Ṭabāṭabā'i's perspective in *Tafsīr al-Mīzān*?

Conceptual Framework

1. Wisdom

Baltes and Staudinger (2000) define wisdom as "an expert knowledge system concerning the fundamental pragmatics

of life" (p. 122). Glück et al. (2019), as cited in Delāvarī et al. (2024), define wisdom as "deep personal knowledge based on experience that arises through a dynamic interaction between experiences, personal characteristics, and available resources" (p. 79). Additionally, Bayāt et al. (2022), by examining Islamic texts, define wisdom as: "Awareness, understanding, discernment, and mental processing aimed at happiness, to comprehend apparent and hidden matters in intra- and inter-personal domains, leading to knowledge of reality and self-control in essence, and precision in practice" (p. 27). Scrutiny of these definitions reveals that wisdom is a type of profound and deep knowledge resulting from the integration of experiences and other cognitions that enables the individual to navigate life's major challenges and to benefit themselves and society.

2. Tafsīr al-Qur'ān

Exegesis, which means explaining the meanings of the Quranic verses and discovering their purposes and indications (both hidden and apparent messages), is one of the oldest scholarly pursuits that has attracted and occupied Islamic scholars. The history of this type of discourse, known as tafsīr, began from the era of the Quran's revelation (Ṭabāṭabā'ī, 2021, Vol. 7).

3. Religion

Ṭabāṭabā'ī (2008) considers religion to be a combination of belief (belief in

the reality of human beings and the universe) and the regulations appropriate to it, which are put into practice in life. Miṣbāḥ Yazdī (2011) also defines religion as belief in a Creator for the universe and human beings, and practical instructions that are consistent with these beliefs. Furthermore, Javādī Āmolī (2008) states that "divine religion is a set of beliefs, ethics, and executive laws and regulations that God has sent for the guidance of humanity, so that man, through its teachings, may control his desires and secure his freedom." Thus, religion means a set of beliefs and actions consistent with those beliefs, which determine human happiness.

4. Qualitative Content Analysis

This method stands in contrast to quantitative content analysis, dealing with patterns and hidden themes in texts rather than counting words and explicit expressions. In general, qualitative content analysis, through the analysis of terms, concepts, and the relationships between them, seeks to infer and reveal hidden patterns in written documents, interviews, and observations (Mu'minī Rāḍ et al., 2014).

Literature Review

By examining the background of this research, related studies can be categorized into three groups: the first group comprises Western explicit and implicit theories of wisdom, the second group comprises Iranian implicit theories of wisdom, and the third group comprises

Islamic theories of wisdom. Considering the research objective of achieving the dimensions and components of wisdom from the perspective of ‘Allāmah Ṭabāṭabā’ī in *Tafsīr al-Mīzān* to extract components of Islamic wisdom, the study utilizes Western explicit and implicit theories of wisdom as a comparative and foundational framework. It draws on Iranian and Islamic implicit theories of wisdom as aligned research.

The first group includes studies such as Glück and Weststrate (2022), Jeste and Lee (2019), Grossmann (2017), Glück and Bluck (2013), Mickler and Staudinger (2008), Brown (2002), Yang (2001 and 2008), and Glück et al. (2019) that explain Western explicit and implicit theories of wisdom, which are wisdom models. These theories present wisdom in a secular-humanistic context and have not considered spirituality and religion in their theories. In this regard, Jeste et al. (2021) believe that although there is significant literature on the impact of spirituality on wisdom, most researchers tend to define and operationalize wisdom in a more secular and broader manner than spirituality.

The second group comprises implicit studies such as Mohseni-Ezhiyeh et al. (2025), Dortāj and Dāneshpāyeh (2022), Asadī et al. (2019), Dasta et al. (2020), Monazamī Tabar et al. (2019), and Kordnūqābī and Delfan Biranvand (2016), which explain the perception of wisdom among Iranians or non-Iranians, representing implicit theories of

wisdom. These theories briefly refer to the role of religion in wisdom, and the other dimensions and components they mentioned for wisdom are not aligned with a divine worldview, appearing to be presented in a secular manner. This weakness stems from the fact that these studies, due to methodological limitations, have not delved into profound religious texts. They have briefly addressed issues of the contemporary world such as political, biological, economic issues, and others, but have largely not viewed these issues within the framework of monotheistic belief.

The third group includes studies such as Bāqerī Nū’parast et al. (2023), Bayāt et al. (2022), and Muvahhid et al. (2021), which examine the concept of wisdom in Islamic texts. Although these studies have extensively presented components of wisdom aligned with a divine worldview, they have not paid much attention to the new issues of contemporary society, such as freedom of thought, political issues, economic issues, biological issues, and others.

The literature review indicates that no research has simultaneously presented the dimensions and components of wisdom in an integrated manner, aligned with a divine worldview, while considering the new issues of contemporary society—ranging from intellectual and ethical challenges to political, social, and biological crises. The present research, by presenting the

dimensions and components of wisdom from the perspective of 'Allāmah Ṭabāṭabā'ī in *Tafsīr al-Mīzān*, attends to both these criteria simultaneously. This is because *Tafsīr al-Mīzān* by 'Allāmah Ṭabāṭabā'ī is a rigorous interpretation of the Quran that presents the dimensions and components of wisdom in accordance with a divine worldview. In this book, by engaging with the emerging intellectual discussions in Islamic societies (Vā'ezī, 2002), it has endeavored, in presenting the dimensions and components of wisdom, either to address some of these new issues directly, or to provide a framework based on fundamental concepts such as wisdom, servitude, justice, extravagance, and trusteeship, thereby creating the groundwork for the analysis and indirect engagement with other issues. Accordingly, the present research possesses innovation.

Research Method

This research is qualitative, as the researcher discovers and establishes concepts after data collection, and the nature of the data is verbal. Given that the research aim is to identify the dimensions and components of wisdom from 'Allāmah Ṭabāṭabā'ī's perspective in *Tafsīr al-Mīzān*, the use of qualitative content analysis appears appropriate. This is because, through categorizing open, axial, and selective codes, this method enables the identification of the fundamental dimensions and components

of wisdom from 'Allāmah Ṭabāṭabā'ī's viewpoint. The statistical population includes all works of 'Allāmah Ṭabāṭabā'ī, with *Tafsīr al-Mīzān* as the sample. The extracted information from *Tafsīr al-Mīzān* underwent open coding according to their themes. This stage continued until theoretical saturation. Subsequently, codes that were exact duplicates were removed, reducing the number of codes to 1033 open codes. Open codes referring to a common theme were grouped and named, forming axial codes (axial coding). Axial codes with common themes were grouped and named, forming selective codes (selective coding). Finally, selective codes were categorized into five dimensions based on their themes. Thus, the research findings include 5 dimensions, 28 selective codes (main components of wisdom), and 136 axial codes (sub-components of wisdom).

The Perspective of 'Allāmah Ṭabāṭabā'ī on Wisdom

Through open coding of collected data from *Tafsīr al-Mīzān*, 2011 open codes related to wisdom were obtained. After removing duplicates, open codes were reduced to 1033. A brief table of the open coding process is provided below. It should be noted that all Quranic verses and their translations are cited according to the translation of *Tafsīr al-Mīzān* by Muḥammad Bāqir Mūsavī Hamadānī.

Table 1: Sample of Open Coding

Open Coding	Selected Sentences from Tafsīr al-Mīzān
• "Not turning away from the Prophet of God" • "Possibility of good in individuals" • "Lack of stubbornness against truth" • "Acceptance of and commitment to truth" • "Obedience to God and the Prophet" • "Understanding truth"	"O you who have faith! Obey Allah and His Apostle, and do not turn away from him while you hear [him]. Do not be like those who say, 'We hear,' though they do not hear. Indeed the worst of beasts in Allah's sight are the deaf and dumb who do not exercise their reason. Had Allah known any good in them, He would have surely made them hear, and were He to make them hear, surely they would turn away, being disregarding" (Quran, 8:20-23).
• "Worship of God" • "Monotheism" • "Belief in God's unity in lordship"	"Say, 'Will you, then, bid me to worship other than Allah, O you ignorant ones?!'" (Quran, 39:64). "The phrase 'O ignorant ones' addresses the Messenger of God to indicate that their suggestion—that he worship other than God—despite previous evidence of God's unity in lordship and divinity, can only stem from their lack of understanding and ignorance" (Ṭabāṭabā'ī, 2021, Vol. 17, p. 439).
• "Possessing wisdom" • "Having criteria in actions" • "Performing the most suitable action"	"He is wise and never acts foolishly or without criteria. Everything He does is the most suitable" (Ṭabāṭabā'ī, 2021, Vol. 6, p. 416).

Open codes were grouped into larger categories based on semantic and conceptual commonality, forming axial codes. In the axial coding stage,

136 axial codes were obtained. A brief table of this process is provided below:

Table 2: Sample of Axial Coding

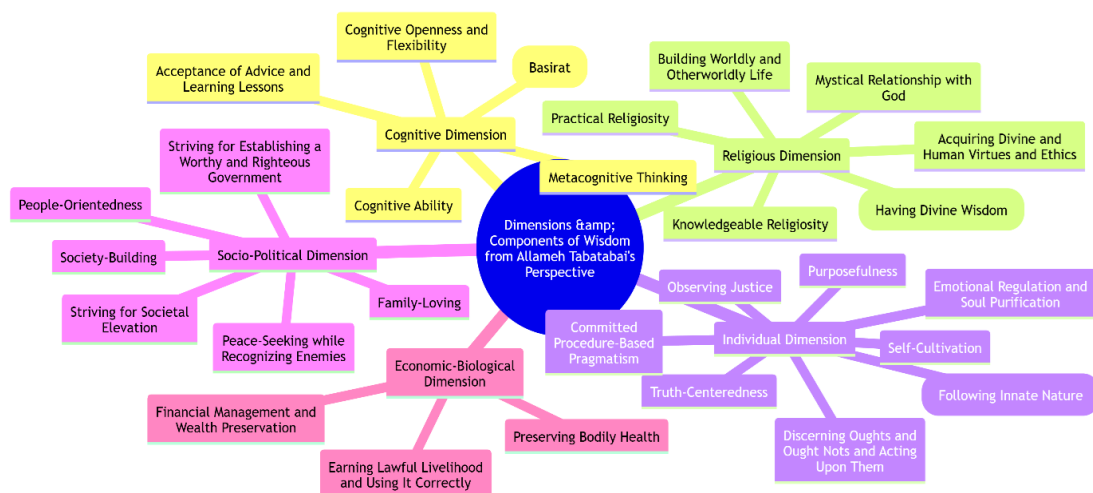
Axial Coding	Open Coding
Patience	• "Being patient" • "Self-restraint and patience when others deviate" • "Patience with fear and awe of God" • "Patience in seeking God's pleasure" • "Patience in adversity" • "Patience in obedience to truth" • "Patience in avoiding sin"
Charity and helping people	• "Doing good to others" • "Giving charity when receiving good" • "Avoiding stinginess" • "Charity in the way of God" • "Charity openly and secretly" • "Giving the rights of the poor on harvest and fruit-picking days"

Preserving wealth and using it correctly	• "Preserving wealth" • "Preserving valuable and precious assets and preventing their loss" • "Avoiding waste and extravagance" • "Avoiding using wealth for improper purposes"
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Axial codes were grouped into further categories based on semantic and conceptual commonalities, forming the selective codes—that is, the main components of wisdom from 'Allāmah Ṭabāṭabā'ī's perspective. At this stage, 28 selective codes were obtained. Selective codes were then categorized into five dimensions: cognitive, religious, individual, socio-political, and economic-biological. The reason for choosing these dimensions was that after selective coding, by inductively examining the selective codes, they appeared to be related to several different realms. Considering 'Allāmah's view on the multi-realm nature of human life, this categorization was chosen. The repetition of lexical items such as

"intellect/reason", "religion", "government, ruler", "society", "livelihood", and "health" and their derivatives and equivalents throughout *Tafsīr al-Mīzān* indicates 'Allāmah's comprehensive and multidimensional view of human life. Among the existing divisions, the four dimensions of religious, individual, socio-political, and economic-biological fall within the context of realms of life, while the cognitive dimension pertains to the context of human existential dimensions. The reason for this distinction was the central position and apparent prominence of the cognitive aspect of wisdom in the textual data. At this stage, each dimension has been presented in detail:

Dimensions and Components of Wisdom from 'Allāmah Ṭabāṭabā'ī's Perspective



1. Cognitive Dimension of Wisdom

The cognitive dimension is the most important aspect of wisdom, to the extent that upon hearing the word wisdom, the cognitive aspect of wise individuals comes to mind. Ardel (2003) and Glück and Weststrate (2022) consider the cognitive dimension one of the dimensions of wisdom. Wise individuals possess high cognitive ability, which is why they can solve their problems in the best way in most situations by gaining a better understanding of the situation. Bayāt and colleagues (2022) consider mental processing a component of wisdom; they view mental processing as a mental process through which the mind achieves the goal of discovering and attaining the unknown by going back and forth between known information. Another aspect of wise individuals is their engagement in metacognitive thinking, which allows them, by understanding their own cognition, to correct and improve their cognitions and cognitive processes, and this affects their wise decision-making. Glück and Weststrate (2022) also consider metacognitive capacities to be one of the components of wisdom, which includes two sub-components: "Awareness and consideration of uncertainty and uncontrollability" and "Awareness and consideration of different perspectives." Wise individuals are open-minded; they have set aside biases, obstinacy, and blind following, and through this, they find the best path in life, thus behaving more wisely. Glück and Bluck (2013) consider openness to be one of the components of wisdom and state in this

regard that wise individuals know that there are multiple perspectives on any phenomenon and are eager to learn from new perspectives and from other people. Wise individuals are less judgmental and less biased in understanding others. Another aspect of their wisdom is their depth of insight, which helps them avoid falling into superficial and invalid opinions. One of the most important manifestations of depth of insight is possessing wisdom, which is a characteristic of the wise. In this regard, 'Allāmah Ṭabāṭabā'ī said, "Attaining wisdom depends on remembrance, and remembrance depends on intellect. Therefore, one who has no intellect has no wisdom" (Ṭabāṭabā'ī, 2021, Vol. 2, p. 608). Thus, the wise, who are possessors of intellect, have wisdom. Essentially, wise individuals are receptive to advice and learn lessons, to the extent that they accept the advice and lessons they discover themselves or that others convey to them, and through this, they undertake their own correction and growth. The totality of these components shows that the individual achieves greater cognitive growth through them, and this cognitive growth is a prerequisite for wise behavior in various situations, because wise behavior is not possible and is contradictory with lack of awareness. Also, the cognitive dimension of wisdom plays a pivotal role in the formation of other dimensions and components of wisdom, to the extent that the starting point for attaining wisdom is creating desirable cognitive changes corresponding to those dimensions and components.

Table 3: Categorization of Components of the Cognitive Dimension of Wisdom

Selective Code	Axial Code
Cognitive Ability	• "Not limiting cognitive tools" • "Understanding" • "Presenting correct reasoning and argument" • "Ability to distinguish and discern" • "Thinking and analyzing" • "Pondering" • "Evaluating and criticizing" • "Conducting research and discovering knowledge"
Metacognitive Thinking	• "Metacognitive knowledge" • "Metacognitive regulation"
Cognitive Openness and Flexibility	• "Self-evaluation and accepting others' criticisms" • "Flexibility" • "Informed and reasoned interaction and dialogue" • "Listening to all statements and following the best among them"
Depth of Insight	• "Avoiding superficiality" • "Having correct, firm, and steadfast opinions while maintaining moderate relativity according to life's exigencies" • "Being experienced" • "Possessing wisdom" • "Having insight" • "Being knowledgeable"
Acceptance of Advice and Learning Lessons	• "Learning lessons from experience" • "Taking heed" • "Accepting admonitions and sermons" • "Paying attention to and accepting divine warnings and glad tidings"

2. Religious Dimension of Wisdom

Essentially, wisdom and religion have a bidirectional relationship, to the extent that both wisdom aids the religiosity of wise individuals and religiosity

strengthens the aspect of wisdom in individuals. Wise individuals, by reflecting on divine verses, including cosmic, inner-self, and Quranic verses, attain a deep and wise knowledge of God. Allah said, *"This is a proclamation*

for mankind, so that they may be warned thereby and know that He is indeed the One God, and those who possess intellect may take admonition” (Quran, 14:52), which considers belief in the one God a characteristic of the wise. Their belief in the religion of the Prophet is not superficial or popular; rather, their religiosity is knowledgeable, and this knowledgeable religiosity does not only exist in their hearts, but it is manifested in their behavior and actions, and they engage in acquiring divine and human virtues and ethics, thus establishing a mystical relationship with God. One of the manifestations of practicing religion is observing divine piety. Allah said, *“There is life for you in retribution, O you who possess intellects! Maybe you will be Godwary!” (Quran, 2:179),* which considers the wise as those who adopt divine piety. Also, the comparative study of the poetry of Rumi and Blake shows that "universal reason and its function as a bridge to union with the Absolute Being" (cf. Dehghānī Fīrūzābādī & Eslāmī, 2022, p. 103). Wise individuals, alongside belief in the hereafter and building the otherworldly life, are also engaged in building their worldly life and avoid excess and negligence in this matter. Kordnūqābī and Delfan Biranvand (2016) consider religiosity as one of the components of

wisdom from the perspective of Iranians, which includes sub-components such as submission to God, being thankful to God, being mindful of the hereafter, and faith in God. Also, Dasta and colleagues (2020), by examining the concept of wisdom in Iranian society, consider transcendence as one of the components of wisdom, which includes spirituality (self-care, high spirituality, meaningful life) and religiosity (faithful, God-fearing, having reliance on God, religious, not worldly attached, pious, devout, pious). The religious dimension helps the individual attain an authentic and true knowledge of the universe, thus distancing them from non-truthful cognitions that are the source of much foolishness and various human problems. In one sense, it helps the individual, by reforming their behavioral system, to distance themselves from unrighteousness and deviations in all existential realms and to move towards perfection on the path to God. Such changes in the realm of individuals' cognition and action cause them to move towards wisdom. This dimension, alongside the cognitive dimension, which is the epistemological origin of the emergence of other dimensions and components of wisdom, provides the ontological ground for the realization of other dimensions and

components, to the extent that other harmony with it; therefore, this dimensions and components have a dimension governs the other religious color and are in complete dimensions.

Table 4: Categorization of Components of the Religious Dimension of Wisdom

Selective Code	Axial Code
Knowledgeable Religiosity	• "Knowing the true religion and its teachings and believing in them" • "Belief in prophethood and the infallibility of divine prophets and in the guardianship after them" • "Paying attention to, accepting, and taking heed from the words of divine prophets" • "Belief in the truth of the Quran and previous heavenly books" • "Deep understanding and reflection in God's verses and believing in them" • "Researching and contemplating religion and discerning its distortions" • "Understanding the efficacy of religion and honoring it"
Practical Religiosity	• "Following and practicing religion" • "Understanding and practicing Islamic laws and rulings" • "Practicing the Quran and previous heavenly books" • "Believing in and practicing the tradition and Sunnah of prophets and obeying them" • "Observing divine piety and performing righteous deeds" "Steadfastness in moving on the straight path and in the way of faith"
Acquiring Divine and Human Virtues and Ethics	• "Discerning and knowing ethical teachings" • "Adorning oneself with human traits and moral virtues" • "Fulfilling promises" • "Being truthful" • "Being polite" "Being humble and avoiding self-praise"
Having Divine Wisdom	• "Monotheistic belief in God" • "Glorifying God from injustice and sin" • "Belief in God's creatorship and lordship" • "Knowing divine names and attributes" "Avoiding limiting God"
Mystical Relationship with	• "Journeying towards God" • "Constant remembrance and connection with God"

God	• "Observing respect and gratitude towards God" • "Awareness of one's inherent poverty and that of the world towards God and relying on Him" • "Fear and awe of God and repenting to Him" • "Being a seeker and recipient of divine blessings" • "Obedience and servitude to God" • "Accepting God's guardianship and submission to Him" • "Having righteous upbringing and being among God's special servants" "Manifesting monotheism in one's actions"
Building Worldly and Otherworldly Life	• "Belief in the hereafter and paying attention and striving for the otherworldly life" • "Striving for worldly life without being attached to it" • "Paying attention to both material and otherworldly life together" • "Accepting divine reward and punishment" • "Fear of otherworldly punishment and paying attention to one's actions and abandoning deeds that lead to Hellfire" • "Paying attention to God's promises" "Desire for divine reward and seeking Paradise and attaining it"

3. Individual Dimension of Wisdom

Wisdom is strongly related to the individual domain, to the extent that many wise thoughts and behaviors are dependent on the individual domain of wise individuals. The components of this dimension point to four parts of individual action that construct the individual's identity. These four parts include: foundations (naturalism, observing justice), motivating factors (truth-centeredness, purposefulness), method (discerning oughts and ought nots and acting upon them, committed procedure-based pragmatism), and results (emotional regulation and purification of the soul, self-cultivation) of individual action. Among the foundations of the wise's action is their innate nature, to the extent

that they pay attention to the rulings of their innate nature and act upon them, and also avoid matters that extinguish their innate nature. Allah said, *"Is someone who knows that what has been sent down to you from your Lord is the truth, like someone who is blind? Only those who possess intellect take admonition—those who fulfill Allah's covenant and do not break the pledge solemnly made"* (Quran, 13:19-20). This verse considers the wise as those who fulfill God's covenant. 'Allāmah Ṭabāṭabā'ī, in interpreting verse 22 of this surah, states that fulfilling the covenant means fulfilling God's covenant and heeding the call of innate nature, and in summary, faith in God (Ṭabāṭabā'ī, 2021, Vol. 11, p. 472).

Thus, the wise are those who heed the call of innate nature. Harmony with innate nature helps the wise to harmonize with the entirety of the universe and to move towards growth and perfection, which is innate to them; thus, their wisdom grows through this. Another foundation of the wise's action is observing justice. The wise are strongly inclined to observe justice towards themselves, God, creation, and people. Observing justice causes the wise to place everything in its proper place, and wisdom is nothing but this. 'Allāmah Ṭabāṭabā'ī considers observing justice towards God a characteristic of the wise; he says in this regard, "The action of the polytheists is essentially substituting devils for God, and how ugly this act is, and no wise person commits it" (Ṭabāṭabā'ī, 2021, Vol. 13, p. 453).

Thus, the wise do not commit shirk towards God, which is the greatest injustice towards Him. Truth-centeredness is one of the motivating factors for the wise's action. Since the wise are truth-centered individuals, they find truth in various situations, accept it, act upon it, and do not abandon it. Through this, the individual's action approaches truth, and their wisdom grows. Ardelt (2003) believes that an individual is wise if they can perceive reality as it is without any major distortion, to attain a deeper meaning of life. Another motivating factor for the wise's action is their purposefulness in life, which helps them follow a specific

path and direction in their actions and avoid futile and vain matters. Purposefulness and avoiding futile matters cause the growth of their wisdom. The wise are aware of the correct method of action, to the extent that they have a high power of discernment, enabling them to discern do's and don'ts and act upon them; this is why others consider them wise.

Also, the life of the wise is a clear example of the accompaniment of knowledge with action, and they are very hardworking individuals who work committedly and precisely and know how to bring matters to a good conclusion. Sternberg (1998) considers tacit knowledge to be the core of wisdom; this knowledge is procedural, meaning it concerns how to do things and what should be done in usually difficult and complex situations. The wise are hardworking in life; they do not have a spirit of lethargy and depression. Among the results of the wise's actions, it can be mentioned that they regulate their various emotions and purify their souls from carnal desires and lusts; they do not allow themselves to be dominated by them. When an individual is influenced by various emotions and carnal and lustful matters, they are unable to make decisions and perform wise actions, because they suffer cognitive distortion by them. Webster (2003 and 2007) considers emotional regulation to be one of the components of wisdom, stating in this

regard that the affective dimension of wisdom includes a precise sensitivity to apparent distinctions, subtleties, and complex combinations of human emotions. Recognizing, accepting, and constructively using emotions is a criterion of wisdom.

‘Allāmah Ṭabāṭabā’ī considers the wise as those who are pure from impurities. He says in this regard, “The word *albāb* is the plural of *lubb* (pure intellect) free from impurities” (Ṭabāṭabā’ī, 2021, Vol. 3, pp. 44–45). The wise's striving for self-cultivation

and growth is another result of their action, to the extent that they perform all the actions mentioned in this dimension to achieve self-cultivation, growth, and traversing the path of perfection. Mickler and Staudinger (2008) also consider growth and self-regulation to be one of the components of wisdom. The components of this dimension act as individual background and facilitating factors for attaining wisdom, particularly its other dimensions and components.

Table 5: Categorization of Components of the Individual Dimension of Wisdom

Selective Code	Axial Code
Discerning Oughts and Ought Nots and Acting Upon Them	• "Discerning good from evil and acting upon it" • "Discerning expediency in matters and acting upon it" • "Awareness of the truth and consequences of some actions" "Discerning the limits of actions and the permissibility or impermissibility of some matters"
Truth-Centeredness	• "Seeking and desiring truth and honoring it" • "Understanding and discerning truth" • "Not doubting self-evident matters" • "Accepting truth and believing in it" "Following truth and not deviating from it"
Committed Procedure-Based Pragmatism	• "Acting on knowledge and beliefs and being a practitioner before inviting others" • "Being cautious of one's actions and accepting their consequences" • "Striving and exerting effort" • "Being patient" • "Imitating in matters in which one lacks expertise" • "Awareness of the right path in life and having correct conduct in life" • "Practical ability" • "Ability to benefit from all matters" • "Discerning the possibility or impossibility of some matters" "Being shrewd and cautious"

Observing Justice	• "Observing justice towards God" • "Discerning one's own rights and observing justice towards oneself" • "Discerning, observing, and implementing justice towards others"
Following Innate Nature	• "Preserving the health of innate nature" • "Accepting innate knowledge" • "Acting on innate rulings and the needs and exigencies of human creation"
Purposefulness	• "Belief in the lawfulness and purposefulness of the universe and harmonizing with it" • "Purposefulness in performing actions" • "Having goals in life and achieving them" • "Having good goals and correct, logical hope"
Self-Cultivation	• "Being oriented towards growth" • "Perfectionism and attaining perfection" • "Preserving oneself from dangers and correcting deficiencies" • "Discerning needs and ways to address them" • "Discerning one's own path to happiness and attaining and preserving it" • "Being receptive to guidance and being guided" • "Self-management and observing moderation among all one's faculties" • "Preserving one's freedom and dignity"
Emotional Regulation and Soul Purification	• "Managing emotions and feelings" • "Managing desires, especially love and desire for the world" • "Managing happiness, sorrow, and love" • "Controlling fear and anger and having tranquility" • "Not following carnal desires, lusts, and satanic suggestions" • "Refraining from promiscuity and display in society"

4. Socio-Political Dimension of Wisdom

The wise pay great attention to the social and political conditions of their society and are not indifferent towards it. The components of this dimension show three important domains of the responsible role of the wise individual as a citizen. These three domains include:

social construction and progress (society-building, striving for societal elevation), good interaction and connection with society (people-orientedness, family-loving), and order and preservation of society (striving for establishing a worthy and righteous government, peace-seeking while recognizing enemies). The wise strive to

have an active role in building their society and its elevation and growth, because they are aware of the impact of society on their own growth. The wise are people-oriented, to the extent that they interact with people in the best way; they behave well with people, help them, and so on. Shih-ying Yang (2001 and 2008) considers wisdom to have three dimensions: integration, action (or embodiment), and positivity, where positivity means the positive effects resulting from the embodying action for the individual themselves and others.

Glück and Weststrate (2022) consider concern for others to be one of the components of wisdom, which includes two sub-components: empathetic concern (wise individuals can accurately understand others' feelings and also have the desire to do so) and orientation towards the common good (the wise pay attention to something greater than personal interests and are generally motivated to support the needy). Family has high value for the wise, so they strive to form a family and behave with their family worthily and correctly. The wise feel responsible for the governance of their society, to the extent that they strive for a worthy and righteous government to rule in society. They are also very peace-loving while being enemy-aware. Alls said, *“O you who have faith! Do not take your confidants from others than yourselves; they will spare nothing to ruin you. They are eager to see you in distress. Hatred has*

already shown itself from their mouths, and what their breasts hide [within] is yet worse. We have certainly made the signs clear for you, should you exercise your reason” (Quran, 3:118).

This verse considers avoiding friendship with enemies of Islam a characteristic of those who use reason, which is a sign of their enemy awareness. Thus, the wise, who are rational, are enemy-aware individuals. The components of this dimension both show their wise behavior and lead to the growth of their wisdom, because in the path of social construction and progress, good interaction with society, and preserving order and safeguarding it, both the cognitive, affective, and behavioral capacities of the wise grow, and they provide suitable social and political conditions and grounds for their own growth; through this, their wisdom grows better than before. Consequently, the components of this dimension help the wise individual as social background and facilitating factors in attaining wisdom, particularly its other dimensions and components.

Table 6: Categorization of Components of the Socio-Political Dimension of Wisdom

Selective Code	Axial Code
Society-Building	• "Establishing systems based on religion" • "Preserving the social order" • "Accepting, prescribing, and implementing social laws" • "Prescribing reward and punishment for good and evil deeds and acting on laws and violating them"
Striving for Societal Elevation	• "Having social participation and striving for societal growth" • "Discerning societal expediency and perfection and observing social expediency" • "Preserving societal health"
People-Orientedness	• "Associating with people while observing social etiquette and human ethics" • "Striving for people's guidance and growth" • "Preserving others' freedom with consideration of their constrained freedom" • "Giving charity and helping people" • "Having good dialogue with others and observing respect and honesty in speech" • "Being a role model and trusted by others"
Family-Loving	• "Forming and preserving family and respecting them" • "Having children and raising them" • "Valuing women and their freedom and helping their growth"
Striving for Establishing a Worthy and Righteous Government	• "Selecting competent and righteous individuals for leading society" • "Supporting the oppressed and rejecting any form of oppression"
Peace-Seeking While Recognizing Enemies	• "Peace-loving" • "Discerning how to confront the enemy"

5. Economic-Biological Dimension of Wisdom

Wise individuals pay attention to their economic and biological dimensions, because these two dimensions greatly impact the quality of their life. The components of this dimension include two complementary axes that point to the instrumental conditions suitable for the formation of wisdom. The first axis pertains to the wise management of

financial resources (earning lawful livelihood and using it correctly, financial management and wealth preservation), and the second axis includes the wise preservation of the body (preserving bodily health). The wise strive hard to earn lawful livelihood and spend it correctly. They are also prudent in managing and preserving wealth and do not squander the money they earn. The

wise value their bodily health, to the extent that they consider it a prerequisite for growth and progress. Glück and colleagues (2019) in their research reached the conclusion that most people believe that wise individuals feel responsible for the well-being of others, respect cultural, religious, and individual differences and traditions, and deeply value self-direction, fairness, and equality as foundations of human society. The components of this dimension, in addition to directly developing the cognitive capacities oriented towards wisdom, indirectly simplify and ease the conditions for the realization of wisdom, to the extent that in the absence of these components, the individual will face preoccupations that hinder them from the path of growth

and perfection, because they must strive to meet their simple and primary needs rather than seeking to develop the higher levels of cognitive, behavioral, and affective aspects that directly influence wisdom. Thus, the possibility of wisdom growth becomes difficult for them. Consequently, this dimension acts as instrumental conditions for the realization of wisdom, particularly its other dimensions and components. It is necessary to mention that the point of this dimension is not that the individual must be in complete affluence for their wisdom to grow, but rather it indicates that the individual should strive to provide relative comfort for themselves so that, due to challenges, they do not become solely engaged in meeting their primary needs.

Table 7: Categorization of Components of the Economic-Biological Dimension of Wisdom

Selective Code	Axial Code
Earning Lawful Livelihood and Using It Correctly	• "Not prohibiting the use of lawful things" • "Striving to earn livelihood" • "Earning lawful livelihood and using it correctly" • "Being content"
Financial Management and Wealth Preservation	• "Managing financial matters" • "Preserving wealth and using it correctly"
Preserving Bodily Health	• "Eating healthy foods"

Conclusion

The aim of the present study was to identify the dimensions and components of wisdom from 'Allāmah Ṭabāṭabā'ī's perspective in *Tafsīr al-*

Mīzān. The findings of this research indicate that wisdom, from 'Allāmah Ṭabāṭabā'ī's perspective, comprises five dimensions: cognitive, religious, individual, socio-political, and economic-biological, with each

dimension containing several main components of wisdom. The results derived from these findings are as follows:

1. The most important dimension of wisdom is the cognitive dimension, such that it has an epistemological role in the realization of wisdom, and prominence in this dimension empowers the wise in achieving wisdom. The components of this dimension show that the wise behave wisely by acquiring comprehensive and deep knowledge of matters and making fair judgments about them. After the cognitive dimension, the most important dimension of wisdom is the religious dimension, such that it has an ontological role in the realization of wisdom, and religiously-oriented wise individuals adopt a wise approach in facing religion, and religiosity helps the growth of their wisdom. Religion, by bestowing a monotheistic life upon the individual, helps in the recognition of the truths of existence and harmony with it and in rectifying their practical system; thus, through this, their wisdom grows. Another dimension that contains important components of wisdom and has a facilitating and background-providing role is the individual dimension. These components mostly relate to the realm of individual action which builds their identity. Thus, the individual becomes wiser

by strengthening their practical aspect and striving for inner growth. Other dimensions of wisdom include the socio-political and economic-biological dimensions. Attention to these dimensions, by providing suitable social and instrumental background and facilitation for the individual, helps the growth of all aspects of their existence, particularly their wisdom, and in a sense, wisdom cannot grow except through the individual being placed in the aforementioned situations, especially social situations.

2. Many components of wisdom in 'Allāmah Ṭabāṭabā'ī's view align with Western theories in the cognitive, individual, and social dimensions. However, his perspective introduces significantly more components in the religious, political, and economic-biological dimensions, whereas Western wisdom theories have only briefly and implicitly addressed some components of these dimensions. Therefore, it can be concluded that 'Allāmah Ṭabāṭabā'ī's approach presents the components of wisdom more comprehensively than other wisdom theories.
3. A very important difference between wisdom in 'Allāmah Ṭabāṭabā'ī's view and other wisdom theories is that 'Allāmah Ṭabāṭabā'ī considers religiosity to be one of the dimensions of wisdom, while other

Western theories have not paid attention to this matter. The components of wisdom from 'Allāmah Ṭabāṭabā'ī's perspective are so intertwined with religious issues that separating these two elements is impossible, such that religiosity without wisdom does not achieve its goals, and authentic and true wisdom is entirely religious, and the truly wise are the truly religious.

4. Harmony is observed across all dimensions of wisdom in 'Allāmah Ṭabāṭabā'ī's view. This is because the components of all dimensions possess foundational coherence, as they are based on a divine worldview.
5. Despite the numerous commonalities between 'Allāmah Ṭabāṭabā'ī's concept of wisdom and other Western theories of wisdom, it is important to note that these commonalities are founded on different bases and derived from distinct cultures and civilizations. 'Allāmah Ṭabāṭabā'ī's wisdom is based on a divine worldview and originates from Islamic culture and civilization, whereas other Western wisdom theories are based on humanistic worldviews and are derived from modern and postmodern Western culture. For example, in the cognitive dimension of 'Allāmah Ṭabāṭabā'ī's wisdom, the component of "baṣīrat" (deep insight) is proposed, while in Western wisdom theories, the component of

"insight" is presented. Beyond the semantic commonality between these concepts, there exist significant semantic differences stemming from their foundational disparities.

6. In general, from 'Allāmah Ṭabāṭabā'ī's perspective, the wise are those who have attained a high level of cognitive and metacognitive capacity. This grants them a profound power of comprehension and understanding, enabling them to achieve deep insight and an authentic recognition of the truths of existence. Consequently, through this, they become knowledgeable and wise religious devotees and mystics, in whom no contradiction is seen between their beliefs and actions. The manifestation of this cognitive faculty and this mode of religiosity in personal life leads to the development of their faculties and alignment with the ultimate purpose of existence; in social life, it leads to building a justice-oriented society; and in the economic-biological dimension, it results in their well-being and a healthy life. Thus, through this path, they contribute significantly to the growth, benefit, and prosperity of both themselves and society, with a monotheistic and comprehensive approach.

In general, this research has expanded the theoretical scope of Western wisdom theories from two perspectives. On one hand, by adding

religious, political, and economic-biological dimensions to the dimensions of wisdom, it contributes to the development of Western wisdom theories, which have been limited to cognitive, individual, and social dimensions. On the other hand, this research, by examining Western wisdom theories as a comparative and foundational framework and by proposing the dimensions and components of wisdom from 'Allāmah Ṭabāṭabā'i's perspective, has attempted to present a model of wisdom that serves both to develop Western wisdom theories, is consistent with a divine (monotheistic) worldview, and possesses the capacity to address contemporary societal issues.

Although the researcher endeavored to conduct the coding stages based on 'Allāmah Ṭabāṭabā'i's view, their subjectivity and presuppositions were involved in the process. Arabic and Persian terms related to wisdom encompass a very large number of items, but due to the time limitations of the research, an effort was made to examine the most important Arabic and Persian terms; consequently, some related but less relevant terms were overlooked. The discussion of theoretical saturation is presented with some tolerance and leniency, as it cannot be said with certainty that if the researcher were to search with other terms in the rich *Tafsīr al-Mīzān*, they would not find any other axial codes.

This research, by proposing more dimensions and components for wisdom, has shown that more studies need to be conducted to explore the dimensions and components of wisdom in all existential dimensions and all realms of life, which may not be fully reflected in this five-dimensional model. Considering the role of religion in wisdom, it is essential that more qualitative and quantitative research be conducted on how religion influences wisdom. Furthermore, this research has demonstrated that future studies should give greater consideration to the simultaneous impact and interaction of various individual, social, religious, cultural, historical, and other factors in the matter of wisdom.

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