



Research Paper

The Role of the Theory of Constructional Perceptions in Allameh Tabataba'i's Theology

Ahmad Savari*¹ , Ahmadreza Meftah² ¹ PhD in Religious Studies, University of Religions and Denominations, Qom, Iran.² Faculty Member, Department of Abrahamic Religions, Faculty of Religions and Mysticism, University of Religions and Denominations, Qom, Iran.[10.22080/jepr.2026.30816.1314](https://doi.org/10.22080/jepr.2026.30816.1314)**Received:**

December 23, 2025

Accepted:

May 9, 2026

Available online:

May 29, 2026

Keywords:

Theory of constructional perceptions, Religious studies, Allameh Tabataba'i

Abstract

The theory of "constructional perceptions" constitutes a fundamental aspect of Allameh Tabataba'i's thought; however, its independent role within his theological framework has received comparatively limited scholarly attention. The research question examines the role that these credentials play in elucidating the structure of religion, religious rulings, and religious behavior. The objective of this article is to examine perceptions of credibility as a methodological foundation for understanding religion and its relationship with central religious concepts, including obligation and sanctity, legislation, social justice, religious language, and worshipful behavior. The research method employed is descriptive-analytical, utilizing a documentary analysis of Allameh's works. The findings indicate that, from Allameh's perspective, credit perceptions are not merely conventional concepts; rather, they serve as purposeful tools for conveying formative truths that shape human behavior. Shari'at, with its obligations, prohibitions, principles of justice, acts of worship, and religious language, finds its meaning and purpose within the context of these credentials. The conclusion of this research is that credit perceptions constitute the methodological foundation of Allameh's theology, and their analysis necessitates a comprehensive understanding of Sharia, ethics, and social justice. This theory has the potential to offer a comprehensive framework for analyzing the role of religion in both individual and social contexts.

***Corresponding Author:** Ahmad Savari**Address:** University of Religions and Denominations, Qom, Iran.**Email:** Shahab.savari@gmail.com**Tel:** 09104496048



Extended Abstract

1. Introduction

The theory of "constructional perceptions" is one of the most important components of Allameh Tabataba'i's philosophical system and is considered a central pillar in the philosophical explanation of human behavior, values, and laws. This theory seeks to explain how obligations, values, rights, and moral and social duties are formed in the human mind, and how these cognitive structures influence practical behavior and decision-making. Despite the significance of the theory of "constructional perceptions" in moral philosophy and practical epistemology, little attention has been paid to its independent role in Allameh Tabataba'i's understanding of religion—an issue that the present research seeks to address.

Study of Allameh's works shows that Islam, as a guiding system, requires the use of practical constructivist notions in order to achieve its aims. These practical constructs are instruments that make possible the realization of religious conduct, acts of worship, devotional rites, social justice, and moral virtues. Without adopting them, the practical understanding of religion and the implementation of Islamic law would be impossible. From this perspective, "constructional perceptions" are not only significant at the theoretical and epistemic level, but they also form the practical foundations of human moral and religious guidance.

"In Allameh's perspective, religion is a teleological system that connects fixed ontological realities to human behavior through normative (legislative) constructs, thereby enabling the simultaneous guidance of both knowledge and action."

In other words, "constructional perceptions" as an intermediary between the immutable realities of the world and human choices and decisions, and this connection forms the basis for the realization of legal rulings and moral obligations. Concepts such as obligation and prohibition, justice, social relations, the language of religion, and divine guidance all acquire meaning within a framework of normative constructs, and only through a careful analysis of these normative perceptions can a proper understanding of the role of religion in guiding human beings be attained.

Considering this significance the present study seeks to reidentify the place of normative perceptions in 'Allāmeḥ Ṭabāṭabā'ī's approach to the study of religion and to demonstrate how the human normative structure is aligned with the legislative aims of religion. This study can provide a basis for a more precise understanding of the relationship between religious knowledge, practical normative constructs, and human moral and social behavior in 'Allāmeḥ's thought, as well as clarify the significance of this theory in the fields of religious studies and Islamic moral philosophy.

2. Methodology

This article has been composed by using a descriptive-analytical method, in such a way that first, Allameh's views on "constructional perceptions" were identified in his works, and then they were connected with his approach to the study of religion.

3. Results

The Results of this research is that credit perceptions constitute the methodological foundation of Allameh's theology, and their analysis necessitates a



comprehensive understanding of Sharia, ethics, and social justice.

4. Conclusion

An analysis of the theory of “constructional perceptions” within Allameh Tabataba’i’s intellectual system shows that this theory forms the foundation of his understanding of religion and plays a role that goes beyond merely explaining human behavior.

The classification of “constructional perceptions” and their relation to the study of religion clarifies the place of “constructional perceptions” in explaining religion as a guide for purposive action. Within this framework, the relationship between reality and convention, the function of language in reporting facts and instituting legislative conventions, and the linkage between epistemology and guidance all play pivotal roles. This theory also makes it possible to analyze religious values and ethics. Religious ethics, religious values, and human practical conduct are formed on the basis of these conventions, and the relationship between reason and revelation in Allameh Tabataba’i’s understanding of religion is likewise articulated through this very framework of “constructional perceptions”. At the practical level, religion—through its internal *i’tibārāt*—is interconnected with various domains, including the obligatoriness of religious rituals, the establishment of laws, the realization of obligations, justice, social organization, and human flourishing. More specifically, the dependence of religion on

the conventions of obligation, justice, and social order, along with its guiding functions, shows that *i’tibārī* perceptions serve as the mediating link between revealed teachings and human behavior.

Accordingly, recognizing the theory of “constructional perceptions” is not only essential for understanding Allameh Tabataba’i’s moral philosophy and practical epistemology, but it is also fundamentally important for attaining a full comprehension of his overall system of religious thought. This theory functions as a methodological framework within which legislation, action, ethics, and social organization are interconnected in a coherent and purposive system grounded in the human structure of *i’tibārāt*, thereby making it possible to explain the practical function of religion and the guidance of human beings in both individual and social life.

Funding

There is no funding support.

Authors' contribution

First author: Ahmad Savari, PhD in Religious Studies, University of Religions and Denominations, Qom, Iran

Second author: Ahmadreza Meftah, Faculty Member, Department of Abrahamic Religions, Faculty of Religions and Mysticism, University of Religions and Denominations, Qom, Iran

Conflict of interest

The authors declared no conflict of interest.



References

The Holy Qur'an

Tabataba'i, Muhammad Husayn, (1996), *Al-Mizān fī tafsīr al-Qur'ān*, Beirut: Mo'assasat al-A'lami lil-Matbu'at

Tabataba'i, Muhammad Husayn, (n.d), *Usul falsafi wa ravish ri'alism*, Tenran: Entesharat-e Sadra