مطالعات عرفانی (مجله علمی)
دانشکده ادبیات و زبان‌های خارجی دانشگاه کاشان
شمارهٔ چهل‌وسوم، بهار و تابستان ۱۴۰۵، ص۲۷۷ـ۳۰۶

The Image of Intellect and Soul in the Mirror of Narratives (An Analysis of the Mystical Reading of Eve's Creation Based on Theoretical Mysticism and Transcendent Philosophy)

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Received: ١٤٠٤/٠٨/٠٢
Accepted: ١٤٠٥/٠٥/١١

Introduction

The narrations of the Infallibles (AS), beyond their literal meanings, possess multiple layers of meaning, the understanding of which relies on specific epistemological foundations, including those of theoretical mysticism. Among these, a group of narrations refers to the creation of Eve (AS) from Adam's left rib. These narrations have always been questioned and challenged due to their apparent similarity to the Old Testament account and their conflict with the common understanding of Qur'anic verses regarding the equality of men and women in creation. The prevailing approach to these narrations has been predominantly critical, meaning they have been deemed invalid or at least unreliable based on external criteria of textual and chain-of-narrators criticism. Although these critiques are valuable in their own right, they leave a more fundamental question unanswered: whether one can conceive a higher semantic horizon for these narrations beyond their literal reading, especially since the epistemological foundations of Islamic mysticism – such as the principle of the esoteric layers (bāṭin) of the Qur'an and narrations, and the different levels of understanding among audiences – necessitate such a reading. The main question of this research is how an allegorical-mystical reading can resolve the apparent contradiction of the narrations of Eve's creation from Adam's left rib with the Qur'an, reason, and other narrations, and what constructive meaning can be extracted from this reading for spiritual wayfaring and the education of the soul. It should be noted that the "mystical reading" in this research refers to an approach based on theoretical mysticism and Transcendent Philosophy, particularly the views of Mullā Ṣadrā and Fayḍ Kāshānī.

Research Findings

The findings are categorized into three main symbols and two practical-spiritual implications. First, the symbol of "Adam" as "Intellect": In the mystical philosophical system, Adam represents the Intellect, considered the first divine creation and the intermediary of grace to the lower world. Mullā Ṣadrā explicitly

states that Adam signifies the level of Intellect and Eve signifies the level of the Soul. Second, the symbol of "Eve" as "Soul": The Soul is the attached, emotional, and material aspect of human existence. Fayḍ Kāshānī interprets the left rib as an allusion to the emotions and feelings originating from the dominance of corporeal aspects in humanity. Third, the symbol of the "left rib" as the "material and emotional aspect": The "right side" symbolizes the world of spirit, rationality, and divine proximity, while the "left side" symbolizes the world of matter, emotions, and distance from the Truth. Thus, "Eve's creation from Adam's left rib" indicates that the Soul emerges from the Intellect but originates from the material and emotional side of existence.
This interpretation explains why the Soul always requires the guidance of the Intellect. The first practical-spiritual implication: Philosophical justification of tawassul – The soul's inherent need for the intellect provides the philosophical justification for tawassul (intercession) through the saints of God as channels of the perfect intellect. The second practical-spiritual implication: Delineating the relationship between intellect and soul as guide and wayfarer – This analysis depicts the relationship between intellect and soul not as ruler and ruled, but as spiritual guide and wayfarer, emphasizing the necessity of the soul's gradual education by the intellect on the path of spiritual wayfaring.

Conclusion

This research demonstrated that the narrations of Eve's creation from Adam's left rib, when placed within the framework of mystical symbolism, are not a historical-genetic report but an allegorical expression of the structure of human existence. "Adam" symbolizes the level of Intellect and "Eve" symbolizes the level of the Soul. The key to understanding these narrations is interpreting the symbol of the "left rib" as the material and emotional aspect of existence. Accordingly, the human soul, although originating from the intellect, is born and appears in the realm of materiality, thus requiring the intellect's guidance. This analysis reveals two important practical-spiritual implications: first, the soul's inherent need for intellectual guidance, which provides the philosophical justification for tawassul to the saints of God; and second, delineating the relationship between intellect and soul as guide and wayfarer, emphasizing the gradual education of the soul by the intellect. The ultimate achievement of this research is providing a systematic model for dealing with a category of narrations marginalized due to their unfamiliar literal appearance. This approach can serve as a model for future studies in the field of mystical symbolism in religious texts.

Keywords: Theoretical Mysticism, Transcendent Philosophy, Symbolic Interpretation, Symbolic Anthropology, Intellect and Soul.