

# Organizational and Managerial Aesthetics through the Lens of Transcendental Wisdom (or Hekmate Motaalieh)

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## Abstract

This paper adopts a theoretical-philosophical approach to explain the beautiful and the aesthetic experience from the standpoint of Transcendent Philosophy (Ḥikmat al-Muta‘āliyah) and Islamic mysticism, and to examine their implications for organization and management in the "Conceptual Age." The central research questions are: What is the nature of the aesthetic experience? How can a judgment of beauty be objective (i.e., refer to reality)? What is the role of the knowing subject in this experience? Based on Ṣadrian theological metaphysics, how is the beautiful to be explained, and what consequences does this have for understanding and designing organizations and management? Employing a documentary method and deductive-analytical reasoning, the study first reviews the historical evolution of aesthetics and the transition from instrumental rationality to context-dependent, metaphorical, and meaning-based perspectives in management. It then adopts the ontological and epistemological apparatus of Transcendent Philosophy as an interpretive framework for the beautiful. Within this framework, both the world and the human being are understood as manifestations of the Divine Beautiful Names (al-Asmā’ al-Ḥusnā). The imaginative faculty (al-quwwah al-khayāliyyah) is identified as the proximate agent of beauty and the conduit through which the Names descend and ascend within the social world. The beautiful results from the longitudinal unity (al-waḥdah al-tūliyyah) of the intellect (the locus of awareness), the heart (the locus of intuition), and sensory experience. It engenders the sublime feeling, creativity, and the unveiling of the latent Divine Names. On this basis, the organization is formulated as a metaphorical act of the beautiful, and managerial interventions as creative acts. These acts can produce, in the soul’s ascending arc, an organizational sublimity replete with transformation, love, and meaning; or, in the descending arc, reproduce relations of domination and nihilism. The conclusion is that aesthetics is not merely a marginal or taste-related matter within organizations. Rather, it constitutes an ontological and epistemological criterion for assessing the existential quality of organization and management, and provides a framework for redefining culture, leadership, and competitive advantage in the Conceptual Age. The perception of beauty, mediated by sensory experience and the imaginative faculty, suggests work environments that are inspirational, meaningful, and aesthetic—not merely functional—and leaders who do not view the organization as an administrative structure but experience it as a meaningful and transformative mission.

**Keywords:** Aesthetics, The Beautiful, Management, Organization, Transcendental Wisdom (or Hekmate Motaalieh).

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