

THE CONCEPT OF PHILOSOPHY OF AL-HIKMAH AL-MUTA'ALIAH MULLA SHADRA

Anwar

anwarpante@gmail.com
STAIN Meulaboh

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Correspondence Address:
anwarpante@gmail.com

Abstract: During the conflict between transcendental philosophy (*Hikmah al-Muta'aliyah*) and the philosophy of illumination (*hikmah isyroqi*), a new branch of philosophy known as *transcendental philosophy (hikmah al-masysya'i)* developed in Persia. Mulla Sadra called *Hikmah al-Muta'aliyah* as part of the first and second philosophical essays that had been written earlier. In his monumental work four journeys to God namely; *al-Hikmah al-Muta'aliyah fi al-Asfar al-'Aqliyah al-Arba'ah*. *Al-Hikmah Muta'aliyah al-Sadra* is a synthesis of intellectual illumination (*isyroqi*), rational punishment and proof (*'aql, burhan or istidlal*) and religion and revelation. Sadra agrees that perfect knowledge is rational knowledge, combined with spiritual experience that can be obtained by those who follow the text of the Qur'an and al-Hadith. The source of knowledge is the text of the Qur'an, al-Hadith and the sayings of the imams and scholars combined with the experience of intuition and punishment. In receiving knowledge, the most appropriate method is *Kasf* supported by reason and interpretation of religious texts. *Hikmah al-Muta'aliyah* is considered the most important for Islamic philosophy, Islam which provides the highest philosophy, which is supported by *Bayani, 'Irfani and Burhani* in its analysis.

Keywords: Concept, Philosophy, *al-Hikmah al-Muta'aliyah*

Introduction

Starting from the 11th century, there was a major change in the essence of research and the compilation of analysis of theories of divinity in the principles of Islamic philosophy. The four schools of philosophy such as the principles of Peripatetics, Enlightenment, Irfan and Islamic doctrine before the eleventh century stood alone, separated from each other and each was based on its own theory and had its own scheme and opinion, but starting from the eleventh century onwards. the fourth century Mulla Sadra succeeded in integrating and uniting these schools, which succeeded in giving birth to a new school of philosophy and system which he called *al-Hikmah al-Muta'aliyah*¹. At the beginning of the 11th century, there was a major change in the substance of the study and systematics of the discussion of the concept of divinity in Islamic philosophy. The four schools of philosophy such as Peripatetic Philosophy, Illumination, Irfan and Islamic Theology before the eleventh century stood alone, separated from each other and each was based on its own theory and idea, but at the beginning of the eleventh century the four schools were successfully combined. and united by Mulla Sadra to give birth to a new school of philosophy and system which he called *al-Hikmah al-Muta'aliyah*.²

This new school of philosophy, in addition to using the legacy of previous philosophies and principles, has succeeded in constructing and giving birth to new philosophies and philosophical principles that are able to effectively solve various complex philosophical difficulties that previously could not be solved by the four schools of philosophy and religious sciences, in addition, this new school can bridge the gap between philosophical thought and the sacred teachings of religion, because there is no longer a visible gap between religion which is seen as one and reasonable factor. the consequent principles of philosophy are seen as another factor.³ Even today, there is a symbiotic relationship of mutualism between religion and the rationality of philosophy, religion provides deeper, broader and essential objects of study and research to philosophy, while philosophy provides explanations and explanations of religious doctrines systematically and logically⁴. Transcendent theosophy (*Hikmah al-Muta'aliyah*) is a policy or guidance based on a pure metaphysical foundation, which is obtained through intellectual instinct, and is formulated logically using logical arguments and realized by following the provisions of the Shari'a. The emergence of a character figure with intellectual and spiritual capacity

¹ SH Nasr, *Al-Hikmah Al-Muta'aliyah Mulla Sadra: A Breakthrough in Islamic Philosophy* (Jakarta: Sadra Press, 2017).

² Nurul Khair, College, and Islamic Philosophy, "The Concept of Spiritual Humanism in Mulla Sadra's Philosophy," *Kalimah: Journal of Religious Studies and Islamic Thought* 18, no. 1 (March 30, 2020): 51–64, accessed September 28, 2024, <https://ejournal.unida.gontor.ac.id/index.php/kalimah/article/view/4009>.

³ RR Supriatna - Jaqfi: *Jurnal Aqidah Dan Filsafat Islam and undefined 2020*, "Eskatologi Mulla Sadra: Kebangkitan Setelah Kematian," *journal.uinsgd.ac.id* 4, no. 1 (2020), accessed September 28, 2024, <https://journal.uinsgd.ac.id/index.php/jaqfi/article/view/6329>.

⁴ Syarifah Nur, *The Philosophy of Mulla Shadra*, (Bandung, Teraju 2003), p. 13

such as Mulla Sadra in Persia during the Safavid period, clearly shows the existence of a strong intellectual culture that allowed him to develop and grow well.

Research methodology

This study uses a library research method . Library research aims to obtain information and data from various materials arranged in the library, such as documents, magazines, books, and other records. The data obtained in the study can be used as the main tool or basic foundation in conducting field research. This research is referred to as research that discusses important data ⁵. Library research, namely data sourced from writings or references related to this research. Data collection is carried out by analyzing, reading and recording various references or study materials according to the subject matter of the research. The collected data is analyzed by analyzing and summarizing the problems discussed in the form of a theoretical framework. The conclusions produced are the substance of the research findings that describe the final perception based on previous descriptions.

Results and Discussion

Mulla Sadra's Profile

His full name is Muhammad bin Ibrahim bin Yahya al-Qawami al-Shirazy, who is titled 'Sadr al-Din' and is more popularly known as Mullâ Sadrâ alias Sadr al-Muta'alihin, and among his students and followers is called ' *Âkhûnd* '. He was born in Shiraz in 979-80 AH / 1571-72 AD in a fairly influential and famous family, namely the Qawam family⁶. His parents, Ibrahim bin Yahya al-Qawami al-Shirazy, were wise and pious, and are said to have worked as Governor of Fars Province. Socio-politically, he had special authority in his hometown, Shiraz. In traditional sources, the year of his birth is not specified, and it is only known after that Allamah Sayyid Muhammad Hussein Tabataba`i made corrections to the new edition of *al-Hikmah al-Muta'aliyah* and prepared its printing. In the marginal notes written by the narrator himself, when questioning the unity between the subject of assumption and the object of his philosophy (in its philosophical designation known as *ittihad al-`aql bi al-ma`qul*), there is a verse as follows: "I got this idea at sunrise on Friday, coinciding with the 7th of Jumadi al-Ula in the year 1037 (corresponding to January 14, 1628), when I was already 58 years old."⁷

Sadra's formal education seems to have prepared him for this enormous responsibility. Following his own statement in *Al-Asfhar Hikmah Al-muta'aliyah-Arba'ah* , calendrists categorize his biography into 3 time periods: in the first period, his formal learning took place under the best teachers of his time. Unlike other philosophers, he received lessons from Shi'a hadith: Ja'fari jurisprudence, science of hadith, interpretation

⁵Mestika Zed, *Literature Research Methods* . (Jakarta: Yayasan Obor Indonesia, 2008), p.32

⁶ Ahmad Trisno Et Al., "Model Penalaran Epistemologi Irfani ; Filsafat Al-Hikmah Al- Muta ' Aliyah Mulla Shadra" 01, no. September (2022): 291–307.

⁷ Al- Muta Aliyah, D A N Implikasinya, and Terhadap Pendidikan, "Pemikiran Mulla Sadra Tentang Al-Hikmah" 13, No. 2 (2019): 165–184.

and advice of *Hikmah Al-muta'aliyah* of the Qur'an under the guidance of Baha'uddin al-'kebaikani (1031 AH/ 1622 CE), who laid the foundation for the new Shi'a jurisprudence. later he used to study the philosophy of the itinerant Mir Finderski (died 1050 AH/1641 CE) but his basic teacher was the theologian-philosopher, Muhammad known as Mir Damad (1041 AH/1631 CE). Damad seems to be a top thinker who has originality and is also known as the Third Teacher (after Aristotle and *Hikmah Al-muta'aliyah-Farabi*). After completing his formal studies, Sadra was forced to leave Isfahan, due to sharp criticism of his views from Shia dogmatists. In his second term, he withdrew from the crowd and did *uzlah* in a small hinterland near Qum.⁸

During this time, the insights he gained underwent a more complete process and honed his creativity. Some parts of *Al-Asfar al-Arba'ah* were composed during this period. During this third period, he returned to teaching in Shiraz, and refused an offer to teach and take a position in Isfahan. All of his essential works were produced during this period. Mulla Sadra has produced many successors who contributed to the growth of philosophy in Persia in the future. at least there are two very famous successors, namely Mulla Abd Hikmah Al-muta'aliyah Razzak Lahiji and Mulla Muhsin Faidh Khasyani. Razzak Lahiji, summarized the teacher's Paripatetic trend in Persian, no wonder he is better known in his country. While another student, Kasyani, emphasized more on the gnostic aspects taught by Mulla Sadra. The closeness of the student-teacher relationship is also shown by the marriage of his two daughters, Mulla Sadra.

Mulla Sadra's intellectual activities implemented in his teaching and writing activities were accompanied by extraordinary spirituality. One illustration is that he performed the Hajj pilgrimage on foot seven times. The increasingly intense spiritual trading has enlightened him in studying worldly life. Returning from the holy land for the seventh time, he fell ill in Basra. Mulla Sadra breathed his last in Basra in 1640. However, his nickname lives on today through his writings that have attracted the attention of philosophers. One of his monumental works, *al-Hikmah al-Muta'aliyah fi al-Asfar al-Aqliyyah al-Arbaah* . As with other works, *al-Syawahid al-Rububiyyah fi al-Manahij al-Sulukiyah* , which is considered a summary of *al-Hikmah al-Muta'aliyah* , one can see *al-Mabda wa al-Maad* , one of Mulla Sadra's works which deals with metaphysics, cosmogony, and eschatology⁹.

Mulla Sadra's Works

All of Mulla Sadra's works are very valuable, both intellectually and literary. all of them are written in Arabic clearly and fluently, except *Resale Se Asl*, written in Persian. In the historical records of the origins of the Islamic Philosophy tradition, it can be seen that his writings are listed as one of the best examples of philosophical literature written in Arabic. Some people divide his creations into two groups, namely those related to the

⁸ Khair, Tinggi, and Islam, "Konsep Humanisme Spiritual Dalam Filsafat Mulla Sadra."

⁹ Islam and 2020, "Eskatologi Mulla Sadra: Kebangkitan Setelah Kematian."

science of faith (*naqli*) and the science of reason (*'aqli*). However, because Mulla Sadra saw that the two types of knowledge were interrelated and came from the same source of insight, namely divine reason, he diligently linked matters of faith with his philosophical works and vice versa. Based on existing references, Mulla Shandra's works are¹⁰:

- a. *Hikmah Al-muta'aliyah fi al-Asfar al-Arba'ah* : This book is one of his best works and the beginning of all his works and at least complete with a philosophical review from a philosopher.
- b. *Ash-Syawâhid ar-Rububiyyah fi al-Manâhij as-Sulukiyyah* : This book examines all of Mulla Sadra's thoughts broadly, aka only contains the doctrines of the Muta'aliyah philosophical school.
- c. *Hikmah Al-Muta'aliyah-Mabda' Wa Al-Ma'ad* : this book discusses everything from monotheism to knowledge about the afterlife.
- d. *Al-Masyâ'ir* : This book discusses the concept of existence, the basics of existence and special things about existence. At least a complete review of form in this book.

According to Tabataba'i as quoted by Nasr, Mulla Sadra's works are no less than 46 titles plus six treatises that are considered to be Mulla Sadra's works. But Fazlur Rahman said there were 32 or 33 treatises. Most of these works have been published since the last quarter of the nineteenth century. Only certain small treatises have not been published. For Tabataba'i, according to Nasr, Mulla Sadra's works are no less than forty-six essays plus six treatises that are considered to be Mulla Sadra's works. But Fazlur Rahman said there were thirty-two or thirty-three titles. Most of his works have been published since the last quarter of the XIX era. quite a lot of treatises have not been published.

Understanding of Al-Hikmah Al-Muta'aliyah

Next, it is explained how Muslim philosophers understand the term Hikmah or Philosophy of guidance which for them comes from God. This is where *Al-Hikmah Al-Muta'aliyah* appears. Abu Ya'cob Al-Kindi defines philosophy as real science or the essence of everything that is only possible for humans. Al-Farabi defines philosophy as insight into everything that is seen as it is. about things for Ibn Sina in *Uyun Al-Hikmah*, he defines it as the integrity of the human soul through the theory of various cases and the justification of theoretical or efficient facts, similar to human expertise. The integration between theoretical views and philosophical dimensions is also echoed by the *Asy-Shafa group*, a group of Shia Muslim thinkers who have a tendency towards mysticism or Sufism. They say that philosophy is a love of various sciences, the middle of which is the science of the reality of everything that exists according to human ability, and the last is words and deeds that are in accordance with that science. Suhrawardi did not make Islamic philosophy a new

¹⁰ Al-hikmah Al- Muta Aliyah and D A N Al-asfar Al- Arba, "MULLA SHADRA [1571 M - 1636 M] (Study Tentang Pemikiran Al-Hikmah Al- Muta'aliyah Dan Al-Asfar Al- Arba'ah) Muhammad Aziz 1" 5 (2015).

period, but rather a new world with the formation of a new intellectual perspective, which he called *Hikmat Isyraqiyah*¹¹.

In this perspective, there is a close relationship between religion and principles, the esoteric measure of the teachings and practices of religious asceticism, which in Islam correlates with the inner self. Suhrawardi considered that a philosopher or judge is actually a person who has theoretical insight as well as spiritual insight. In the opening of the book *al-Hikmah al-Muta'aliyah* by Mulla Sadra, he discusses in detail about *Al Hikmah*, according to his view, Hikmah not only emphasizes the aspect of theoretical insight, but also the freedom of self-expression from lust and the purity of the soul from dirt that is modular. There are various views on the meaning of the term philosophy or hikmah, the discovery of the peak concept through synthesis carried out by Mulla Sadra called *Al-Hikamah Al-Mut'aliyah*. The analogy of *Al-Hikmah Al-Muta'aliyah* consists of 2 names, namely hikmah which in this perspective is a combination of philosophy, illuminationism, and Sufism, and *al-muta'aliyah* which means peak, great, transcendent¹². The term *Al-Hikmah Al-Muata'aliyah* as Mulla Sadra's Philosophy was introduced by his student 'Abdul ar-Razaq Lahiji. Mulla Sadra did not actually say explicitly that *Al-Hikmah Al-Muta'aliyah* is the name of a school of philosophy, the pronunciation of this term in his writings.

As for why this term is identified as the teachings of Sadra by his students and by the community in general, it is very likely due to two factors. Sayyed Hossein Nasr stated that the two factors are: (1) The theme of the book *Al-Hikmah Al-Muta'aliyah* indirectly states the existence of a school of thought and worldview, in which the metaphysical doctrine of Mulla Sadra is seen; and (2) the existence of oral thoughts from Mulla Sadra himself which shows that the meaning of *al-hikmah al-muta'aliyah* does not only refer to his writings¹³. Although the latter is not supported by written documents, the confirmation of his teacher in Persia, who received the tradition through a series of teachers who reached Mulla Sadra himself, is a strong argument for accepting this cause. The meaning of the concept of *Al-hikmah Al-mutal'liyah* is none other than Philosophy itself. According to him, the terms hikmah and philosophy are two identical things. To understand this meaning, one must see how he defines wisdom and philosophy. In this perspective, after synthesizing various previous views, Mulla Sadra defines philosophy as the Perfection of the human soul through knowledge of the reality of existing things as they are, and the justification of their existence, which is built on clear evidence, not on assumptions and only following the opinions of others, to the extent of human ability. If you want, it can be said (the perfection of the human soul through knowledge) the order of the universe as an order that can be understood, according to one's ability, to achieve similarity to God. Based on the understanding of philosophy or wisdom above, it can be seen how Mulla Sadra tried

¹¹ Ibid.

¹² Ibid.

¹³ Halimatuzzahro, "Filsafat Ketuhanan Mulla Sadra," *Sophist: Jurnal Sosial Politik Kajian Islam Dan Tafsir* 4, no. 1 (2022): 42–68.

to combine and harmonize various previous views with his own views, through the creativity and genius of his thinking.

Mulla Sadra's view of wisdom is something that can be used as a tool to free humans from attachment to material and worldly things, and bring humans back to the origin of their creation, namely the divine realm. *Al-Hikmah Al-Muta'aliyah* is epistemologically based on three principles: intellectual instinct (*dzawq alias isyraq*), logical proof (*aql alias istidlal*), and Sharia¹⁴. So wisdom is intelligence (wisdom) obtained through spiritual enlightenment or intellectual instinct and presented in a logical structure using logical argumentation. This wisdom not only provides cognitive enlightenment but also realization, which changes the form of the recipient of enlightenment into a materialized insight so that it changes form. can only be achieved by following the sharia. While from the ontological factor, *Al-Hikmah Al-Muta'aliyah* is based on 3 things, namely the principle of form, the composition of form, and substantial pulse.

The Concept of Mulla Sadra's Wisdom of Muta'aliyah

Islamic philosophy is not much different from other rational sciences (fiqh, kalam and others) which in the early Middle Ages experienced rapid progress until finally experiencing a period of decline. In its heyday, philosophy based on Islamic teachings gave its perfect form thanks to the contribution of its philosophers who were always diligent and faithful in developing Islamic philosophy from al-Faraby and al-Kindy to Ibn Rushd and Suhrawardi. With its working methods, various forms of philosophy and its characteristics emerged based on Islamic teachings, for example the philosophy of peripatetic which became the initial picture of Islamic philosophy, then continued with the philosophy of illumination (*isyraqi*) and then the philosophy of gnosis (*'irfani*) emerged. In further developments, an Islamic philosophy called the Isfahan school emerged which was developed by Mulla Sadra's teacher, Mir Damad. However, it is very unfortunate that this thought did not develop rapidly in the Sunni world. The development and even reaching its genius gave rise to the *al-Hikmah Muta'aliyah* school which was developed by Mulla Sadra through his masterpiece as well as his philosophical school¹⁵. Sadra was the initiator of a new school of Islamic philosophy that was different from previous schools of philosophy, namely the *Masysyayiah* (paripatetic) and *isyraqiyah* (enlightenment) schools known as *al-Hikmah al-Muta'aliyah*.

The expression of *Wisdom Muta'aliyah*, consists of two words, namely *al-hikmah* and *al-muta'aliyah* (high or transcendent). Regarding the meaning of *wisdom*, experts have various definitions. The word *wisdom*, after a certain period of time is also associated with

¹⁴ Hidayat, "Kategorisasi Epistemologi Islam (Parapatetis, Illuminatis Dan Muta'aliyah)," *Jurnal Ilmu Pendidikan dan Keagamaan. Uinsu* 4, no. 4 (2020): 315–330.

¹⁵ Ahmad Maliki, "Menggagas Epistemologi Dalam Filsafat Islam," *AT-THARIQ: Jurnal Studi Islam dan Budaya* 1, no. 2 (2021): 29–46.

philosophy¹⁶. In the Qur'an the term *al-Hikmah* is mentioned 20 times and the verse most often used by philosophers is surah al-Baqarah verse 269: "He gives wisdom to whom He wills. many good things and no one can learn lessons except those who have reason". In the introduction to *al-Hikmah al-Muta'aliyah*, Mulla Sadra explains about Wisdom, he believes that Wisdom does not only emphasize the aspect of theoretical knowledge, but also as a person's liberation from lust, as a process of purifying the soul from various worldly material impurities. Various views on the meaning of the term philosophy or wisdom find the peak concept through the synthesis carried out by Mulla Sadra which is called *al-Hikmah al-Muta'aliyah*¹⁷. Mulla Shadra himself never explicitly referred to his school as *al-hikmah al-muta'aliyyah* in his works.

He used this term to refer to the titles of his two magnum opuses, namely *al-Hikmah al-Muta'aliyyah fi al-Asfar al-Arba'ah* and one of his last works, *al-Hikmah al-Muta'aliyyah*, not his school of thought. *Al-Hikmah al-muta'aliyyah* as a term became famous when the students of Mulla Sadra, either directly or indirectly, used it to refer to his school. 'Abd al-Râziq Lahîjî, for example, Mulla Sadra's son-in-law and one of his brilliant students, called Mulla Sadra's philosophy *al-hikmah al-muta'aliyyah*. During the Qajar period, the use of this term was so widespread that Sabzawari in *Syarh al-Manzhumah* did not feel the need to explain the reason for using the term as the name of his teacher's school whose teachings he wanted to explain in his works¹⁸. According to Dhiauddin, if we examine the philosophical thinking of *al-Hikmah al-Muta'aliyah* in more detail, we will find several main themes that are specifically put forward as follows¹⁹:

- a. *Ashlat al-wuwu wa i'tibariyat al mahiyat* (The Nature of Being and the Relativity of Entities) Extension is the most real and clear reality. No one can give a definition of existence. Starting from this clear existence, Mulla Sadra enters into one of the main themes of his ontology, that between existence and entity there is only a difference in the realm of reason, while outside there is only reality, so which one is existence and entity is real and important.
- b. *Wahdah al-Wujud*. Mulla Sadra tried to show that in reality existence is One, but various terminations and ways of looking at it cause humans to understand the world of diversity that covers His oneness. For those who are spiritually insightful, the principle of wahdah al-Manifestation is the most obvious and proven truth, while diversity is hidden from it.

¹⁶ Usri Andi Muhammad Ikbal Salam, "Pemikiran Mulla Shadra Dan Pengaruhnya Terhadap Filsafat Kontemporer," *SANG PENCERAH Jurnal Ilmiah Universitas Muhammadiyah Buton* 7, No 4 (2021): 539–551.

¹⁷ Ibid.

¹⁸ Nurul Khair, "Konsep Al- ' Ilm Dalam Studi Pemikiran Filsafat," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 23 (2021): 90–107.

¹⁹ Faradi, Abdul Aziz. "Eksistensialistik Wujudiyah Mulla Shadra." *Jurnal Econetica: Jurnal Ilmu Sosial, Ekonomi, dan Bisnis* 3.1 (2021): 11-18.

- c. *Tasykik al-wujud* . For Mulla Sadra, wujud is one reality, but has different gradations, although *tasykik al-wujūd* is different but has provided support for the concept of *wahdah al-wujūd* which in principle states that wujud is one.
- d. *W u j u d a z - z i h n i* . Another view of Mulla Sadra is the form of *az-zihni* (mental existence). That behind the external existence there is another existence that does not have that effect and is called mental existence.
- e. *Wahid laa yashduru minhu illa al-wahid* (not coming out of one but one). According to Mulla Sadra, in this concept God as a simple essential substance (*basith*) without other elements forms itself from His substance. A simple substance like this that is not composed of other elements cannot possibly give birth to another substance that is also plural horizontally.
- f. *Harakat al-jawhariyat* . According to Mulla Sadra, there will be no movement only in accidents (*'ardh*) because accidents are not separate from substance, if it is proven that there is movement in accidents, then this event is an indication of movement in substance.

According to Mulla Sadra, humans originally came from the first matter (*mamat al-'ula*) which was united with the form (*surat*), through the substantial movement of these elements experienced development and change, matter developed into a clot of blood, then a fetus, baby, child, teenager, adult, old, and damaged. While the form developed into *al-mutaharik nafs*, then *al-hyawanat nafs*, and *al-insaniyat nafs*. The substantial movement that occurs in the soul towards perfection. In Mustamin (2003) it is revealed that if humans want to achieve and obtain the ultimate truth from God, according to Mulla Sadra, humans need to go through the process of four journeys that he has pioneered, namely as Mulla Sadra. said as follows ²⁰:

- a. The journey to Allah from the stages of the journey of the soul which then reaches the bright horizon. The point is that a person tries to understand himself in relation to his physical and physical world at the same time trying to merge his body and soul into God. This is the peak of the heart's achievement and the beginning of the self-realization of the names of Allah, as a process of climbing from the spiritual state to the state of the heart, from the state of the heart to the state of the spirit, from the state of the spirit to the state of the spirit. the final goal (*al-maqshad al-aqsa*) and the highest station (*al-bahjat al-kubra*).
- b. A journey in the attributes of Allah and witnessing His names which then reaches the highest horizon and the peak of the presence of oneness. This is the level at which a person reaches the level of a saint. In this state he sees, hears and acts through God. that this journey is with the truth, because the soothsayer has become a saint (saint) and his form becomes a true being who begins the journey from the

²⁰ Ismail; Aryati, Aziza. *Mulla Sadra's Ethical Philosophy between Mystical and Theological Paradigms* . *Manthiq* , 2020, 3.2.

state of substance to the state of perfection crossing them one by one until he witnesses all the perfections of God. He hears with the hearing of God, sees with the sight of God, walks with the help of God and strikes with the blow of God.

- c. The journey of ascent towards unification and the presence of unification, namely the journey from the Most True to the world of creation, through true knowledge obtained in the second stage above. This is a high-level journey that is often referred to by experts as the 'fana level' as the peak of a seeker's self-melting. In Nasr (2017) it is clearly explained that the journey of the seeker goes through stages of action. He melts to achieve perfect peace of mind and he breathes through the eternity of Allah by traveling from the realm of jabarut, malakut and nasut and is able to feel the taste of prophecy but he does not have a prophetic function, he only has to obey the commands and laws of the Prophet;
- d. The journey from Allah to Allah to reach perfection and this is the state of existence after nonexistence and the state of separation after union. It can be said that a person returns to the world (*al-khalq*) and brings guidance to others.

Of the four journeys, Mulla Sadra strengthens it in his statement: Know that traveling (*safar*) means leaving one's home to a certain destination by exploring and passing through several different phases and levels. Furthermore, Mulla Sadra emphasizes with the statement: I have arranged the structure of my book based on their journey through the higher lights and effects into these four journeys. This book I call the Philosophy of Wisdom (*al-Hikmah al-Muta 'aliyah*) from the four journeys of reason”.

Conclusion

The concept of *al-Hikmah al-Muta'aliyah* in Mulla Sadra's thinking is that he tried to combine and perfect the various views of his predecessors about Hikmah and then synthesized it by him as something new. According to him, hikmah is the perfection of the human soul through knowledge of reality (logic) based on valid arguments as real evidence. Not just guessing and following other people's opinions. To achieve equality with the Almighty God (Allah). The term *al-Hikmah al-Muta'aliyah* is not from Mulla Sadra's explicit statement. *al-Hikmah al-Muta'aliyah* as an epistemology is based on three principles: intellectual instinct (*dzawq alias isyraq*) , logical proof (*aql alias istidlal*) , and Shari'ah. so hikmah is wisdom obtained through spiritual enlightenment alias intellectual instinct and presented in a logical form by utilizing rational argumentation. This wisdom not only provides cognitive enlightenment but also realization, which transforms the form of the recipient of enlightenment into real knowledge so that the transformation of form can only be achieved by following the Shari'a. Meanwhile, from an ontological perspective, *al-Hikmah al-Muta'aliyah* is based on three things: the Principle of Being, the structure of being, and the substantial pulse. *Muta'aliyah wisdom* in taking *makrifat* utilizes three

sources, namely: rational evidence (ideas), revelation (*mukasyafah*), the Qur'an and the words of the *Ahlulbait* As, so it is called wisdom at least high.

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