

DEMYSTIFYING THE ISLAMIC THOUGHT RECONCILIATION MODEL OF MULLAH SADRA'S TRANSCENDENT THEOSOPHY

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Abstract: Transcendent theosophy or as known as *Al-hikmah al-Muta'aliyah* is the third school of Islamic philosophy founded by Mulla Sadra, and is the result of reconciliation of previous Islamic thoughts. This school is based on three main principles, namely: intellectual-intuition, rational proof, and Islamic sharia. The purpose of this paper was to uncover the reconciliation model of transcendent theosophy in reconciling various schools of Islamic thoughts, namely: traditional normative thought of Islamic sharia (*Al-Qur'an* and *Sunnah*), classical tradition of dialectical theology (*Kalam science*), *Peripatetic Islamic philosophy*, the teachings of *Sunni Sufi* represented by *al-Gazali*, *Philosophy of Suhrawardi illumination*, as well as the mystical thought of *Ibn 'Arabi*. This paper is a text analysis research using qualitative-descriptive analysis methods, namely: identifying, understanding, and interpreting texts. The text is carefully and systematically described to clearly portray the synthetic model or reconciliation carried out by Mulla Sadra on several previous Islamic thoughts. The results of this study indicate that Mulla Sadra elaborated and harmonized various Islamic thoughts with “integrative-complementary” model, which embraced the construction of new Islamic philosophical thoughts known as “transcendent theosophy”. This paper suggests to conduct further studies to find a correct format in reconciling various schools of the recent Islamic understanding in order to eliminate the claim truth among Muslims.

Keywords: Transcenden, theosophy, Mulla Sadra, Islamic philosophy, reconciliation.

1. INTRODUCTION

Transcendent theosophy, also known as *al-hikmat al-muta'aliyah*, was developed by Mulla Sadra (d.1635 CE), a Persian philosopher who possessed an intellectual vision of a transcendental human being; hence his school is also often

known as transcendent theosophy, both historically and metaphysically (Nasr, 2006). In his transcendental theosophy, he is often compared to Martin Heidegger, who contributed similarly to the western philosophy with his existential philosophy (Kamal, 2006). There are various definitions and interpretations of Mulla Sadra's philosophy, the most popular one is, "man becomes an intelligible world resembling the objective world and similar to the order of universal existence" (Nasr, 2006).

However, Islamic discourse has existed historically in even before the arrival of Mulla Sadra, especially among Muslim theologians and formalists (*fuqaha*), as the first party, Peripatetic Muslim philosopher, as the second party, and Sufis, Illumination philosophers and the 'Irfani, as the third party. The mindset of formalists (*fuqaha*) and Muslim theologians hold to the text of Al-Qur'an and Sunnah by emphasizing the text authority both directly and indirectly. In the formalist tradition, sense is believed to be unable to provide knowledge unless it rests on the text. The peripatetic philosophers, as the second party, put forward sense as the most dominant tool in thinking by using the demonstrative method (*burhani*). For them, the position of Al-Qur'an and al-Hadith is only as a legitimacy tool. Hence, its application is done by giving rational *ta'wil*. Meanwhile the illumination philosophers, the 'Irfani and the Sunni Sufis represented by al-Gazali as the third party, put mystical intuition as their foundation. They believe in the process of heart purification (*qalb*) with various training (*riyadhlah*) until they are able to access sciences directly from the owner of knowledge (God). For them, Al-Qur'an and al-Hadith are the basic foundation, as long as they are with an esoteric appreciation, not in terms of literal meaning or rational *ta'wil*.

The three ideologies differ in many ways and, according to historical reports of Islamic thoughts, there are even contradictory truth claims between them. It has turned to be a long-running polemic that never ends. For instance, the literalists attack Muslim philosophers as well as Sufis with accusations of deviating from the Qur'an and Hadith teachings, which in the history of Islamic civilization were "black spots", especially when Husein al-Hallaj and Suhrawardi al-Maqtul were killed by rulers at that time. In fact, these three ideologies of Islamic thoughts are still in a group, but practically almost never want to get along. Moreover, it is also common for them to discredit each other, disbelieve, and apostate between each adherent of this tradition of thoughts (Abdullah, 2006).

This study portrays Mulla Sadra's reconciliation model, initially developed to reconcile the three clusters of the Islamic thought. This model enables to see clearly and systematically Mulla Sadra's thoughts. In conducting initial exploration of the literature, the researcher obtained data showing that Mulla Sadra carried out harmonization and integration or "synthesis" in addressing various discourses of Islamic thoughts beforehand. It means that each discourse is recognized proportionally and is not used as a unilateral field of validation which results in truth claims, and subsequently is harmonized with shariah. In essence, this shows that Mulla Sadra's transcendent theosophy is of high wisdom (transcendent) and it was built based on intellectual-intuition, rational proof, and Islamic shariah (Rahmat, 2004).

Wahab (1997) states that the synthesis of philosophical form carried out by Mulla Sadra to Islamic thought beforehand is broadly related to divinity. Kazhim (2010) formulated the complexity of Mulla Sadra's philosophy wisdom with all its implication for various forms of human diversity in which it describes in detail the nature of God and the relation between man and God. (Beasti, 2010), wrote that experts especially who delve into metaphysics, have the prominent characteristics of free-thinking. They set their mind free from arguments which have been discussed earlier by prominent figures, and only base their foundation on truth. Khatami (2012), states that transcendent method has different philosophical, theological, and mystical objectives. The method used is synthesis method. In this school, philosophy in investigating and interpreting all kinds of phenomena: natural, human mind and metaphysics seek the deep foundation from those phenomena (Solikhah & Budiharso, 2020).

The writings above have not been able to portray the model of reconciliation construction of Islamic thoughts carried out by Mulla Sadra as a whole and comprehensively. Some of the writings above have touched the synthesis problem of Islamic thoughts carried out by Mulla Sadra. However, it is only a glance and no analysis done yet, which makes it unsystematic and incomprehensive. The objective of this paper was to complement the study of Mulla Sadra's transcendent theosophy which has not received much attention from Sunni Muslims in particular, who still tend to see a thought from a sectarian perspective. As a result, they ignore the essential aspects of transcendent theosophy, namely the model of reconciliation construction of various Islamic thoughts, only because its originators came from Persia and who were Shi'a.

This study examines in detail the contents of the reconciliation construction

model of various Islamic thoughts carried out by Mulla Sadra, who gave birth to a new thought building as the third *mazhab* of Islamic philosophy. This paper, besides answering the question of how the reconciliation model of Islamic thought in Mulla Sadra's is the transcendent theosophy, also explains how it impacts religious life if used as a model to reconcile the various conflicts of Muslims nowadays. This study will provide a complete understanding of the anatomy of the transcendent Mulla Sadra theosophy as a complement to conventional Islamic philosophical studies.

2. LITERATURE REVIEW

2.1 Relationship between Philosophy and Sharia

Rusyd (1972) proves that philosophy is not at all contrary to Islam, there is even a matching agreement between the two. There are so many verses of the Qur'an that command humans to think and squeeze out their ratios to make speculations on the universe and contemplate the various miracles and Divine secrets contained therein. Among these verses are QS: al-Hasyr, verse: 2, Al-A'raf, verse: 175, Al-An'Am, verse: 75, Al-Ghasiyah, verses: 17-19, Ali Imran, verses: 190-191, and there are still many similar verses that encourage humans to use their mind and observe the universe (Rusyd, 1972). These verses show that religion is in line with philosophy; while goals and actions of philosophy are also the same as that of religion. The only problem in harmonizing the two is in the method and theory that needs to be synchronized.

Hence if the traditional (*al-manqul*) turns out to become contrary to the rational (*al-ma'qul*), the traditional should be interpreted in some way so it could be in conformity with the rational. "If the fiqh expert based on paragraph 2, Surah al-Hasyr above stipulates the existence of qiyas syar'i (qiyas in fiqh), then based on that verse, philosophers are more entitled to determine the existence of qiyas aqli (qiyas in philosophy)"(Rusyd, 1972). He further wrote: "That philosophy is a friend of the shari'ah (religion) and as brothers and sisters in one arrangement, the insult to philosophy is in the form of opposing religion in any form of animosity, hatred and mutual suspicion between the two is a painful thing. Philosophy and religion naturally side by side, love each other according to the essence and instinct"(Rusyd, 1972).

Hidayatullah (2006) believes that to obtain the truth of knowledge,

philosophy could be a tool to explain and strengthen the position of religion, while religion could be a source of inspiration for the emergence of philosophical thought. Many philosophical thoughts turn out to lead to faith in the existence of God, the basic characteristics of religion as a belief system in God. There is also a dearth of philosophers who are more true to their faith even after carrying out philosophical wandering in the world where they are deeply engaged. Kusuma (2018) & Budiharso (2016) state that Islamic tradition is all things that are fundamentally related to aspects of thought in Islamic civilization, ranging from doctrinal teachings, *syariah*, language, literature, art, theology, philosophy, and tasawuf. Thus, the starting point or the initial step to revive turâts in the context of society today is to raise awareness of the importance of the value of turâts and their contribution in every life particular.

Kerwanto (2014) states that the nuances of the Qur'an adorn all of Mulla Sadra's philosophical works, so it is no exaggeration to say that throughout Islamic history, Mulla was a philosopher who paid great attention to the Qur'an as a source of philosophical knowledge and theosophy. Al-Qur'an's interpretations of Sadra are a continuation of his transcendent theosophy, and his transcendent theosophy is the result of the development of the inner meaning of the Qur'an as a form of harmony between revelation and reason. In terms of interpreting the Qur'an, Sadra still accepts the outer side of the text then looks for mysteries, secrets, and with the help of intellect, intuition, and God's inspiration (illumination) to obtain the nature and meanings behind the external membrane.

Jamhari (2017) explains that we can see how people approach and understand Islam, and recommends three approaches. First, the *naqli* (traditional) model, second, the *aqli* (rational) model, and third, the *kasyf* (mystical) model. Although it has different approaches and implications, the interesting point to observe is how they build a paradigm, understanding the teachings of Islam, which until today is still valid. According to Mujahidin (2013), the phenomenon of the scientific dichotomy conducted by Western civilization and Islam is very unique. As known, Islam requires people to seek knowledge and teach that God is the source of science. Al-Qur'an and the hadith teach a man to use various sources or methods to achieve knowledge, such as observation, experimentation, intuition, ratio, and also a revelation. The philosophers of the general knowledge and also religion prove this. For example, in Islamic epistemology, five senses are the knowledge source in addition to other important resources like intelligence, intuition, and revelation. Islamic epistemology is

comprehensive and integrative, which does not polarize between the sources of such knowledge but remains interconnected and complete with each other.

Furthermore, Imron (2007) explains that scientific dichotomy is indeed happening in the Islamic world since the middle ages, which has brought Islam into the hole of darkness and backwardness. The rejection of philosophy is a phenomenon that is not good and causes Muslims to sink further and leave the Western civilization far behind. Therefore, to restore the glory of Islam, the second paradigm should be combined as a single unitary integral. Basically, between the *shari'ah* (al-Qur'an and as-Sunnah) and the philosophy, there must be a meeting point or alignment because both are equally the gift of God. Syari'at sourced from revelation and philosophy from the ratio. Both revelation and intelligence are derived from God.

2.2 Sufism, philosophy, and syari'at collaboration

Collaboration between Sufism and philosophy are becoming the embryo of the birth of "Sufism sinkritis" or "Sufism philosophical" in Sufism. *Tasawuf 'Irfani*, *tasawuf isyraqi*, and transcendent theosophy, for example, are the examples of integration between the mystical and rational or a fusion between Sufism with philosophy and religion. These teachings are mingled with the elements from the outside of Islam, such as the philosophy of Greece, Persia, India, and Christianity. However, the originality, as Sufism remains, is not lost. Even though the characters' cultural background and knowledge are different and various with the expansion of Islam at that time, they are still maintaining the independence of the teachings of their religion, especially when associated with their position as Muslims.

Putra (2012) believes that Sufism is often distinguished and separated from the *kalam* and philosophy, while in the study of Islamic thought it seems that the three have no connection and historical relationship. Since the beginning, Sufism has been a part of science of *kalam* and philosophy because all these three are combined and inseparable. The relationship of Sufism with the science of *kalam* is in the discussion about the truth. In Sufism, the essence of truth in the form of revealed (*kasyaf*) about the real truth (Allah) through the eyes of the heart. On the other hand, the relationship of the science of Sufism with philosophy lies in the matter of the search of the essence. This suggests that Sufism is a search for the path of spiritual unity with the absolute truth and mystic knowledge in the Qur'anic way and that of the *sunnah*. Besides, the philosophy is not intended only as peripatetic philosophy to be

rationalistic, but all *mazhab* intelligence in Islamic culture has been trying to achieve knowledge about the initial cause through the power of intellect. Philosophy consists of philosophical discursive (*bahtsi*) and intellect intuitive (*dzawqi*), which is the same as the teachings in Sufism philosophical.

Hadi (2016) observes that researchers agree that the pattern of Sufism is divided into two major groups namely, Sufism with the akhlaki model and Sufism with shades of philosophical. Akhlaki Sufism is the flow of Sufism that is more oriented to the intensity of the application and is intended for the formation of a noble character for his followers. On the other hand, philosophical Sufism is the genre of Sufism which is identical to the thought of the philosophers, carrying concepts about God, creatures, creation of the universe, and so on. Both doctrines seemed never to find a meeting point and common ground, and history is full of their rivalry. An example of rivalry is the bitter experience of Hamzah Fanshuri and his followers in Aceh or Shaykh Siti Jenar in Java, which are historical evidence of their conflict.

Ismail (2012) informs that Imam Malik ibn Anas (d.1179 H). was the pioneer to combine the *fikih* with Sufism started by Imam Malik's point of view. It combines the '*ilm al-'aql* and '*ilm al-qalb*, resourceful knowledge and knowledge of the heart, as cornerstone of Sufism *sumnî*. Imam Malik was able to strengthen himself in the field of *fikih* and Sufism by giving birth to two operational steps namely: First, it emphasizes the importance of studying *fikih* before the study of Sufism to not being a *zindiq* (a religious group deviation). Second, the conviction he has that true knowledge (*al-hikmah*) is to maintain the *nûr* that God blows into the heart.

Widigdo (2014) argues that Suhrawardi was a Muslim philosopher who gave a different interpretation and criticism of the previous Muslim philosophers (such as Ibn Sina) in terms of the debate about "Essence-Existence". Although he justified Ibn Sina on his second sorting, Suharwadi concluded differently with Ibn Sina, the intrinsic reality of transcending existence and essence. He formulated the idea with the theory of light. Ahmad (2015) explains that, epistemology in the science of Sufism is the objective, abstract and supra-rational, the method of obtaining it not only by sense or ratio, but also by a taste or heart. The way is sometimes with thinking, *Riyadlah*, inspiration, and some of the personal experiences of each

2.3 Transcendent Theosophy

Etymologically, theosophy comes from the word *theos*, divine and *sophos*,

wisdom, literally means "*wisdom of the divine*". Theosophy is also regarded as part of the field of spiritualism or esoteric studies, describing the hidden knowledge or wisdom that offers individual enlightenment and safety. This study aimed to understand the mystery of the universe and the relationships that unite the universe, human and the divine world. The goal was to explore the origins of divinity and humanity (Theogony and anthropogony) including the end of the world, life and Humanity (eschatology) and the pinnacle of human virtue (*Alinsân al-Kâmil*). According to other meanings, Theosophy is a branch of philosophy which aim at achieving divine knowledge directly with the spiritual way of ecstasy and contemplation (Hornby & Cowie, 1974).

Khatami (2012) states that transcendent philosophy has different philosophical, theological, and mystical objectives using synthesis methods. This philosophical activity means the presence of a problem or variation of problems that require solving with a method as a tool or procedure to solve the problem or answer a question. Since problems and questions are varied, the method to solve the problem is also varied. Transcendent philosophy however does not consider that philosophy has only one specific method for itself, but it can be done with several methods.

Sabri (2012) argues that, in the history of Islamic philosophy, there are at least five major genres: (a) Dialectic theology (*'Ilm al-Kalam*), (b) Peripatetic philosophy (*Masyayyah*), (c) Sufism and philosophical-mysticism called Theosophy (*'Ifani*) which was initiated by Ibn ' Arabi, (d) the Illumination Philosophy (*Isyraqiyah*) initiated by Suhrawardi, and (e) Wisdom of Transcendent (*al-Hikmah al-Muta'aliyah*) developed by Mulla Sadra. Kazhim (2010) observes that Mulla Sadra, reconciling his mystical and spiritual rational methods with Islamic teachings, departs from his belief in the truth of Islam because therein have incorporated rational power and spiritual wealth. It can only be understood and appreciated through the elaboration of both methods in a balanced way. He presents a harmony of rational and mystical evidence with traditional Islamic teachings. It is impossible that *Syari'at* laws to be *Haq-ilahi*, clean, clash with knowledge that is absolutely axiomatic, and woe to the flow of philosophy whose principles are not in accordance with the Qur'an and *Sunnah*.

Kazhim (2010) states that Mulla Sadra formulated the complexity of the wisdom philosophy with all of its implications, namely: first, the system of wisdom philosophy on the number of Hudluri basis of knowledge (*swaevidence*), so it does not require proof (*Burhani*), but only needs explanation. Second, it

formulated a number of rational-philosophical principles to support the transcendent theological building based on the principles of Hudluri science. Third, harmonizes the rational-philosophical principles sourced from the science Hudluri with a number of the inner disclosure (*Mukasyafah*) of the mystics, so it can be called Ladunni Science. Fourth, to explain the rational principles-philosophical and *Mukasyafah* with sacred texts in order to reinforce the building of wisdom philosophy. Fifth, propose a systematic methodology for achieving truth intact theoretically and practically. Therefore, the most appropriate action is to return to our method of obtaining a *makrifat* and knowledge by matching the methods of the Gods (*Muta'allih*) and the Islamic Mystics

3. METHODS

3.1 *The Reconciliation Model of Transcendent Islamic Theological Thinking*

The research design of the current study adopted the Mulla Sadra's reconciliation model of Islamic thought. This model is often prescribed by Muslims as a model for resolving internal conflicts. It was highly important to analyze the reconciliation model of transcendent theosophical Islamic thought, as there were extremely internal conflicts in several parts of the Islamic world, including the Middle East, Africa, and Indonesia, particularly when phenomena like ISIS, Muslim Brotherhood, *Ansar ad-Daulah*, *Wahhabi-Salafi*, Sunni-Shia conflicts, *Ahmadiyah*, *Islam Nusantara*, NU, *Muhammadiyah* etc. have different thought paradigms and created the stigma of paganism, shirks, *bid'ah*, and misleads. Moreover, there was a *fatwa* which justified taking away the blood and property of other Muslims. On one side, the transcendent theosophy based on Sharia (Al-Qur'an and As-Sunnah) was quite strong; on the other hand, there were extremely strong philosophical-rational on the transcendent theosophy. While the rest, consisted of sharp intuition - mystical vision, this reconciliation model could be called "integrative-complementary".

Mulla Sadra's Transcendent Theosophy is based on three main principles namely-intuition-intellectual, rational proof, and *Shari'ah* Islam. The research was based on this premise that Transcendent Theosophy has been able to reconcile various traditions of earlier developed Islamic thoughts, namely the traditional normative thought of Islamic *Shari'ah* (Al-Quran and as-Sunnah), the classical tradition of dialectical theology (the Science of *Kalam*), the Aristotelian tradition of

the Neo-Platonism known as the Islamic philosophy of Paripatetic Islam, the teachings of the Sunni Sufi people represented by al-Gazali, the philosophy of Suhrawardi illumination and mystical thought (*'Irfan*) Ibn' Arabi. The current study would aim to eliminate the occurrence of truth claims from each of the flow of Islamic thought that has occurred during this time among Muslims.

3.2 Text Analysis on Transcendent Theosophy

The data was subjected to a textual analysis with hermeneutical approach. This data was taken from the classic books written by Mulla Sadra in the 18th century, particularly, his book, *Al-Hikmah al-Muta'aliyah fi al-Asfar al-'Aqliyyah al-Arba'ah*, a Magnum Opus, which comprises nine volumes and contains all the thought of Mulla Sadra. This book has also been theoretical reference of various Islamic-philosophical questions, including the concept of God, human, and the universe with the God (ontology). The hermeneutical approach was highly relevant in this study, though there were various other methods of obtaining knowledge (epistemology), such as the theory of afterlife (Eschatology). Hermeneutics was more an understanding theory concerning the interpretation of a text in order to understand the meaning of the message contained in the text with its variables.

The study also interpreted different symptoms, symbols, and values represented in the language of Mulla Sadra's magnum opus. The aim was to obtain the real meaning contained in the research object, which was the reconciliation model as well as understand various Islamic ideas included in these volumes. This made the data analysis much easier, which was mainly descriptive and qualitative. the qualitative approach requires identification, understanding, interpretation, and accurate description, which were accurately done in this study to make it robust and coherent.

Following the convention of a qualitative study, the description was conducted systematically and unambiguously to illustrate the reconciliation pattern of various Islamic ideas in Mulla Sadra's books. This helped in understanding the relationship and concept of the research data, which was mainly related to Islamic philosophical thought. The descriptive analysis also served to describe the properties, elements, and relationship between these thought elements. Lastly, the data analysis model was inductive, conducted to formulate a theoretical construction of an Islamic philosophical thought as the research object.

4. RESULTS

The results showed that Mulla Sadra had methodically built a "transcendent theosophy" by reconciling six previously developed Islamic ideas namely: (a) traditional sources: the Qur'an, al-Hadith, and the sayings of *Imams*, (b) classical traditions of dialectical theology (*Ilm al-Kalam*), (c) classical sources of Greece-Roman Philosophy, Aristotelian cum Neo-Platonism, Islamized by al-Farabi and Ibn Sina, known as Peripatetic Philosophy, (d) Sunni Sufism of al-Gazali, (e) Suhrawardi's Illumination Philosophy, and (f) mystical thought of ('Irfan) Ibn' Arabi. Based on these various thoughts, Mulla Sadrā came up with his reconciliation model, which formed a new *Mazhab* of Islamic Philosophy, namely *al-Hikmah al-Muta'aliyah*.

4.1 The Elaboration of Traditional Sources and Dialectical Theology

Mulla Sadra, as a devout Muslim, did not neglect the structure of his philosophical thought from the Qur'an and al-Hadith. As a Muslim philosopher born and grown in a Shia tradition, he used the source of sacred texts from the sayings of Imams, in particular from *Imam 'Ali ibn Abi Talib* Kw. Thus, his quote and commentary on Imam Ali's famous *nahj al-balagah* sermon in the book *al-Asfar* (Sadrā, 1981) is an interesting evidence. According to Mulla Sadra, scales of revelation were needed to measure the truth of reason. He stated that *hikmah* (wisdom) must be based on religion, and those who do not have in-depth knowledge of the nature of things do not deserve to be called wise man or wisdom experts. In addition, Mulla Sadra (Sadrā, 1981), stated: "We have repeatedly given guidance that in fact wisdom does not contradict the true divinity law. In fact, both of them mean one, namely *ma'rifah* to Allah (*al-Haqq al-Awwal*), His attributes, and deeds. This is sometimes obtained through revelations or messengers called prophet hood, and sometimes through *suluk* and effort, which is called *hikmah* (wisdom) and conscience".

If one analyzes the thought of Mulla Sadra in his various works, one finds quotations of verses from the Qur'an, Hadith, and sometimes from the sayings of the Sy'ah Imams, that serve as the normative foundation of his thought. The verses of the Qur'an and Hadith are used as the main foundation of Mulla Sadra's thought. They are interpreted with the esoteric-allegorical and *al-Hikmahal-Muta'aliyah's* perspective. It should be noted that Mulla Sadra's mastery and

expertise on the interpretation of the Qur'an and the Hadith of the Prophet is very profound, as evidenced in his interpretations found in nine large volumes, in addition to other works that have interpretation nuances.

His expertise regarding the Prophet's Hadith is also evidenced by his work in the form of comments on the great Hadith of Syi'ah version created by al-Kulaini entitled *Usul al-Kafi*. Regarding the relationship between wisdom and law. Mulla Sadra believes that there is no contradiction between the two, even the two goals are the same, the goal to achieve *ma'rifah* to Allah. The only thing that is different is the method used to achieve it. In this context, he wrote: (Sadrā, 1981) "We have repeatedly given guidance that in fact wisdom does not contradict the true divinity. In fact, both of them mean one, namely *ma'rifah* to Allah (*al-Haqq al-Awwal*), His attributes, and deeds. This is sometimes obtained through revelations or messengers called prophethood, and sometimes through *suluk* and effort, which is called *hikmah* (wisdom) and conscience".

Regarding the science of *Kalam* that Mulla Sadrā faced when he studied at *Isfahan* in the start of his intellectual career, there were two schools, namely Sunni theology and Syi'i theology. Sunni theology had developed enormously since it was formulated by Imam Ashari (260-324 H./873-935 CE). Sunni theology presented a more complete face when it was scientifically defended by its "rival" from philosophy. Imam al-Ghazali (450-505 H./1056-1111 CE) took a functional role and persistent efforts to attack Islamic Philosophy through his work, *Tahafut al-Falasifah*. It was attempted to raise the reputation of Sunni theology and lead to the maturity of theology after it was re-systematized by three great theologians, viz., al-Iji (d. 756 H./1355 CE), al-Taftazani (d.791 H./1389 CE), and Fakhruddin al-Razi (d. 1209 H). This maturity echoed throughout the Islamic world, including the Syi'i world (Safavid dynasty) where Mulla Sadra lived (Nur, 2002).

Syi'i theology has also developed since the 4th century H./10th century CE, through its figures like Muhammad ibn Ya'qub Kulaini (d. 329 H./940 CE.) with his book *Usul al-Kafi*, Syaikh Saduq Muhammad ibn Babuyah Qumi (d. 318 H./991 CE.). Syaikh Muhammad at-Tusi (d.460 H./1068 CE.) with his two books, *Kitab at-Tahzib* and *Kitab al-Istibsar*. The other important theologians were Abu al-Qasim Ja'far ibn Hasan ibn Yahya al-Hilli (d. 676 H./1277 CE.) with his two books, *Kitab al-Mukhtasar an-Nafi'* and *Kitab as-Sarayi*, which were dubbed as "*al-Muhaqqiq*". The systematization of Syi'i theology experienced its peak in the 6th century H./13th century CE at the hands of Nasiruddin at-Thusi (d. 597 H./1201 CE), through his book, *Tajrid al-Kalam*. This book was reviewed and

developed by Tusi followers and became a guide book to Syi'i theology as an official school during the Safavid Dynasty (Nasr, 1988).

Mulla Sadra's treatment of theology follows a dual approach of Muslim philosophers, in which he breaks the arguments of theologians towards philosophical truth. Meanwhile, at the same time he gave the way for a realignment of the original meanings of his theological language as understood by true philosophers. Mulla Sadra, in his transcendent theosophical thought, was clearly influenced by the teachings of *Kalam* in which, he believes that the Syi'i Imams are saints (*ma'sum*), where their teachings are an abundance of Huduri science that is guaranteed to be true and must be followed. He also adheres to the teachings of Shi'i and Sunni theologies that believe in the existence of *wahyu* (revelations) and *ilham* (inspiration) as theological foundations in building his thoughts. Moreover, Mulla Sadra also believes in the teachings of *Kalam* about metaphysical reality such as the *Qalam* and *Lauh Mahfuzd* as the central store of all knowledge. The most dominant influence of theology on Mulla Sadra's thought is his belief that all products of thought must be harmonized with the Qur'an and Hadith as normative foundations.

4.2 The Effects of Peripatetic Philosophy

Peripatetic thought (*masya'iyah*) is almost the same as dialectical theology approach, where the conclusion is obtained through the arrangement of premises from general truth to produce new conclusion deductively and syllogistically. Peripatetic philosophy is a philosophical school developed by Ibn Sina as the successor of Aristotle epistemology, who synthesized some of Plato's thoughts, especially related to the realm ideas and Plotinus's thought. This made the Peripatetic philosophy a combination of Aristotelian-Neoplatonism philosophy as the first philosophy style in the Islamic world. Ibn Sina takes forward Aristotle's argument that the source of knowledge is a sense and ratio, and defines his Epistemological sight with the *Nafs an-Natiqah* (Rational soul) concept. It is a part of the human intellectual potential which differs in all living beings. Such potentials are thinking abilities which consist of four important parts, namely: *al-'aql al-hayulani*, *al-'aql bi al-malakah*, *al-'aql bi al-fi'li*, and *al-'aql al-mustafad* (Al-Walid, 2005).

Peripatetic school experienced maturity through Ibn Sina's maximum efforts, but was criticized by Al-Gazali (Al-Gazali, n.d.). A century later, it was precisely defended in the western Islamic hemisphere by Ibn Rusyd, and also by

the Shi'ite world philosophers, namely Nasir ad-Din at-Tusi. Ibn Rusyd defended through his book *Tahafut at-Tahafut*, and Nasir ad-Din at-Tusi defended through his book *Syarh al-Isyarat wa at-Tanbihat*, which is a commentary against Ibn Sina's book, *Isyarat wa at-Tanbihat*. This defense later raised the spirit of development of Peripatetic philosophy in the Shiite world when the area was politically protected by the establishment of the Safavid Dynasty. It was marked by the appearance of Peripatetic philosophers, such as Jalal ad-Din Dawwani, Sayyid Syarif Jurjani, Mir Damad, etc, who built the *Isfahan School* (*The School of Isfahan*). It was through *Isfahan Mazhab* that Mulla Sadra learnt about Peripatetic philosophical ideas, especially of Ibn Sina's under the supervision of Mir Damad and Mir Findiriski.

The influence of Peripatetic philosophy especially of Ibn Sina's thought, in the structure of Mulla Sadra's philosophical thought, is clearly an evidence of various topics although some of them have been criticized. It can be noted for example, Mulla Sadra's opinion that an existence is a base to recognize the essence and other existence because the existence is a fundamental element of being, but the essence is secondary. Mulla Sadra agreed with the Peripatetic philosophy that a truth in *Husuli* epistemological knowledge is the existence of correspondence between subject and object and the logical consistency can be obtained through human rational observation and abstraction. There is another discussion of Mulla Sadra which was influenced by Peripatetic philosophy which discusses '*Aql Fa'al*' called as *Ruh al-Quds* by al-Farabi or Gabriel according to Ibn Sina. In this context, Sadrā (1981) wrote: "Because in fact, the Sufi traditions merely relies on *Zauq* and the heart witnessing it as they prescribe it; we do not rely on something that does not have a solid argument about it and nor do we express it in our *Hikmah* books." In another book, Sadrā (1376 H) stated that his philosophical pattern is different from other thoughts, both theological, philosophical, and Sufism with the following expression: "*Al-Hikmah al-Muta'aliyah* is not a theological debate, philosophical discussion and also not a product of the fantasies of Sufi."

Mulla Sadra views a reason as an important thing in two ways: first, all the origin of the revelation, prophecy and religion comes from reason, and is a bridge to arrive at the sharia. Second, although human reason's degree is lower than revelation and religion in guiding humans, but the clarity and the light is not less than revelation. Nevertheless, there is no slightest conflict between reason and revelation.

4.3 *The Sufi variety in the Theosophical Transcendence*

Al-Gazali's Sunni Sufism is always based on the Qur'an and the Hadith of the Prophet. It can be said that the Sufism of Al-Gazali has *amali* and *akhlaqi* patterns. According to al-Gazali, the path to Sufism can be achieved by breaking the barriers of the soul (*hijab*), as well as cleansing oneself from despicable morals (*takhalli*), so that the heart can escape from something other than Allah and be decorated by remembering Allah. He argues that the Sufis show the path to Allah, and their life's journey is the best, truest, and their morals are the cleanest because their movements and silences are taken from the prophetic light. There is no more light that is able to provide lighting but the prophetic light in this world.

Al-Ghazali suggested the way to attain *ma'rifat* (intrinsic knowledge) by drawing closer to Allah (*taqarrub*). According to al-Ghazali, the road to *ma'rifat* is a combination of science and charity, and the benefit is a praiseworthy character, which begins in the form of mental training, continues through phases of attaining spiritual level (*maqamat*) and spiritual state (*ahwal*). According to Al-Ghazali, besides senses and ratios as a means to gain knowledge, there is another more trustworthy, namely *qalb* (heart), *sirr*, and *ruh* as a means to achieve the essence of all that exists. If these three spiritual dimensions infused with God's light, then they will be able to know God's secrets because they receive illumination (*kasyf*) from Him. At this time, Allah sent down His light on the Sufi, so that he only saw to Allah and came to the ultimate *ma'rifat*. The teachings of Sufism by al-Ghazali influenced the Sufi Mulla Sadra's thoughts, such as the concept of purification of the soul to obtain divine inspiration or *kasyf ruhani*.

Mulla Sadra (Sadra, 1981) gives a Sufistic explanation as follows: "Whoever has a religion that not a religion of the Prophets (may salvation be abundant to them), he does not obtain wisdom (*hikmah*) at all, and does not deserve to be called a wisdom expert, people who do not have a solid foundation in knowing the true nature of the truth. Wisdom (*hikmah*) is the greatest gift and is a gift of divinity, the noblest savings as well as happiness for the human soul, and with that wisdom, then the realm of height and brilliance of all *maujud*".

The philosophy of Suhrawardi's Illumination thought (*Isyraqi*) is a teaching based on the philosophy of light (*nur*), *wujud* identified with light and *non-wujud* with darkness. It is different from the emanation philosophy in the Paripatetism tradition, which identifies each hierarchy of forms with intellect (*'aql*). There are two advantages of the Illumination philosophy compared to emanation

philosophy. First, the presence of light can never be separated from the light source because there is no light source without light. Second, the concept of light makes it possible to describe the concepts of closeness and distance. The closer to the light source (God), the greater is the light intensity and will be received better, and vice versa; but, the farther from the light source, the intensity of light will be less received.

Suhrawardi's Illumination philosophy in Islamic literature called *Hikmah al-Isyraq* was more influenced by Plato. This philosophy, except as a second feature in Islamic Philosophy after Paripetetik, is also a criticism against the first feature that was much influenced by Aristotle's thought. As a critique, this feature proposes a new nuance of Islamic Philosophy without having to leave the first feature altogether. Suhrawardi was a philosophical Sufi figure who understood the philosophy of Platonism, Peripatetism, Neo-Platonism, Persian Wisdom, religious sects, and Hermetetism. He also mastered Islamic Philosophy, especially al-Farabi and Ibn Sina, which he called Paripatetism. He was influenced by their views, even though later it was criticized. He was also well acquainted with third and fourth century Sufis, such as Abu Yazid al-Bustami, al-Hallaj, and Abu al-Hasan al-Kharqani, who according to Suhrawardi were genuine Persian Illuminationists (Taftazani, 2003).

Suhrawardi's philosophy is known as *Hikmah al-Isyraq* (Illuminative). Ontology or epistemologically, it originated as an alternative to the weaknesses of previous thought, especially Aristotelian Paripatetik. The weakness of the epistemological philosophy of Paripatetik is that rational reasoning and syllogism that will not be able to reach the entire reality of existence, and at certain times cannot explain or define something that it knows. Ontologically, the concept of "existence-essence" of Paripatetic philosophy states that the fundamental of reality is "existence". But it was rejected by Suhrawardi. For him, the essence is a primary and fundamental of reality. While existence is only secondary because it is just the nature of essence and only exists in mind.

Mulla Sadra (1336 H., Vol 2) states that a real wisdom expert must have a multi-disciplinary scientific insight with the following expression: "Indeed, the wisdom expert, in my opinion, is someone who knows about divinity knowledge, natural science, mathematics, *mantiq* knowledge, moral knowledge and not knowledge besides that. While the method to obtain it is different between the method of thinking and the direct giving which is a divine emission, and at the same time becomes a method of direct disclosure and witnessing (*al-kasyf wa as-syuhud*)".

The *'irfani* paradigm was conceived by Ibn 'Arabi (d. 638 H./1240 CE) along with two other main figures, namely Sadr ad-Din Qunawi (d. 673 H./1274 CE) and Jalal ad-Din Rumi (d. 672 H./1273 CE). This thinking model, in many parts, synchronizes with the *Isyraqi*. If *Isyraqi's* thoughts appear since the 6th century H./12 CE, then the *'irfani* thought was born since the 7th century H./13 CE with the three figures above. This *'irfani* style was then developed in the Islamic world, including in the *Shi'i* world through the efforts of interpreters and developers, especially for the book *Fusus al-Hikam* by Ibn 'Arabi. They are Sadr ad-Din Isyraqi (d. 686 H./1287 CE), Sabistari (d. 720 H./1320 CE), Qasani (d. 730 H./1329 CE), al-Jilli (d. 811 H./1408 CE), and al-Jami (d. 896 H./1492 CE) (Afifi, 1995). The term of *'irfan* etymologically means knowledge and *ma'rifah*. Besides, terminologically it is described as the concept of achieving the highest level of experience that can not only be felt within but can also be explained with a reason. *'Irfan* is the introduction or in-depth knowledge about the nature of everything, including religious and spiritual esoteric (inner). Esoteric knowledge is different from speculative knowledge. This knowledge is positive and has an independent reality. The way to get it is through *syuhud* against reality according to God's knowledge. The difference is that God's knowledge is absolute, and human esoteric knowledge is limited (Ibn 'Arabi.).

Regarding the influence of Ibn 'Arabi teachings to Mulla Sadra, we can examine the opinion of Morris (1980) as follows: "the reader would find the influence of Ibn 'Arabi (and the experience of transcendence and the vast traditions he represented) so all-pervasive that, if he wished to make any sense of Sadra's writing at all, he would have first to acquire those other essential premises and reorient his thinking in terms of the perspective they reveal". The influence of Ibn 'Arabi and the experience of transcendence and the larger traditions he represents is so pervasive that if he wants to understand all of Sadra's writings, he will first get other essential premises, and re-orient their thinking in the perspective terms they reveal.

As regards the teachings of Ibn 'Arabi which was adopted by Sadra (1984), he explained that *Ladunni* is the most potent and most powerful science among all the existing sciences, as stated as follows: "Know, may Allah give guidance to you, that in fact, most people who claim to be experts deny the existence of secret knowledge which is *ladunni* held by spiritual travelers and the *'Arif*, even though *ladunni* is the most powerful and the most robust science compared to all other sciences', he further explained as follows: "Verily the human spirit is like a mirror.

When the mirror is shiny with a spark of the holy mind caused by perfect servitude, the cover of physical nature and immoral impurities move from it, then he gets the light of *ma'rifat* and faith that by philosophers called '*aql mustafad*' which with this light of reason will appear in it the various nature of *Malakut* and the natural secrets of *Jabarut*).

The obtained data from the primary and secondary sources, to produce valid conclusions, is essential to be discussed using related theories as a basis for discussion, and then be abstracted as conclusions.

5. DISCUSSION

The results of the research show that the discourse of Islamic Philosophy has three orientations, namely philosophical, mystical, and theosophical. Muslims adopted the philosophical discourse from ancient Greece and Persia, bring forth to Muslim philosophers such as; al-Kindi, al-Farabi, Ibn Sina, ar-Razi, Ibn Bajjah, Ibn Tufail, and Ibn Rusyd. While the mystical discourse brings forth to Muslim mystics such as; Rabi'ah al-Adawiyah, Abu Yazid al-Bustami, Husain al-Hallaj, and al-Gazali. The combination of the philosophical and mystical discourse delivered the third discourse, namely theosophy or also called the philosophy of wisdom that brings forth many figures such as; Suhrawardi, Ibn 'Arabi,' Abd al-Karim al-Jili, Mir Damad, Qutb ad-Din Syirazi, and Mulla Sadra. Apart from relying on philosophical ratios, philosophy also rests on mystical (*zauq*) discourse.

Mulla Sadra first sees intellect as an integral part of two things: first, the origin of truth of revelation and prophethood as well as religion is entirely from intellect as a bridge to sharia; second, even though the degree of human intellect is lower than of revelation and religion in guiding mankind, its clarity and light is not less than revelation. However, there is no contradiction between intellect and revelation. Intellect with revelation as the view is a harmony. In this case, Mulla Sadra affirms as follows: "Intellect is not opposed to revelation at all, and wherever they are that we imagine, both occupy the same position. Even though intellect does not still reach the nature of revelation entirely, in reality it is clearly different between the impossibility of intellect (to reach the nature) and the inability of intellect to reach it. It is inappropriate for those who do not understand this difference yet to discuss, analyze, and argue it". According to Mulla Sadra, intellect and revelation are one thing and they originate in a place

called as *Ruh al-Quds* or '*AqalFa'al*', so it would be unimaginable if both were contradictive. Therefore, intelligent has a function as a rational support of *mushahada*, and *mushahada* is the highest efforts of gaining knowledge (Al-Walid, 2005).

Jamhari's(2017) three models of how people approach and understand Islam were mentioned earlier. It involved the *naqli* (traditional) model, the *aqli* (rational) model, and the *kashf*(mystical) model. With these different approaches and their implications resulted in, it is interesting to observe how they build that paradigm in understanding Islamic teachings which are still valid today. Abdullah (2012) wrote that by tracing it further, the doctrinal building of Mulla Sadra is divided into three basic parts, those are; First: Moslem Peripatetic Philosophy, specifically Ibn Sina (Avicenna). From Ibn Sina, he takes the philosophy of Aristotle, Neo-Platonic, and some doctrinal philosophy of Aristotle. Second: The Theosophy of Isyraqi Suhrawardi and some of his commentators like Qutb al-Din al-Shirazi and Jalal al-Din al-Diwani. Third: The gnostic doctrines of Ibn Arabi and some expositors such as Sadr al-Din al-Qunawi, 'Ayn Qudlat al-Hamadani and Mahmud Shabistari. Fourth: The Revelation of Islam, especially specific teachings from Prophets and Shiite imams in the parts of Nahj al-Balaqhah.

Mulla Sadra has elaborated multi-discourse; those are the Peripatetic philosophy, the philosophy of Illumination, '*Irfan(gnostic)* Ibn 'Arabi, and Islamic sharia (Al-Qur'an and as-Sunnah). Mulla Sadra further states that their studies are not based on *mukashafa*and intuition (*zauq*) only, or sharia only without rational argumentation or *dalil* as well as rules of logical thinking. Truth based on *mukashafa* is not sufficient without rational argumentation, vice versa; truth based on rationale without *mukashafa* is a big mistake in the process of seeking knowledge (Sadrā, 1981). The ultimate truth must be supported by rational proves, intuition, and sharia (Sadrā, 1366 H). Kazhim (2010) wrote that Mulla Sadra reconciling the rational-philosophical method and spiritual-mystical method through Islamic teachings departs from belief of the truth of Islam because it covers rational power and spiritual wealth. It can be understood and appreciated only by elaborating both methods in balance. He also explains the harmony of the rational and mystical proves with the traditional Islamic teachings.

For that reason, it means that Mulla Sadra revives the previous philosophical thoughts that had been dormant because of the attack of al-Gazali toward

philosophy and the destruction of Islamic civilization by Tatar army from Mongol. Mulla Sadra in *al-Hikmah al-Muta'aliyah* clearly elaborates the thoughts of the previous genres, from the Peripatetic philosophy, the philosophy of Illumination, 'Irfan Ibn 'Arabi, the tasawwuf of al-Gazali, to the theology of various version. What Mulla Sadra has actually done is integrating all elements gathered in such a way as an interrelated and integrated unit creating new colors in Islamic philosophy. As a proof, the book of *al-Asfar* summarizes the various principles of view, such as Peripatetic philosophy in the concept of *al-Harakah al-Jauhariyah*, *Hushuliscience*, and the continuity of existence. The Illumination Philosophy in the concept of *Asalah al-Wujud*, the science of Light, *Tasykik al-Wujud*, *Hudluri science*, and *Az-Zihni*, which is also the theme of classical Persian Illuminations philosophies. While the concepts of '*Alam al-Mits' al Ittihad al-'Aqil wa al-Ma'qul*, and *Wahdah al-Wujud* are themed as *Irfan*, Platonism, and Sufism. The concept of purification of the soul through various forms of worship, *riyadlah*, and *mjahadah* is similar to Al-Gazali's. The concepts of revelation, inspiration, and *Lawh Mahfuz* originate from the concept of theology. All of these things according to Mulla Sadra get a rational-logical explanation in completely different format, concepts, and arguments with philosophers and Sufis before.

Cinu (2015) explained that Mulla Sadra as one of the leading Muslim philosophers tried to build another perspective to come out of the problematic methodological logic of the unity of God, the universe, and humans. He offered a new approach, known as the perspective of transcendent theosophy. This perspective is built from the philosophical understanding of Plotinus's emanation theory, essentially emphasizing synthesis-creative and harmonization-holistic. Although this argument focuses on two major themes above, the theological foundation lies in the principle of monotheism as the basis for human axiological movements. In this context, Hidayatullah (2006) said that obtaining the truth of knowledge or true knowledge, philosophy can be a good tool to explain and strengthen the position of religion, while religion can be a source of inspiration for the emergence of strong and truly philosophical thought. Not a few philosophical thoughts turned out to lead to faith in the existence of God, a basic feature of religion as a belief system in God so not a few philosophers who became stronger in their faith even after carrying out philosophical wandering in the world they were deeply engaged in.

According to Mulla Sadra, the mystical truth that is obtained based on a spiritual journey is the intellectual truth itself, and the mystical experiences that

are obtained are cognitive experiences that result from the thought process, the only scientific effort is needed that can become logical evidence for this. Mulla Sadra assumed that the *musyaadah* produced through the process of *mukasyafah* is a divine and essential truth, then surely rationality and reason will be able to prove it. He realized that in general Sufis and Gnostics often ignored rational arguments in upholding his teachings, such as Ibn 'Arabi who used analogy and imagination methodologies in the delivery of his teachings, so that it could not be a reference for everyone. Ahmad (2015) explains that epistemology in Sufism is an abstract and supra-rational object, the method of obtaining it is not only by the senses or the ratio but by soul or heart. Sometimes, the way is by thinking, *riyadlah*, inspiration, and those from each other's personal experiences.

Nurkhalis (2011) states that Mulla Sadra builds his thoughts through a synthesis approach; between *al-israra* (illuminative), *massya'i* (peripatetic), *'irfan* (gnosis), and *kalam* (theology) so that they are named as the originators of the transcendent philosophy of theosophy. The transcendent philosophy of theosophy explains human's way of gaining knowledge by relying on revelation, intellectual-mindedness (*Aql*), and inner vision or enlightenment (*kasyf*). Mulla Sadra calls wisdom as *muta'aliyah* wisdom which is obtained through a spiritual enlightenment or intellectual intuition and is presented in a rational form using rational arguments. The *Muta'aliyah* wisdom not only provides cognitive enlightenment but also a realization, which changes the recipient's form of enlightenment to realize knowledge so that the transformation of form only can be achieved by following the *shari'ah*. Mulla Sadra brought it to face the truth of the Qur'an and the Hadith.

This harmonization produces a synthesis that is to integrate it through the three ways of the Qur'an (revelation), Burhan (demonstration or intellect), spiritual Irfan, or "mystical"). The three of them are not contradicting with his goals for getting the truth. Salsabila (2016) stated that *al-Hikmah al-Muta'aliyah* used three sources for getting makrifat, such as rational argument (reason), disclosure (*mukasyafah*), Al-Qur'an and Ahlul Bait hadith because it is the highest wisdom. In Asfar book, he said that the reason argument, disclosure and revelation are in line, and people who do not follow the prophets and apostles did not have wisdom, and they are not called as judges or philosophers. The true *shariah* will not be contrary with the intellect because both of them have similar aims in God's *makrifat*, and the deeds of God.

According to Nur (2002), through his main work, Mulla Sadra has been

described his unique way against Sufism. The four journeys of the intellect are themes which described in the writings of Sufis, at least since Ibn 'Arabi. The four journeys are 1) the journey from creatures to God, 2) travel in God, 3) the journey from God to creatures, and 4) journey with the God towards creatures. Mulla Sadra, in his unique way, has been shifted the symbolism from the mystical to the philosophical-intellectual application in the four fundamental themes of philosophy, such as ontology, physics, metaphysics, and psychology. Sadrā (1981) stated that "The tradition of Sufis only relies on *zauq* and the inner witnessing as what they set for him; whereas, we do not rely on something which does not have a solid argument about it, and also we also do not express it in our wisdom books". Therefore, Sadrā (1376 H) stated that his philosophical pattern is different from his another thought, from theology, philosophy, and Sufism. It stated with this following expression "Al- Hikmah al-Muta'aliyah is not a theological debate, it is not a discussion of despicable philosophy, and also it is not the product of the Sufis' fantasies".

Al-Hikmah al-Muta'aliyah brings a new color to the earlier philosophical schools. According to Mulla Sadra, intellect and spiritual are inseparable parts of philosophy, and he believes that *ishraqi* without rational argument will not have any values, and vice versa. However, Mulla Sadra stated that all of the *Kasyf* achievements must be adjusted to the religion or it will not be meaningful. *Kasyf* knowledge cannot be explained to the others except by using Burhan. Nasr (2006) found in Mulla Sadra the synthesis and unity of the three paths leading to the truth, viz., revelation, rational demonstration, and purification as soul, which in turn leads to illumination.

Mulla Sadra's obsession to reconcile the legacy of Islamic thought has lasted for nearly ten centuries, harmonized-synthesized, and then harmonized with the Islamic law. It becomes a valuable effort to eliminate tensions and truth claims among the schools of Islamic thought. However, not all of his thoughts bring the perfect synthesis because many various aspects still have weaknesses in the methodological and epistemological terms. Mulla Sadra was a philosopher who elaborated so many different schools of Islamic thought to harmonize with Islamic sharia and very demanding philosophical requirements. Sholihan (2010) stated that things which determined the originality of a thinker in traditional civilizations such as Islam was the ability to interpret and reformulate eternal truths in a new light and thus create a new intellectual perspective. Mulla Sadra had conducted it in connection with the originality of his thought. Nowadays,

when humanity experienced a crisis of meaning, values, and norms, which originates from the predicament of credibility towards modern rationality, Mulla Sadra's methodological offering of harmonious synthesis between revelations (religion), gnosis (spirituality) and philosophy (rationality), as stated above, was very relevant for consideration.

6. CONCLUSION

It turned out that the reconciliation model of the transcendent Islamic thought of Mulla Sadra's theosophy has been suggested by Sunni Muslims as having Shi'ite sentries not entirely faithful because inside of it they adopted the Sunni theology (*Asy'ariyah*) and Sunni Sufism of al-Ghazali. Research on the reconciliation model of transcendent Islamic thought theosophy showed that the materials were reconciled (integrated). They were traditional normative thought of Islamic sharia (al-Quran and Sunnah), classical traditions of dialectical theology (*Kalam*, Sunni and Shi'i), Peripatetic Islamic philosophy, teachings of Sunni Sufis represented by al-Gazali, Suhrawardi Illumination philosophy, and mystical thought (*'Irfan*) Ibn' Arabi. All were merged in harmony and proportionally.

Hence, it created a new Islamic philosophical concept of thought known as *al-Hikmah al-Muta'aliyah*. In conclusion, the reconciliation model was Integrative-Complementary, which connected various Islamic ideas that reconciled thoroughly and around each other, where all the methods applied to each thought complemented each other. The transcendent of the theosophy of Mulla Sadra did not only accept the truth of the textualist (bayani) and rational (burhani) methods but also admitted the truth of science intuitively or *kasyfi* ('irfani). The truths obtained were not only those of correspondence and representation. However, it also acknowledged direct truth from God that was *ladunni*. Mulla Sadra was a compiler of Islamic thought discourse for 1,000 years. This award was presented to him because the transcendent of theosophy initiated by Mulla Sadra was an elaboration of various Islamic thought discourses that developed from the beginning of Islam until its presence.

Research on the transcendent theosophy that carried out by observers, especially in Indonesia so far is still quite limited. It remains focused on the concepts of ontology, epistemology, and eschatology. There are some more advanced studies, namely discussing the synthesis of Mulla Sadra, but also still

limited to ontology and epistemology, no one has yet initiated the reconciliation model that built. Indeed, in Indonesia, it is understandable that there is still a lack of study on this matter, due to the lack of primary literature available in libraries and bookstores. Moreover, it is also caused by Indonesian Muslims sectarian thinking, so they feel sensitive studying the thoughts of Shi'ite religious figures. Therefore, this research is specific because it has found a reconciliation model of Islamic thought that has evolved for ten centuries, thus forming a new school of Islamic philosophy as the third school after the school of peripatetic and illumination.

This research, although it is specific, has the limitation of only photographing reconciliation models of various Islamic thought in a harmonious and proportional structure of transcendent theosophical thinking. Therefore, it still needs further research which is contextual and innovative to reconcile different schools of understanding in the Islamic world in general, and in Indonesia in particular. Another thing to point out that this research is only limited to text studies. Hence, it needs field study by looking at how stressing the difference in the flow of Islamic religious understanding today that needs reconciling. In other words, it needs new practical research to develop a policy format to unite Muslims.

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