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### Insān Ilahī as The Main Concept of Mulla Sadra's Transcendental Human Existences

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#### Abstract

*This writing is library research on Mulla Sadra's thought concerning the concept of insān ilahī as the main concept of transcendental existence discourse in response to western humanism paradigm because it consider vanishing the immaterial domain in human self. This writing is aimed to explain about perfection, happiness, and freedom as the value and main purpose of human existence in Islamic Philosophy civilization based on Mulla Sadra master piece al-Hikmah al-Mutaliyah fi al- Asfār al-Aqliyyah al-Arba'ah. By using descriptive-philosophical method we come to conclusion that the concept of insān ilahī in Mulla Sadra viewpoint were discussed and observed through transcendental discourse. Soul in Mulla Sadra view is immaterial substance which always went through the process of perfection in human existence. Besides knowing that there is immaterial substance in human existence, the concept of Mulla Sadra insān ilahī has also fix many falsity of western philosopher in describing the value and main purpose of man based on material awareness. The result is, individual viewing perfection and potential actualization in him depends on the things which based on logic to view the object of perception based upon his physical existence in reality. The dependence of existence toward material things describes the perfection which gained by individual partially. The result of this writing is to offer a new point of view in understanding the unlimited value and purpose of human existence toward particular paradigms through the concept of Mulla Sadra insān ilahī as the main concept of transcendental existence in Islamic Philosophical Civilization.*

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### INTRODUCTION

Human is the most important creature and the key in understanding metaphysic and purpose of the creation of the world, is the way to understand God, "I create Adam within my own form" is the most quoted verse by the urafa to exemplify that human alone who are able to be His vicegerend and has the divine aspect in himself (Hamid Parsaniya 2006). That is, God created man to be a leader with various potentials to arrange and organize every single thing as one of His formats in the world (Sadra 1999). Murtadha Mutahhari in his magnum opus *Mukadimah Bar Jahān Baina Islāmi* said that human is a unique creature that has potential to think through reason and perceive it through senses, which given by God as the instrument of knowledge in order to comprehend the series of his life journeys. Potentiality that no other creature had only man has (Mutahhari 1983).

Cognition toward potentiality which belongs to every human being reflects the thinker to analyze human existence as the object of study in order to understand how to actualize various potentialities existed in human existence. In Western Philosophy Civilization, the study on human existence was marked by the development of western humanism in the age of *renaissance*, which background by human consciousness toward

human values and his purpose of life (Wright 1977). Human consciousness toward values and main purpose affecting his paradigms to fight against dogma and church doctrine is consider to have manipulate people's view to submit to and obey the system created by the church. As a result, human can no longer actualize his potential existence, because of his entire mind and an action is limited by the church (Angels 2007). For example: Man cannot deliver his view and act beyond the church. If mind and act was not inaccordance with the church, therefore this mind and act considered as rebellion. The implication, man cannot freely actualize his own potential (Sartre 1973). The liability of human existence describing the lost the existence of the truth to actualize all potential he has, as a result man describe as substance which does not exist in reality, because he cannot freely actualizes his own potential (Sartre 1956).

Based on the problem above, intellectual in the western *renaissance* era bring the ideas on how to free human from many system which imprison and shackles his self existent. Western intellectual found awareness of two things, their existences and the world (Wright 1977). Consciousness upon his existence means knowing and apprehending existential values in him. Intellectuals designs and organizes the mind frame as a form of new movement to free human values and main purpose, likewise perfection, freedom to act, and happiness through a paradigm called *humanism* (Lamont 1997). The Paradigm of *reinasaisance* thinker on the world and human existences were emphasizes by the naturalist. The naturalist thinker view that human can realize his own perfection by viewing himself as main subject and the world as object. Subject in the view of naturalists is the main existence that has the absolute power to utilize the object as one of the media to grow his existence freely in reality.

Next, naturalist view on human existence enhanced by western materialist philosophers, suc as Ludwig Feuerbach and Karl Marx who view that human perfection can be achieved through material consciousness (Skribekk dan Gilje 2000). Man needs to remove all shackles and oppressions of all things outside his material existence. The concept of humanism in the materialist viewpoint has focusing on human perfection values based on the body (Skribekk dan Gilje 2000). As a result, the consistency of humanism in materialist viewpoint has directed the values and final goals of humanity on the basis of materialism and leave out spiritual aspects.

The spirit of humanism in Karl Marx materialism philosophy system and the naturalist represented by some atheist-existentialist philosophers in 20-21 century, like Friedrich Nietzsche view that the value of humanity, such as freedom and perfection were the main goal of human life to increase his true identity through freedom to act and will in the world (Palmer 2001). Friedrich Nietzsche in his work by the title *Human All too Human* explains free will as the goals for every human in his life. Existentially, man can determine his life direction to reach for perfection and happiness, which influence by various objects, like matters in reality, as his ultimate goal (Nietzsche 1997).

The view of some western philosophers on the discourse of humanism has influencing human paradigm to will and to think freely without limited by something outside of himself, such as regulations, norms, and values (Hardiman 2004). As a result, each individual will have the intention and think freely without considering the good or bad value to perfecting himself in reality (Sartre 1956). Competition system of each individual necessitates the creation of rebellion in human lifes, so that the view of western philosopher has describes adversity and chaos in human existence (Syariati 1996). The deterioration of existence describes the threat of human life to realizing his value and main purpose in reality.

Based on the issue above, a comprehensive and explanative idea is needed to fully discuss about human existence. In philosophical civilization, it is known that Islamic Philosophy was one of philosophical thought tradition that discusses object comprehensively and explanatively, especially on human existence (Rizvi 2009; Kamal 1988; Sadra 2002). One of the Islamic philosophical schools which discuss human existence comprehensively and explanatively was *Hikmah Muta'aliyah* of Mulla Sadra. This writing is aimed to discuss and examine the concept of *insān ilahī* in Mulla Sadra philosophy through his master piece, *al-Hikmah al-Mutāliyah fī al-Asfār al-Aqliyyah al-Arba'ah* as the main reference in this article. By using a descriptive-philosophical approach, it is known that the concept of Mulla Sadra *insān ilahī* discussed through the discourse of actualization of the soul as the core identity of human existence in reality (Sina 1998). Actualization of the soul is transcendence, to describe that there is continuous perfection unlimited to the world. A continuous perfection describe that human can achieve a higher degree of existence based on his free soul actualize his existence to achieve a transcendental happiness, as well as the values of human lifes (Sina 1960).

Mulla Sadra explains that spiritual actuality can be achieve through the unity of all forces of science, like intellect and senses can give theoretical knowledge that describe the perfection of the soul as the knowing existence to understand something good and bad to control the body and to will systematically, a practical knowledge (Fakhri 1997). To have willed, systematically describes the unity of all the forces of science between senses and intellect as a process to perfecting human existence (Sina 1998). Thus, it can be known that the concept of Mulla Sadra's *insān ilahī* is a new viewpoint and new offer to explain human existence universally through actuality of the soul to realize the values and mainpurpose of human existence, as the view of the renaissance thinkers.

Eventhough, the actualization of the soul as the process of existential perfection has been projected by contemporary muslim thinkers, such as Frithjof Schoun in his work, *Islam and the Perennial Philosophy* and Seyyed Hossein Nasr in his writing *Islam and the Plight of Modern Man*, but both of the muslim thinkers above only explain on how human soul actualize without any discussion about how soul actualize inside human (Nasr 1975). This writing is trying to explain the process of human actualization of the soul in the view of Mulla Sadra which explores in some sub-themes, such as definition of *insān ilahī*, acknowledging the perfection of the soul, humanism values in Mulla Sadra's philosophy, and analysis on *insān ilahī* as the main theme of Mulla Sadra's transcendental existence. In explaining this discussion, this paper requires a methodology that discuss the collection and analysis of primary source data. In the research methodology discourse, there are two type of research, namely qualitative and quantitave. Qualitative explain how to describe and analyze data through a theoretical foundation approach based on the primary source data. Meanwhile, quantitave explain how to analyze data through a numerical approach (Muhammad Ali 2011).

In this paper, using qualitative approach as methodology that refers to primary and secondary sources in data collection. Primary sources in paper, is *al-Hikmah al-Mutāliyah fī al-Asfār al-Aqliyyah al-Arba'ah* to understand the urgency "*Insān Ilahī as The Main Concept of Mulla Sadra's Spiritual Humanism*". Meanwhile, secondary data in this paper are books, journals, and theses that discuss Mulla Sadra's philosophy. Primary and secondary data are analyzed and interpreted by the problem of ethical crisis and solution Hikmah Muta'aliyah (Achmad Chumaedi, 2018). Based on two research sources, the author collect various information or data that are deemed appropriate to the object of research. Data collected form primary and secondary sources are described or discussed systematically by paying attention to the rule of writing Peradaban and Pemikiran Islam Journal. The data described

are then analyzed in depth to obtain a comprehensive and explanative research study (Conny R. Semiawan 2010). Thus, we can know that this paper aims to explain the perfection, happiness, and freedom of human existence in the civilization of western philosophy and Islam. So, the position of this paper is to explain various debates through western and Islamic philosophical literature thus that the readers can understand the actuality of their existence and how to achieve perfection in the perspective of western and Islam philosophy.

## RESULT AND DISCUSSION

### Definition of *Insān Ilahī*

Etymologically, the word *al-Insān al-Ilahī* derived from Arabic words consists of two suku kata, which is *الانسان* means human, whereas the word *الالهي* means divinity (Munawir 1997). According to Rohi Baalbaki in his book *al-Mawrid* the word *al-Insān al-Ilahī* can be divided into two word division, which is *insan* means human existence. Whereas, the word *al-Ilahī* means something divine (Baalbaki 2005). In Kamus Besar Bahasa Indonesia (KBBI), the word *insan* can be mean human (Pusat Bahasa Depdiknas 2005), while the word *ilahi* means something that has divine attributes (1), divine (2). Al-Jili (2005) in his book *Insān al-Kamil* use the term *al-Insān al-Kamil* to describe divinely human existence *al-Insān al-Kamil* is uniting all divine attributes in human existence after the process of sacralization and self purification. The process of self purification in the view of al-Jili can be reach by neglecting all bad deeds and realize the good deed in reality.

The concept of *al-Insān al-Ilahī* in the view of al-Jili was different with the thought of Ibn Arabi in understanding the concept of *al-Insān al-Ilahī*, which is perfect man describing God's image as a whole through His *tajalli* perfectly (Azra 2008). Ibn Arabi describes God's *tajalli* through two divisions based on his perfection in reality, that is *tajalli dżati* and *tajalli syubudi*. *Tajalli dżati* in Ibn Arabi view is God absolute existency do not exist in the world. Whereas, *tajalli syubudi* is the appearance of God's power through the existence of being in reality; Ibn Arabi said that *tajalli syubudi* is God representation in the world, have the ability to recognize the essence of reality. While, Imam Khomeini define *al-Insān al-Ilahī* is when individual has perfection theoretically and practically in his life (Khomeini 2004). Theoretical perfection is human ability to know the truth and ugliness to achieve the process of elimination and decoration of existence in reality. Whereas, practically individual can build peace in social life through behavior and act supporting his happiness to reach the process of perfection of existence in reality (Khomeini 2004).

The concept of *al-Insān al-Ilahī* perspective Imam Khomeini was identical with Fadlallah (2012) notion in his book *Falsafah al-Insān fi al-Islam* that *al-Insān al-Ilahī* is human actualization of the soul by involving intellect, theoretically and practically. According to Suheir Fadlallah intellect is the highest faculty of man to analyze everything which views as evil and truth. Evil is something that must be avoid by man necessarily, whereas, goodness is something expected by man to create a better life in reality. The ability of human intellect to analyze everything affects human actualization of the soul to increase the degree of human existence to get close himself to the absolute entity. The closeness of human existence with the absolute entity describes the relation between both. Human will understand the essence of absolute entity to disclose the essence of truth in reality (Fadlallah 2012).

The view of Fadlallah on the actualization of the soul in *al-Insān al-Ilahī* was influenced by Mulla Sadra's system of *Hikmah Muta'aliyah*. Mulla Sadra understanding the concept of *al-Insān al-Ilahī* through the approach of perfection of soul through the theme of *al-harakah al-jauhariyah* that the existence of the soul always experience movement along with its actuality

(Thabathabai 2000). The actuality of the soul involves intellect to analyze the whole entity of reality influenced by the existence of being in reality. Mulla Sadra explains that the process of intellect in analyzing is a process of intellectual perception toward *wujud khariji* which absorbed through human sense ability. It means, the faculty (senses) catches the whole *wujud khariji* which analyzed by reason to produce mental form as correspondence between internal and external knowledge, so that each individual gain the true knowledge of existence in reality.

In contrast to western philosophers, such as David Hume, Thomas Hobbes, and Barkeley views that the perfection of knowledge is only achieved thorough the human senses. According to western philosophers, matter is the essence of existence of everything in reality (Andrew McNight 2010). Because, humans can know the truth of matter without reasoning analysis. Meanwhile, Muslim Philosophers view that the senses can't examine the essence of the everything, so that humans also need reason to analyze and examine the truth of everything in reality (Frederick Copleston 1985). The result of the analysis of sense will affect the existence of the soul to know the essence of science to differentiate anything called good and evil (Gazo 1999). The knowledge of soul toward every single thing describes the actuality of the soul as the main identity of human beings to understand the essence of science as a form of human existential perfection in reality (Al-Ahsai 2005). Thus, it can be known that the essence of knowledge is the perfection of human soul in reality. To make clear the relation between the nature of knowledge and the perfection of the soul, the author will discuss the next sub theme.

### **Knowing as the Perfection of the Soul**

Mulla Sadra said that the soul is the core identity that has two attributes, namely immaterial and knowledge. The immaterialist attribute in the existence of the soul describes the existence of soul as invisible or separate from material existence. Whereas, the attribute of knowledge is the actuality of the soul toward transcendental perfection through the unity of subject and object in human knowledge. The unity of subjects and objects is based on human understanding of the forms of *khariji* and *dzihni* in reality (Zarkasyi 2009). *Khariji* and *dzihni* forms always correspond or unite to obtain the nature of knowledge through sensory perception and sense abstraction, as has been explained that all *khariji* forms are perceived by the sensory toward the process of rationalization reason causing the presence of images or concepts of perception objects in the mental realm (Kalin 2010).

Mulla Sadra explained that the correspondence between mental and external beings is trying to get a relation between something that is conceptualized with its reality, so that human were able to know the nature of the object of perception without changing the quiddity (Bahesti 1999). For example: Husain perceives a red car at the yard of Sadra's Islamic Philosophy College (STFI) through visual power. Husain perception of the red car was rationalized by reason to produce a concept or image about the red car in Sadra's STFI yard. The description of the red car doesn't make any changes towards the red car in the external realm. Basically, the correspondence between the external and internal domains tries to obtain the essence of knowledge of reality, so that humans do not experience mistakes to understand reality, as the truth of the car is red in concept and reality (Rezai 1999).

The correspondence between the internal and external domains in Mulla Sadra's view is called as the term *ittihād āql wa ma'qūl*, which tries to explain the truth of reality through the unity of the two domains of knowledge without changing the identity of each object of perception in the mental realm, as was the fallacy of philosophers before Mulla Sadra who view that conception of reason changes the external existence (Kalin 2010). The unification



of the domain of science influences the perfection of reason to analyze something essential and non-essential. The ability of reason to analyze reality entities based on their perfection influences the actuality of the soul. Because, it is known that the reason is the highest faculty of the soul, so everything that is known by reason is the perfection for the human soul in reality (Khamaeni 2004). On the one hand, it should be noted that the perfection of reason as the highest faculty of the soul also explains the existence of other faculties in humans, so that each individual has level of existence in reality.

### **The Values of Humanism in Mulla Sadra *Insān Ilahī***

The main principle of the study of human existence in western humanism, which is perfection, freedom, and happiness are seen as values of existence to prioritize human existence as the main subject having dignity and potential in them (Bennet 2001). Rene Descartes in the philosophy of rationalism explains that the values of human existence achieved through human reason are a source of knowledge for humans to study and analyze the entire existence of matter in reality. Rene Descartes views that the abstraction process carried out by human reason produces an understanding that the truth of the existence of reality is based on two things, namely the truth of human existence as a subject and the world as an object of existence (Cahaya Khaeroni 2014 ). Rene Descartes views that humans as subjects have personal power, such as thinking to study the existence of the world is seen as constantly undergoing gradual changes which describe the process of increasing the existence of material entities in reality. Rene Descartes in the philosophy of rationalism explains that the values of human existence achieved through human reason are a source of knowledge for humans to study and analyze the entire existence of matter in reality. Rene Descartes views that the abstraction process carried out by human reason produces an understanding that the truth of the existence of reality is based on two things, namely the truth of human existence as a subject and the world as an object of existence (Achmadi 2010).

Rene Descartes views that humans as subjects have personal power, such as thinking to study the existence of the world is seen as constantly undergoing gradual changes which describe the process of increasing the existence of material entities in reality (Roger Trigg 1999). Meanwhile, Muslim philosophers discussed the values of human existence in the concept of *insān ilahī* through the argument of the principle of being that existence is the source of the existence of all things, so that each individual are able to know and understand the existence of external quiddity based on sensory reflection, as Ain knows the heat of fire through his sensory perception (Khamaeni 2004). The process of sensory perception of external quiddity explains human freedom to perceive all objects directly. The results of sensory perception will be analyzed by human reason freely to obtain universal knowledge (Kalin 2010).

Universal knowledge generated through reason makes it clear that each individual can gain a comprehensive understanding freely. On the one hand, comprehensive understanding also explains the perfection of the human reason to analyze objects of perception independently without the influence of matter in reality. The perfection of reason analyzes the object influences the perfection of the soul as the substance that knows in human beings to move towards the actuality of existence in reality (Sadra 2002). The actuality of the soul in Mulla Sadra view is a process the separation of existence from its body towards a more perfect container in reality. The separateness of the soul towards the body describes its existence as independent and not imprisoned by material entities to obtain transcendental perfection in reality (Kamal 1988; Gharawiyān 1999). Mulla Sadra

describes the journey of the perfection of the soul like humans wearing clothes in their developmental life.

In their toddlers, human will wear clothes that fit with their size. When they come to kids phase, they will leave their toddler's clothes. Because, the size they wear in kids phase not suitable for toddlers. Human in the toddlers phase were describes as human soul in material realm. When the soul having actualization, it is on children phase that needs a container that suit with their level toward the actuality process gradually to understand the nature of perfection of him in reality (Burrell 1999). Human understanding on the nature of perfection will give happiness in humans, because the purpose to gain the essence of perfection has realized in reality (Sadra 1941; 2002). The implication is every human being able to find the nature of perfection in his existence. Based on Mulla Sadra view, it can be known that the concept of *insān ilahī* is a breakthrough offers by Mulla Sadra to understand the existential values fundamentally. On the on hand, the concept of Mulla Sadra *insān ilahī* can become solution toward the failure of the west in understanding human existence, freedom, perfection dan happiness in reality. Author will explain about the concept of insan ilahi explanatively in Mulla Sadra point of view as the solution toward western materialism on the next discussion.

### **The Concept of *Insan Ilahi* as the Solution on Western Humanism**

From the various previous explanations, it can be seen that the main solution of the concept of *insān ilahī* can be known through the unity of material and immateriality, which are two domains of the existence of individuals that have relations perfecting each other in reality (Hosseini dan Mansur 2009; Daftari 2010). In the early phases of life, humans realize that their existence and something outside themselves comes from the body, as Ain able to know the existence of individuals outside of himself, such as Hasan, Hussein, and Ali physically. Ain's knowledge of the existence of various other individuals reflects his reason in distinguishing the physical presence of Husain, Hasan, and Ali in terms of quantity, such as body weight (Rezai 1999). The process of differentiating or sorting through entities is a way of working reason to analyze everything to obtain the essence of existence.

The results of reason analysis conclude that if the existence of matter can be divided, then there are entities that cannot be divided materially. That is, its existence is not affected by the variety of material. Mulla Sadra explained that the soul is the existence of human immunity, always undergoing an actuality process to achieve the perfection of its existence in reality (Sadra 2002; Haq 2013; Al-Allaf 2006). However, the soul is seen as something that is independent of matter in its actuality, but it is important to know that in the potential phase the soul depends on the body as a container of its perfection. Meanwhile, the human body cannot intend without the reflection of the soul, so the two have a relationship between one another to perfect human existence (Hosseini dan Mansur 2009; Dibaji 1999; Khamaeni 2004).

Mulla Sadra explained that the physical and mental relations in humans can be known through individual knowledge understanding the truth of reality. Mulla Sadra said that the five senses are low knowledge instruments perceiving external existence by producing a particular image (Kalin 2010; Kamal 1988). The particular image perceived by the sense of sight will be analyzed by the reason as the highest faculty of the soul to produce a universal picture in the mental realm. The universal image in a mentality describes man as being able to know the existence of an entity as a whole based on the truth of his reality in reality, just as Ain sees a green glass through visual perception, so that he obtains a particular image of the greenness of glass in quantity. Then, the particular image is brought about by reason to dissect there are two concepts between glass as a subject and green as a predication. The

concept of green attributed to glass is not a real predication, because green can be predicted to the leaves, cars, and clothes in accordance with the truth of reality. As a result, every individual has the ability to analyze everything to gain knowledge about the nature of reality.

Human knowledge about the truth of everything is explained by Mulla Sadra through the topic of *ittihad aql wa ma'qul* that the correspondence between internal and external knowledge is the main condition for understanding the object of reality. Because every individual do not get the truth of everything without any correspondence between internal and external in human being in reality. Mulla Sadra considers that the correspondence between internal and external knowledge based on the principle of being is the source of the existence of all things (Thabathabai 2011).

Western philosophers do not discuss the concept of the principle of being in human knowledge, so they do not believe in the existence of internal knowledge as the domain of knowledge in the existence of human beings. The implication is that humans cannot know the truth of reality based on their knowledge which is particular to reality (Niiniluoto 2004; Russell 2016). On the one hand, the Western philosophers' rejection of internal knowledge also necessitates human knowledge to view its existence as derived from matter, so that its perfection depends on matter. As a result, each individual will view the perfection of his partial existence in reality (Engels 1995).

Mulla Sadra emphasizes the concept of *ittihad aql wa ma'qul* through discussion of *ma'qulat* (universal concept) in the Hikmah al-Muta'aliyah which classifies a universal concept consisting of two parts, based on the pattern of the process in reality, namely *ma'qulat al-annwali* and *ma'qulat al-tsani al-falsafi* (Khamaeni 2004; Thabathabai, Sayyid Husain 1997). *Ma'qulat al-annwali* is the initial stage of capturing all the entities of a particular entity through sensory power (Kalin 2010; Kamal 1988). The quantity of entities that are absorbed by the five senses will be brought to reason to be rationalized into universal concepts that are in accordance with their reality called *ma'qulat al-tsani al-Falsafi*. Universal concepts influence the existence of the soul as the substance of knowing to actualize itself based on its understanding of reality. The actuality of the soul in the view of Mulla Sadra is the process of separate from the material entity towards a more perfect nature to increase its existence in reality (Kamal 2009; Amiri 1999).

Mulla Sadra likens the perfection of the soul gradually, like a child (soul) wearing clothes (a container). When a child gets older, he will leave his clothes in childhood and wear adult clothes (Haq 2013; Haidari 2011). Childhood in the view of Mulla Sadra is potential. The soul uses the body as clothes to actualize all its potential. If the potential of the soul has been actualize, then he will wear adult clothes to re-actualize his adult potential and leave little clothing. The escape of the soul from material entities will affect the simplicity of the human soul which describes the perfection of the paradigm and the attitude of humans in the world through two aspects, namely theoretical and practical based on the pattern of actuality in reality. Theoretical perfection is the knowledge of human reason to understand the truth of all objects of reality, so that he perceives everything through truth to know the nature of reality (Sina 1998).

Theoretical perfection influences the practical aspects of human existence. The practical aspect influences human actions by involving their reason before they will in reality (Sina 1998). Human reason is a wheel to move the entire chain of human action based on their perception of reality. Perceptions of reality will create knowledge, so humans can act on their knowledge (Kalbikani 1998; Bahesti 1999; Khamaeni 2004). Humans reach *ma'rifat al-haq* to act logically and systematically by ignoring the desires and emotions in every will. That is, humans act based on their understanding through the process of awareness of the



object of reality (Thabathabai 2000; Sina 1998). Awareness in acting actualizes the view of human ethics to know the goodness (*ma'rifat al-khair*). *Ma'rifat al-khair* describes the perfection of human ethics to act on the basis of good by ignoring all vices.

Human knowledge of something good is based on the strength of the human soul to analyze something good and bad by involving the actuality of human reason described through *ma'rifat al-haq* (Walid 2012). Mulla Sadra explained that the soul is the main basis for actualizing the entire paradigm and human will in reality. Humans cannot understand the nature of truth and goodness without the reflection of the soul to increase human existence in reality. That is, the actuality of the soul is a major requirement for humans to increase their existence in reality (Sina 1952). Mulla Sadra explained that humans can achieve an eternal happiness and absolute perfection through the actuality of the soul (Sadra 2002). The soul is the essence identity in human existence, as argued for the existence of the soul, even post life in the world.

Mulla Sadra describes the journey of perfection of the soul like human wearing clothes in the world. In the toddler phase, humans will wear clothes according to their size, but when they reach the children's phase, humans will leave toddler clothes and wear children's size clothes. Humans who are in the toddler phase are described as being dependent on matter, so that they will depend on all their needs, both paradigm and will in the materialist realm. Meanwhile, humans who are at the stage of children describe existence beyond the paradigm and materialist will. That is, humans have transcended the materialist dependence in their existence to reach the stage of perfection on an ongoing basis through the actuality of the human soul (Sadra 2002; Haq 2013).

Based on the various explanations above, it can be seen that the concept of *insan ilahi* in the view of Mulla Sadra seeks to make every individual aware of the existence of soul and body in those who are constantly connected to perfect their existence. The relationship between soul and body is actualized through the existence of beings to reflect the variety of entities, so that both can know the existence of everything through sensory perception and reason in reality (Amiri 1999). Knowledge of human reason and sensory perception will produce internal and external images constantly experiencing correspondence between one another, so that each individual can understand the truth of all entities in reality.

Human understanding of the truth of all reality entities implies the actuality of the soul as the substance of knowing to perfect its existence in reality. The actuality of the soul causes its existence to move away from the body to look for a substitute for a higher than physical existence. The movement of the soul leaving the body describes the process of perfection which is transedental in stages which causes the simplicity of the human soul to know the absolute existence is *basith al-haq* (Gharawyan 1999). The soul's understanding of *basith al-haq* leads to the highest stage of perfection. The highest perfection describes the happiness of the existence of the soul (Kalin 2000).

Western philosophers do not examine the existence of humans universally, consisting of immaterial and material aspects, so their offer of the concept of perfection is partial (Nasr 1990; 1975). On the one hand, the western view that humans come from matter has made human knowledge particular, so that each individual will see the object of reality based on his sensory stimuli. As a result, human perfection depends on the material that causes it to be material in reality. The implication, the view of western philosophers has necessitated dehumanism in human existence (Wijaya 2016; Nabil 2013). Mulla Sadra tries to overcome the variety of western mistakes by offering the concept of divine beings as a solution for each individual to understand the nature of reality, meaning himself in reality. Thus, it can be seen that the concept of divine insan in Mulla Sadra's view examines the existence of

humans universally so that each individual can understand the nature of his perfection is holistic to achieve happiness in reality.

Western Philosophers are not discussing about human existence universally, it consist of immaterial and material aspect, so that their offer about the concept of perfection is partial (Nasr 1990; 1975). One the one hand, western view explain that human come from matter has made human knowledge particular, so that each individual will view the object of reality based on his five sense. As a result, human perfection depends on matter that causes his existence become material in reality. The implication is the view of western philosophy necessitated dehumanism in human existence. Mulla Sadra trying to comprehend many mistakes of the west by offering the concept of *insan ilahi* as the solution for each individual to understand the essence of reality, means himself in reality. Therefore, it can be known that the concept of *insān ilahī* in Mulla Sadra view point discuss about human existence universally so that each individual able to know the essence of his perfection is holistic to achieve happiness in reality.

## CONCLUSION

Based on the previous discussion, it can be known that the concept of *insān ilahī* in Mulla Sadra view was trying to offer a new poin of view and new offer to view on the value and main purpose of human existence which not limited only to material approach. Because human existence consists of material and immaterial existence. The existence of matter is the main knowledge to know all entites in reality (Ibrahim Kalin 2010). Everything that is perceived by the senses will be analyzed intellectually, so as to produce a universal picture that is immaterial will affect the perfection of the human soul. The perfection of the human soul will imply a process of actuality of attaining a free existence independent of matter (Sayyid Husain Thabathabai 2000). Meanwhile, western philosophers of renaissance era until modern extentialists has direct individual to understand their existence materialistically by viewing that matter is something fundamental in human self, because humans consist of various materials, which is realized directly without intermediaries of knowledge instruments.

Human consciousness toward matter will influence his paradigm to see that his ultimate perfection can be achieved through material realities viewed as the object of perfection. Human paradigm about matter as the object of perfection will influence his will to compete in exploiting the existence of matter, until each individual will necessitate a rebellion between each other as a process of fulfilling his self perfection. Rebellion that happen in human life has describe dehumanism that every individual destroying each other and limit the existence of other individual only to fulfil his purpose as the process of his perfection in reality.

Based on western philosopher fallacies, Mulla Sadra explains that man consists of two existences, material and immaterial, which complement each other influencing the instrument of knowledge that is reason and senses. On the first phase, human acknowledging various existence of *wujud kbariji* through the faculty of sense. But along the time, he realizes the existence of *wujud dzhini* which gained through the analysis of reason, after being reflected by senses. From both apprehensions about *wujud kbariji* and *dzhini* man are able to recognize harmony in the instrument of knowledge that influence the perfection of the soul ad the knowing existent, so the more known the soul is, the more perfect his existence to move freely into actualization.

The free acceleration of the soul in its actualization process will direct it into an eternal perfection and happiness; it means not limited into matter that distrust, as western

philosopher viewed. Perfection, freedom and happiness in the container of actualization of the soul describe transcendental values in itself, which no longer need material existence in its existent, after realizing values and main purpose in its existent. Mulla Sadra in his system philosophy *Hikmah Muta'aliyah* mention that human who has achieve his goal and life value called as *insān ilahī* in order to describe about the highest existence in the degree of human existence. Thus, we can know that the concept of the divine being in Mulla Sadra's view explains human perfection holistically through the perfection of soul and body. So that Mulla Sadra's view is a new offering in the discourse of human perfection in philosophical civilization, both western and Islamic.

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