EPISTEMOLOGY IN MULLA SHADRA'S PHILOSOPHY OF *AL-HIKMAH AL-MUTA'ALIYAH*: AN ANALYTICAL REVIEW

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ABSTRACT

This study aims to analyze and delve into Mulla Shadra's views on epistemology and how these views are related to the concept of *al-Hikmah al-Muta'aliyah*. Analytical methods are employed to understand the philosophical arguments put forth by Mulla ShadraThis study showed that Mulla Shadra introduced an epistemology based on the understanding of *al-Hikmah al-Muta'aliyah* as the highest source of knowledge. He proposed that true knowledge could be attained through spiritual experience and contemplation, which includes self-understanding and the relationship with God. Intuition and revelation also play a crucial role in Mulla Shadra's epistemology, where he emphasizes the importance of intuitive understanding as a profound source of knowledge.

Keywords: Mulla Shadra, Epistemology, al-Hikmah al-Muta'aliyah

ABSTRAK

Penelitian ini bertujuan untuk menganalisis dan mendalami pandangan Mulla Shadra tentang epistemologi dan bagaimana pandangan tersebut terkait dengan konsep al-Hikmah al-Muta'aliyah. Metode analitis digunakan untuk memahami argumen-argumen filosofis yang dikemukakan oleh Mulla Shadra. Hasil penelitian ini menunjukkan bahwa Mulla Shadra memperkenalkan epistemologi yang didasarkan pada pemahaman al-Hikmah al-Muta'aliyah sebagai sumber pengetahuan tertinggi. Dia mengusulkan bahwa pengetahuan sejati dapat dicapai melalui pengalaman spiritual dan kontemplasi, yang mencakup pemahaman diri dan hubungan dengan Tuhan. Intuisi dan wahyu juga memainkan peran penting dalam epistemologi Mulla Shadra, di mana ia menekankan pentingnya pemahaman intuitif sebagai sumber pengetahuan yang mendalam.

Kata Kunci: Mulla Shadra, Epistemologi, al-Hikmah al-Muta'aliyah

INTRODUCTION

Islamic philosophy has significantly contributed to global philosophical thought, with many brilliant figures developing diverse views on the essence of knowledge and the nature of existence. In this context, Mulla Shadra, a renowned 17th-century philosopher and theologian, has made a name for himself in the history of Islamic thought with his monumental works, including "*al-Hikmah al-Muta'aliyah.*"

"Epistemology in Mulla Shadra's Philosophy of *al-Hikmah al-Muta'aliyah*: An Analytical Review" is a study that aims to deepen the understanding of Mulla Shadra's views on epistemology and how these views are related to the concept of *al-Hikmah al-Muta'aliyah*. As a branch of philosophy that explores the origin, source, and nature of knowledge, epistemology has a central role in shaping human worldview and knowledge.

In his monumental work, "*al-Hikmah al-Muta'aliyah*," Mulla Shadra proposed an original and profound view of the source of knowledge and how humans can attain true understanding. He promoted the concept of *al-Hikmah al-Muta'aliyah* as the highest source of knowledge that includes spiritual understanding, contemplation, intuitive experience, and revelation. Mulla Shadra offers a unique perspective in understanding the nature of knowledge and man's relationship with God through this work.

This study uses an analytical approach to examine epistemology in Mulla Shadra's *al-Hikmah al-Muta'aliyah* philosophy. This review will enable the researcher to analyze the epistemological aspects underlying Mulla Shadra's thought. Data and information will be obtained through a comprehensive literature study concerning Mulla Shadra's original works and relevant previous studies.

Mulla Shadra's philosophy of *al-Hikmah al-Muta'aliyah* has been of interest to Muslim scholars and philosophers for a long time. His monumental and complex works have been the source of diverse studies and research. Some previous studies have reviewed various aspects of Mulla Shadra's thought, including epistemology. For example, Seyyed Happy Saputra (2016) research reviews Mulla Shadra's Concept of Epistemology. Similarly, Dudi Badruzaman (2018) has reviewed the Development of the Epistemological Paradigm in Islamic Philosophy. However, previous research has yet to fully review analytically about epistemology in the philosophy of *al-Hikmah al-Muta'aliyah* Mulla Shadra thoroughly and in detail.

By exploring Mulla Shadra's philosophical thoughts on epistemology, this study hopes to make a valuable contribution to the understanding of Islamic philosophy and how these thoughts have the potential to provide valuable perspectives in modern philosophical studies. Through a deeper understanding of Mulla Shadra's epistemological views, this study invites readers to appreciate the richness of Islamic thought and the relevance of these philosophical concepts in exploring the nature of human knowledge.

Against this background, the continued analytical study of epistemology in Mulla Shadra's *al-Hikmah al-Muta'aliyah* philosophy is expected to make a significant contribution to the development of global philosophical thought and inspire further discussion on the relevance and implications of Mulla Shadra's views in the context of modern times.

RESULT AND DISCUSSION
Mulla Shadra, his thought, social and historical setting

Muhammad ibn Ibrahim Yahya Qawami Shirazi, better known as Shadr Din as-Shirazi (Akhund et al.), was born in 979/980 AH or 1571/1572 AD in Shiraz. He came from a prominent family known as the Qawam family, and his father, Ibrahim bin Yahya al-Qawami al-Shirazi, was an important official in the Fars region. Mulla Shadra was a man of extraordinary intellectual and religious abilities. The Safavid period in Iran saw a strong intellectual tradition that supported his growth and encouraged him to create great influence. This tradition became an integral part of his development and shaped his thinking. His coming of age was not isolated but heavily influenced by the tradition that guided and shaped him.

Mulla Sadra has built a new intellectual in Islam, showing he can open a new perspective. With the awareness and intelligence of his intellectual tradition, Mulla Sadra is an extraordinary thinker because he has understood and explored the broad field of Islamic thought (Nasr 2017)

There are various sources of thought that Mulla Shadra researched and studied, among others: (1) Movable Islamic philosophy was brought about by Ibn Sina and some of his disciples–Neoplatonism; (2) Israeli theosophy of Suhrawardi and his disciples, such as Qutb al-Din Shirazi and Jalal al-Din Dawani; (3) Ibn 'Arabi's Gnostic ('Irfan) teachings and those who consequently spread Ibn 'Arabi's teachings were Sadr al-Din Qunyawi and prominent Sufi figures such as Ayn Qudat Hamadan and Mahmud Shabistar; (4) Imamiyah Shi'a Kalam and; (5) Guidance (the words of the Prophet). And Shia leaders.

Of his many teachers, only three are mentioned in history: Mir Damad (master of Irfan and illumination philosophy), Bahaudun Muhammad Al-Amili (master of *kalam*/theologian of hadith interpretation), and Mir Abu Al-Qasim Fendereksi (master of peripatetic philosophy). From these three, Mulla Shadra tried to form a synthesis in a new dimension, which he called al-Hikmah al-Muta'aliya. The synthesis made by Mulla Shadra is not just a combination of the concepts of Islamic madhhab thought but its discovery of thoughts that have not existed before. That is why some call Mulla Shadra's philosophy (Al-HIkmah al-Mutaʿaliyah) the true philosophy of Islam. Mulla Sadra never called his madhhab al-ḤIkmah al-Mutaʿaliyah. The naming of al-Ḥikmah al-Mutaʿāliyah to be an early philosophical teaching was indicated by 'Abd al-Razzak Lahiji (d. 1072 AH/161 CE), his student and son-in-law. Mulla Hadi Sabzawari (1212-1295 CE/1797-1878 CE), a 14th-century Persian philosopher and theorist, wanted to understand the reason for using this expression as the name of a philosophical teaching for Mulla Sadra in the 19th century (Nasr 2014, 194)

Thus, the term *"al-Hikmah" al-muta'aliyah"* is a special name for the traditional theosophy formalized by Mulla Sadra and has been used since his time until now. This term is an appropriate name for his school of thought, not for historical reasons alone, but because its teachings truly contain *wisdom* or theosophy in the true sense and an intellectual and transcendent vision (*al-muta'aliyah*) that carries the transcendent itself. Therefore, Mulla Sadra's philosophy is 'Transcendent Theosophy" for historical and metaphysical reasons (Nasr 2017, 99)

Ontology: Being is immediately understandable as a universal attribute. Being

precedes the attributes of reality and existence—the classification of truly existent and possibly existent, manifestly existent and visibly existent, as for more detailed opinions related to this are as follows: (1) Not everything that exists is visible (love exists but is invisible, rooms exist but are invisible); (2) Not everything that appears is real (sweet-looking tea drunk is not sweet; girls always smile but get rejected); (3) Not everything that is real exists. The conditions are concrete, have time and space, and are seen by everyone equally (cramped, pent-up heartache, even though cramped is real, it does not exist because not everyone knows about it, so make it exist and express it); (4) The opposite of existence is Essence. Existence is an outward expression; the essence is the deepest Essence (my presentation today exists, but what is its Essence for duty or obligation or what), but what appears is the existence of the presentation? (5) Essence needs substance; substance is the container that embodies the Essence (the material) and; (6) The opposite of substance is acidity. Accidence is the nature of substance. Ex. Wall, the substance is sand, bricks, etc., combined with the accidents are green, white, etc.

Before Mulla Sadra's thoughts emerged, he experienced turmoil from the opposing groups. Namely, the akhbariyun (who only accept the sound of the text; those who make it up are not accepted, such as *ta'wil*, etc.) *Muhadditsun*, and *Fuqoha'*. All these groups belong to the theological generation. Then Mulla Sadra went into *uzlah for* about 7 or 11 years, during which he underwent Sufi practice, looking for alternative truths so that he experienced kasyaf. There, he got a new treasure. There is a scientific discipline that is not theological or rational but brings enlightenment. After that, he returned to Siraj and made a school to become a teacher. From here began his activities as an intellectual, giving birth to the great concepts of Islamic philosophy known as *Hikmah Muta'aliyah*.

Mulla Shadra's Epistemology

Shadra's philosophy has two main areas: *First*, it is theoretical and concerned with knowing things as they are. Its manifestation is drawn from the world of reason, including the soul, as stated by Al-Farabi and Ibn Sina. The *Second* is simple or practical because it aims to arrive at the perfection that fits in the soul (Mustofa 1997, 336)

The formation of the first activity is the achievement of the ultimate goal of all theoretical endeavors: to copy or reflect the world of reason into the world of reason itself with the soul, as spoken of by Al-Farabi and Ibn Sina. Another manifestation is the approach to God through artificial deodorant, which privileges the soul.

In the introduction to the book of Al-Asfar, Mulla Sadra regrets the divergence of Islamic society from the study of philosophy. The foundations of philosophy are corroborated by the truth of the Prophetic revelation reflecting the highest values of truth (Fakhry 2001) To support his opinion, Mulla Sadra quoted verses from the Quran, stories of the Prophet, and the words of the first Shia Imam, 'Ali (nATA 1995)

Like the philosophers before him, Mulla Shadra believes a common finding between philosophy and religion parallels truth, as evidenced by the chain of historical connections from Adam through Abraham, Greece, to Sufi Islam (culminating in Ibn Arab) (Badruzaman 2018) He says that the Greeks were originally star worshippers. However, along the way, they learned about Abrahamic philosophy and theology.

Mulla Sadra's reasoning is known to combine three treasures: Masyaiyun (Parapatic) Logic tools for reasoning or general reasoning, Induction, Isyroqiun (Enlightenment), mind is a tool of intuition, Direct experience is subjective, Jadaliyun (dialectics) such as Fiqh. Kalam in research because the content of the conversation seeks truth. Jabri accommodates Burhan, *Irfani*, and Bayani. All three are important between revelation, reason, and inner or inner vision. The commercials do not make sense, so they do not play. The meaning alone basically does not exist because revelation is a stupid thing. However, losing your inner vision disappears because you do not live it—fasting without its Imsak, for reasons without Irfan formalities. For example, you are asking to learn but not learning. Exposing fundamentalist Islam to only natural reason gives birth to liberal Islam. Irfan gives birth to mysticism, for example, dating; it does not matter if loving you is important. Praying is not good; the most important thing is remembering Allah. This developed into the ultimate wisdom of the mindset. In addition, the three currents are closer, giving them the basis to create an excellent synthesis (Nur, 2002), especially his monumental work- *al-Hikmah al-Muta'aliya.*

The success of synthesizing the three great thoughts of philosophy with the basis of Burhan (rational) in proving the truth, *kalam* (jadali) trying to find the truth that is believed either based on the ratio or the text of the doctrine of Nash, *tasawwuf* or self-purification based on the process of truth with intuitive patterns. The main distinguishing force is that Mulla Sadra synthesizes the three major buildings of the classical scientific treasury in one pattern based on philosophy, which is then with the philosophy of wisdom muta'aliyah. At the same time, it is part of the process of God's journey, which is much inspired by the ideas of Ibnu Arabi.

In Mulla Sadra's school, many disputes between movement and enlightenment, philosophy and 'Irfan or philosophy and *kalam* seek solutions. However, Mulla Sadra's philosophy is not a mere syncretism but a phenomenal philosophical system; although some mechanisms of the Islamic understanding influenced its compilation, it should be called a school in its own right (Mutahhari 1993)

Hikmah Muta'aliyah: an Epistemological Look

There are three main theories of Mulla Sadra: *as sholatu wujud, tasyqiqul wujud, wahdatul wujud, al harokah al jauhariyah*. First, *as sholatu wujud* (authenticity of form) wujud in the philosophy of existence, can conclude something is from existence, e.g., a plate can be used as a place to eat and a pot lid. The item is the same tattoo, but the essence is different for art thugs. Therefore, it is a human invention. Second, *Tasyqiqul wujud* (Grdasi wujud). Third, Mulla Sadra calls this continuous vertical movement along the scale of ultimate change (al-harokah al-jauhariya) aimed at perfection (kamal) and is obtained more with knowledge (MJS Channel 2020)

The breakthrough in Shadra's important transformation is expressed as a safari (traveling/trekking). *Risalah al-Hikmah al-Muta'alyah fi Asfar al-'Aqliyah al-Arba'ah* shows a complete journey of reason from imperfection to perfection.

Mulla Sadra dealt with philosophical issues through his rational and intellectual thinking in the same way that *"Rafa"* describes the guidance of the heart and soul (Mutahhari 1993) This process is divided into four journeys (al-asfar al-arba'ah).

The earliest journey is creation (*khalq*) aimed at the ultimate truth (the *Creator/Haqq*). He is leaving reality, breaking the veil to infinity. Use the world of creatures as a vehicle to get to the right. That first journey presents a journey from the state of lust (*nafs*) to the state of the heart (*qalb*), from the state of the heart to the state of mind, and from the state of mind to the ultimate goal (*maqshad al-aqsha*) or ancestral target *(al-bahjah al-kubra)*. Each person usually passes through these three states. When a person has reached *al-maqshad al-aqsa*, he has turned his face towards Allah and is immersed in Him. The last position is referred to as man's place like God (*al-Fana' fi al-Dzat*), which includes secrecy (*sirr*), buried (*al-khafi*), and most buried (*al-akhfa'*) (Mutahhari 1993, 48)

The second exploration is through reality to reality with reality *(min al-Haqq ila al-Haqq bi al-Haqq)*. He was enjoying Allah, diving into the ocean of Essence in its perfection and attributes. The journey begins at Maqam Zat Maqam Kamalat until one is immersed in the perfection of God and memorizes all the names of God—a person who has reached a high status. Essence, attributes, and actions are eternal in God's Essence, attributes, and actions. He hears with God's ears, sees with God's eyes, proceeds with God's help, and steps by God's work. Sirr is the impermanence of his Essence, Khafa is the impermanence of his nature and mannerisms, and ikhtifa' (hidden) is the lifelessness of both his Essence and nature and their workings. This second journey ends in the realm of guardianship (dairat al-wilayat).

The third journey is from reality to creation through reality (*min al-Haqq ila al-khalq bi al-Haqq*). Returning to the center of the real universe, but the mind is not tempted; only Allah resides in the soul,

seeing everything by feeling the presence of Allah there. Having traveled through the Maqams, his death ends, and he remains (baqa') in the eternity of Allah. He then travels through the realms of Jabarut, Malakut, and Nasut and sees the world of God's Essence, attributes, and actions. He (Salik) feels the pleasure of "prophecy" even though he is not part of a prophet and gains knowledge of the divine nature of God's attributes and behavior. The third journey ends, and the fourth journey begins (Nurdin 2016)

The *fourth* journey is by creatures to creatures through the essence (*min al- khalq ila al-khalq bi al-Haqq*). To color the world with the divine image, helping others to sail towards the Almighty. The Salik observes the being and records its footsteps. He knows the good and bad of born and unborn beings in the future. He gives the creature the knowledge to know what is harmful and what is beneficial, to know what brings happiness and what is harmful. He is always with Haqq in his life because his existence attributes to him the existence of God, and his socialization with the creatures does not hinder his focus on God.

Mulla Shadra did not say his madhhab was *Hikmah Muta'aliyah*. He used this understanding to refer to two of his works, namely his most important work, *Al-Hikmah Muta'aliyah fi al-Asfar al-Arba'ah,* and one of his latest works, *Al-Hikmah al-Muta'aliyah (*Gunawan 2019).

According to Jalaluddin Rahmat, his students, and others, he identified *Al-Hikmah al-Muta'aliyah* with Shadra*'s* teachings for two reasons. First, the name *Al-Asfari* implies a school of thought and worldview based on the study of metaphysics, in which the Matrix describes

his four intellectual *journeys* towards a state of certainty; and second, there is a teacher's oral teaching that states this term is not only the name of a book but also his school (Muthahhari, Jalaludin Rakhmat, and Muhammad al-Baqir, t.t.)

In understanding the meaning and Mulla Shadra*'s understanding* of *al-Hikmah al-Muta'aliyah*, one first understands how he defines wisdom or philosophy. According to him, the two understandings are synonymous, and between wisdom or philosophy from his perspective, what is meant is *al-Hikmah al-Muta'aliyah*. From this perspective, Mulla Shadra, compiling various previous views, understands philosophy as follows: the refinement of the human soul by knowing the reality of all things as they are and justifying their existence based on proven facts, not speculation, and only following the views of others to the extent of the skills of beings. If you like, you can say (the perfection of the human soul from knowing) the world's order according to its ability as an order that can be understood to achieve divinity (Gunawan 2019)

Starting from the definition of philosophy or wisdom, it can be seen how Mulla Sadra uses his creativity and intellectual genius to combine and reconcile several previous opinions with his own opinion. All the important elements in the definitions of Ibn Sina, Ikhwan al-Safa, and Suhrawardi are synthesized as an integrative understanding to be considered new.

Linguistically, *al-Hikmah al-Muta'aliyah* is based on three foundations: intellectual intuition (*dzawq* or *isyraq*), rational reasoning (*'aql* or *istidlal)*, and religion or revelation (*syar'i*). Until it becomes *wisdom*, it is obtained through spiritual guidance or intellectual intuition and drawn into the

rational realm through rational argumentation. Wisdom does not only contribute cognitive knowledge but insight that transforms it into the form of receiving enlightenment. Understanding knowledge so that it changes form can only be achieved by following sharia.

Like Ibn 'Arabi, Sufis transmitted their mystical knowledge while omitting logical proofs, but Suhrawardi, through his Isyraqiyah, contributed a rational basis for spiritual vision. *Al-Hikmah al-Muta'aliyah* continued Suhrawardi, incorporating peripatetics into his philosophy and providing in-depth answers to his problems. There is a difference between *isyraqiyah* and *al-hikmah al-muta'aliyah*, but the difference is in the ontology.

Ontologically, *al-Hikmah al-Muta'aliyah is* based on three principles: *ashalat al-wujūd, tashkik,* and significant movement. In the early Islamic philosophies, Shadra tried to open up the issue of *mahiyah* (Essence) and existence. Seeing that the contradiction between Essence and existence exists in the mind and that there is a reality in the external world, what is its relationship with reality? Suppose the Peripatetics and Sufis assert that *Mahiyah* is only an accident or mental abstraction and that what is continuous to the external reality is existence. In that case, the Iraqis give the opposite answer. Existence is an abstract design of the mind derived from external substances. Existence is accidental, and Essence is primary. Mulla Shadra initially followed his teacher, Mir Damad, and joined the Israelite sect. He later turned against Ishraq. He put forward several arguments for this. Among others: *first,* Each Essence is different from the other. The essence of "tree" is completely different from the essence of "green," in

this respect, they have nothing in common. If no reality can connect and unify the opposing essences, we cannot describe one Essence to another in one sentence. Therefore, we need a basic reality as a distinct essence. This basic reality is existence.

Second, All *Essence* is *qua*, i.e., it does not *exist*, nor can it apply to a thing that we think works just because it exists. Therefore, the basis of influence is *existence*, not *Essence. Third,* Existence is neutral in terms of intensity and priority. This means that Essence, apart from existence, is neither strong nor weak, neither before nor after. However, we see that there are externals, such as precursors, that are strong (as causes) and some that are weak (as effects). If existence is not accepted as primordial and real, we can consider the essence with no symbol as the source of the symbol. However, there is no way that something with no properties can be a nature giver (H. Saputra, 2016)

Pre-Shadra era, Sufis believed in the fundamental reality of existence and regarded Essence as a mere mental derivative and abstraction. However, their belief was based on mystical intuition (*kashf* or *shuhud*), not philosophical argumentation. Mulla Sadra used mystical intuition and defended Ashalat al-wuju on rational grounds.

Peripatetics—like Ibn Sina—also agreed on *Ashalat al-wujud*. However, Shadra differed with them on the *tasykik* (level of being). They made the existence of each object separate from other forms, although according to *mahiyah* (Essence), it is essential. For Mulla Shadra, form is one reality but arises through different dimensions (S. Saputra, 2016)

Shadra's third contribution, after *Assholah al-wujūd* and *tasykik*, is *al-harakat al-jawhariyah* (an important step). *Pre* Mulla Sadra, philosophers argued that motion occurs in 4 categories of accidents: quantity (*kam*), quality (*kayf*), place (*wadh'),* and place (*'ayn).* The content does not change it; only the four categories of accidents can change. Because if the content changes, we do not judge it. If we judge, it becomes something else. When Bahmanyar asked his teacher Ibn Sina why motion cannot be in matter, the teacher replied that if motion in matter occurs like the previous moment when answering a question, he is not Ibn Sina.

The main influence of *al-hikmah al-muta'aliyah* on Islamic philosophy in particular, as well as Islamic thought in general, is its existence that breaks the binding and penetrates the walls that separate one Islamic discipline from another that has been separated for phases. More than that, this school overcame the obstacles or limitations of previous disciplines with its transcendental power, so it deserves to be a reference or ideal for Islamic thought today and in the future, especially if we look at his figure, who always maintains and trains his intellectual intelligence with purity of soul, trying to avoid mortal or worldly motives and targets when searching for truth.

Mulla Sadra's Thought Style

Mulla Shadra created a new intellectual school within Islam, opening up new avenues of religious thought. Previously, three schools of thought influenced Islam: peripatetic, illuminations (Isyraq), and 'Irfan. However, Mulla Shadra came with a newer and richer perspective, combining almost all the traditional teachings in Islam in the school of "Transcendent Theosophy" (Salam & Usri, 2021).

Mulla Shadra built his transcendent theosophy by taking the Qur'an and Hadith sources. No other Muslim philosopher fully understood the Quran like Mulla Shadra. He uncovered the inner meanings of the Quran by referring to earlier figures such as Ibn 'Arabi and 'Abdul Razak Kasyani (Salam and Usri 2021). In *kalam* (theology), Mulla Shadra explored Shi'ah *kalam* and quoted Sunni *kalam* thoughts such as Abul Hasan Ash'ari, al-Gazali, and others. He also quoted Mu'tazilah's thoughts. In the dimension of Sufism, Mulla Shadra was familiar with various Sufism literature and often quoted the works of Rumi and Ibn 'Arabi.

In philosophy, Mulla Shadra had extensive knowledge of Islamic and pre-Islamic philosophy. He referred to Greek philosophers such as Plato and Aristotle and pre-Socratic philosophers. He had a particular interest in the thought of Isyraqi and Suhrawardi.

The influence of Mulla Shadra's thought was immense in developing philosophy in Persia, India, and Iraq. His school of thought continues to be taught and followed by many people in different regions. Several contemporary thinkers printed and introduced his works in the West and the non-Islamic world. Interest in his work has also emerged in countries such as Arabia, Indonesia, Turkey, and Malaysia.

With his wide influence, Mulla Shadra has changed the landscape of Islamic thought and become one of the most respected and studied figures among Islamic students and thinkers in various parts of the world, including Indonesia.

The synthesis of thought carried out by Mulla Shadra had a major impact on the development of philosophy in Persia, India, and Iraq. Initially, Mulla Shadra's thought was pioneered by Ali Nuri and Mulla Ismail Khawaju'i, then continued by the heirs of the Shadrian school, such as Hajji Mulla Hadi Sabzawari in Khurasan and Mulla Ali Mudarris in Tehran. This tradition of thought continues today, with many students in traditional madrasas, especially in Qum, and those interested in the intellectual sciences (*al-ulum al-'aqliyyah*) becoming followers of Mulla Shadra.

In India, the influence of Mulla Shadra's thought emerged from the mid-11th century AH/17 CE. Shortly after his death, his influence became more widespread, and people were honored to say that they had studied Mulla Shadra's thoughts. In the 20th century AD, Maulana Maududi played a driving role in the spread of Mulla Shadra's thought by translating his works into Urdu (Husein and Astuti 2002)

In Iraq, Mulla Shadra's thought was taught through the great contemporary scholar Muhammad Baqir al-Shadr through educational centers in Najaf.

During the Pahlevi era in Iran, Islamic philosophy was revived, characterized by the many works of Mulla Shadra printed in the last fifty years. Mulla Shadra was also introduced to the West and the non-Islamic world by contemporary thinkers such as Henry Corbin, Toshihiko Izutzu, S.H. Nasr, and Mehdi Mohaghegh. His works have attracted increasing interest in various parts of the world, such as Arabia, Indonesia, Turkey, and Malaysia. In Indonesia, many of Mulla Shadra's works are translated and known through philosophy scholars who studied in Persia, as well as other activists of Islamic philosophy such as Kang Jalal, Mas Haidar Baqir, Dimitri Mahayana, and Chicago alumni such as Mulyadhi Kartanegara. All of these contribute to coloring Mulla Shadra's thoughts in Indonesia (Salam and Usri 2021).

The Relevance of Mulla Shadra's Epistemology in Contemporary Islamic Philosophy

What distinguishes Mulla Sadra from other philosophers is his central teaching. *Al hikmah mutaaliyah fi al asfar al aqliyah al arbaah, the* great *wisdom* in the four stages of the intellectual journey. The main tenets of this idea. First, he bases himself on the discussion of existence or *al wujud* and with the main basis called *sholatu wujud,* namely that the real reality is none other than existence/al wujud, while beyond that is something that is nothingness called adam. Second, the result of the conception of the human mind towards the forms of existence, which is then referred to as the essence. This building is based on *sholatu wujud.*

How to learn it requires serious effort; the science of mantiq, the work of al alamah, Thabathabi tries to formalize wisdom in a very simple pattern, written in the book Bidayatul hikmah, from here will be seen a map in summary, there is another nihayatul hikmah which is more extensive.

To contextualize the present moment. Mulla Sadra changed our *worldview* that humans are essentially a form that then carries out a process of refinement to arrive at the highest level of the existential hierarchy—making our view clearer so we can distinguish which reality is essential and which is relative. Moreover, most people cannot tell the difference in today's world. For example, wealth is a goal, but wealth is relative, and wealth is our conception of something because of ownership. In Essence, ownership can be transferred from one person to another, never real from us or part of self-perfection or self-substance. From here, it has an analytical knife to see from various branches of science. It becomes our *word view* pattern in seeing the scientific

system that is developing based on materialism that this is something relative, then this is used as the main footing in seeing everything that the effect will damage our view. However, from this wisdom, we will see a much more solid reality of various realities.

CONCLUSION

The discussion of epistemology in Mulla Shadra's *al-Hikmah al-Muta'aliyah* philosophy has provided profound insights into the significant philosophical contributions of this figure in Islamic theological discourse. This analytical study highlights the importance of understanding epistemology as a branch of philosophy that discusses the sources, nature, and limits of knowledge and how this understanding forms a strong foundation in the teachings of *al-Hikmah al-Muta'aliyah.*

Mulla Shadra successfully synthesized the four classical post-Mongol Islamic philosophies, namely *masya'i, Israqi, 'Irfani,* and *kalam,* to create a grand synthesis in his teachings. Al-hikmah al-muta'aliyah becomes the pure metaphysical foundation on which his thought is based, obtained through logical formulation using intellectual intuition and rational reasoning. Thus, an understanding of epistemology in Mulla Shadra's view includes both the theoretical and practical aspects of understanding and achieving understanding by reality.

Mulla Shadra's concept of epistemology includes the important role of intuition and revelation in achieving deep understanding. Spiritual experience and contemplation become the path to achieving true knowledge, closely related to achieving psychologically appropriate performance. This is in line with the view of philosophy and spirituality in Sufism.

The relevance of Mulla Shadra's epistemology in contemporary Islamic philosophy is a concern in this discussion.

This study explores how this can contribute to and inspire modern philosophical thought, adding value to the discourse of Islamic theology and global philosophical studies.

In conclusion, Mulla Shadra's philosophical thought offers a unique perspective in revealing the essence and substance of understanding God, existence, and human relationships with reality. The broad and deep epistemology presented by Mulla Shadra is an important challenge for Islamic scholars to continue to study and explore philosophical thought in Islamic theology. By understanding Mulla Shadra's epistemology more deeply, we can better appreciate the richness of Islamic philosophy and how this thought can inspire modern philosophical discourse.

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