

## ISLAMIC ETHICS BASED ON AL-QUR'AN AND MULLA ŞADRĀ'S ESCATOLOGY

Kerwanto  
STIF Sadra Jakarta  
kerwanto@gmail.com

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### Abstract

Mulla Şadrā is one of the philosophers who provide philosophical views and answers to the principles of eschatology (ma'ād) that have not been answered by the philosophers of his predecessors. He is also known for successfully pouring his philosophical thoughts in his various commentaries on the main religious sources, both those relating to the Qur'an and ḥadīth. In this paper, there are several principles of eschatology of Şadrā which the writer will examine as the position of Şadrā in regard to post-mortal physical resurrection, the intellectual (intellectual) (intellectual), the role of the Actor (fā'il) and Action ('amal) and the relationship between resurrection (ma'ād) and ethics (Akhlāk). In the eschatology of Şadrā, the knowledge of eschatological matters (life akherat) has a major influence on an individual's ethical actions. This paper is also intended to show that Mulla Şadrā's ethics as an implication of his eschatological philosophy is synergistic with the main sources of religion; Both the Qur'an and the Hadith of the Prophet.

*Keywords:* Mulla Şadrā, resurrection, ma'ād, eschatology, physical awakening (al ma'ād al jismānī), practical reason ('amalī), and theoretical reason (naẓarī).

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### A. Introduction

**T**he human soul with its fitrah is created to love eternity and hate nothingness (extinction). If it is assumed that this life is limited to the life of this world alone, then it is not in accordance with the divine wisdom. Especially if we look at the reality of the life of this world; We will find so many different disasters and distresses in the world. There is no doubt, then, that the desire and love of eternity are the fittings of every human being that God has put into existence. Love of immortality will be the driving force toward immortality and encourage it to always be in motion. Therefore, the tendency toward eternal love is in harmony with the divine wisdom. And if there is another life that is eternal, surely not this material world as the phenomena we see in this world that

everything will end with death (destruction of matter). In *Asfār*, Ṣadrā provides an argument about the existence of the resurrection day (*ma'ād*) by using such divine wisdom argument.<sup>1</sup>

Based on this brief explanation, it becomes clear to us that eschatology (post-death resurrection / *ma'ād*) and its discussion have a very important significance. In fact, the belief in *tauḥīd* without being followed by a belief in eschatology / *ma'ād* will not have a significant effect and effect in directing a person to a righteous and purposeful life. It is, therefore, Islam's belief in eschatology (*ma'ād*) as one of the most important principles in belief.

Therefore, the discussion of the reality of eschatology (*ma'ād*), its relation to the life of the world and the influence of human actions during the life of the world to its happiness or misery later (*akherat* life) based on the point of view of transcendental philosophy Mulla Ṣadrā interesting to be studied further. This discussion is interesting considering that Mulla Ṣadrā other than as a philosopher, he also wrote several treatises of the Qur'an. Some of the *risālah* is collected by Muḥammad khājāvī into seven volumes, and is named with '*tafsīr al qur'ān al karīm*'.

## B. Mulla Ṣadrā and His Thought on Eschatology

### 1. The Rise of Physical and Spiritual material of Body (*Jasmānī* and *Rūhānī*)

One of the most important issues in religion is belief in physical resurrection (*al ma'ād al jismānī*). Philosophers have differed views on the subject; What is raised is the soul (soul) alone or both (the spirit and body)? Related to this question, Ṣadrā is different from Ibn Sīnā. If Ibn Sīnā holds that only the soul is raised, then Ṣadrā believes in the resurrection of both.<sup>2</sup> This view of Ṣadrā is in harmony with the verses of the Qur'an

ويقول الإنسان أئذا ما مت لسوف أخرج حيا. أولا يذكر الإنسان أنا خلقناه من قبل ولم يك شيئا  
وضرب لنا مثلا ونسي خلقه قال من يحيي العظام وهي رميم. قل يحييها الذي أنشأها أول مرة وهو بكل خلق عليم

In his *tafsir*, Ṣadrā states:

"Our belief in the collection of bodies on the day of the *akherat* that he raised from the grave in the form of the body, and if you see one of them, then you will say he 'fulan' ... The resurrected in *ma'ād* is the soul and body, not just the soul Just as *peripatetic* views, or souls with other bodies as the views of other schools of thought, or not the body of *mithali* as the views of the followers of Sheikh *Ishrāq*. This is the right belief in accordance with reason and *shari'a*. Whoever justifies and believes in *ma'ad*, then he has faith with the day of resurrection, reckoning and recompense (*jazā'*) so that he becomes an essential believer ...".<sup>3</sup>

<sup>1</sup>Ṣadrā, *Al-Ḥikmah al-Muta'āliyah fī al-Asfār al-'Aqliyah al-Arba'ah*, (Beirut: Dār ihyā' al turāth, 1981), J. 9, 241

<sup>2</sup>Ibn Sīnā, *al-Najāh*, (Tehran, 1985), 291.

<sup>3</sup>Ṣadrā, *Tafsīr Al-Qur'ān al-Karīm*, (Qum: Intishārāt Bīdār, 1344 H), J. 6, 73.

The same thing will also be found in some other books, for example:

"The physical awakening (ma'ād jismani) is due to this man having the spirit and the body that will return to the akherat, so that when one sees it in maḥshār, he says," this is the first time in the world. "Whosoever denied this, The main pillar of the faith so that he became a kafir by reason and shari'a. This means that he denies many naṣ and belongs to atheists and dahriyyah, including those who are not regarded as philosophers and nor are they made reference in thinking ('aqliyāt). They have no part in the Shari'a. They are the ones who deny the resurrection of the body and soul. Among them there are those who argue that if a person dies then he vanishes. He will not be revived. They are the most despicable people. Dinukil of Galenus about the absence of commentary on ma'ād because of his doubts in this mental affair, whether he is a mixture that will vanish or is an abstract form so it will be eternal ".<sup>4</sup>

The argument of Ṣadrā's belief in this physical and spiritual awakening is extensively reviewed by Ṣadrā in the *asfār* chapter nine 9.<sup>5</sup> In the book, we examine at length the basic principles for the provision of physical and spiritual awakening. The result of Ṣadrā's conclusion of this bodily resurrection is composed of a set of basic (basic principles of philosophy), such as the motion of substance (harakah jauhariyah), the fundamentality of being (aṣālah al wujūd), the being one but graded (tashkīk al wujūd), and ittihād al Aql, al aqīl wa ma'qūl.

This view of this physical and spiritual awakening is not a new view of Ṣadrā. This view is adopted by Ṣadrā from the Qur'an, the Sunnah and some of the previous 'god' (ie divine philosophers) such as Ibn Arabi.<sup>6</sup>

Furthermore, outline of the debate on the question of resurrection (ma'ād), Ṣadrā divides it into four classes, among them; (1). Spiritual awakening alone. This is the opinion of the majority of philosophers before Ṣadrā. (2). Physical awakening is the opinion of some theologians and fuqahā'. (3). Reject the resurrection. This is an atheist and a mul'd opinion. (4). Physical and spiritual resurrection is the opinion of the'urafā and the divine philosopher.<sup>7</sup> According to Ṣadrā, the last group is the most correct opinion.<sup>8</sup>

<sup>4</sup>Ṣadrā, *Manifestasi-Manifestasi Ilahi*, (Jakarta: Press, 2011), 80 – 81; Ṣadrā, *Al Mazāhir Al Ilāhiyyah fī Asrār al 'Ulūm al Kamāliyyah*, (Tehran: Bonyad Hikmat Sadra Publishers), 125 – 126.

<sup>5</sup>Ṣadrā, *Al-Hikmah al-Muta'āliyah fī al-Asfār al-'Aqliyah al-Arba'ah*, (Beirut: Dār iḥyā' al turāth, 1981), J. 9, 185 – 199.

<sup>6</sup>Ṣadrā, *Mafātiḥ al-Ghayb*, (Tehran: Cultural Researches Institution, 1982), 604 - 605.

<sup>7</sup>Ṣadrā, *Al Mazāhir Al Ilāhiyyah fī Asrār al 'Ulūm al Kamāliyyah*, (Tehran: Bonyad Hikmat Sadra Publishers), 85.

<sup>8</sup>*Ibid.*, 85; Ṣadrā, *Tafsīr Al Qur'ān ...*, J. 6, 73.

Related to the resurrection of the body and soul (spirit), Ṣadrā insists, the body will be the body of the world akherat this body but the akherat has the perfection and strength of being. Such bodies are referred to as al *badanal mithāli*.<sup>9</sup>

Human beings in afterlife will be the same human beings living in the world today. This is because the ownership of the individual's identity lies in the human psyche. The human soul remains awake despite damage and death to the body. As we have seen that a person's identity is maintained despite the many changes in body parts during life in the world.<sup>10</sup>

## 2. The Connection between Intellect with the Resurrection (Ma'ād)

The intellect (intellect) in the concept of eschatology Ṣadrā has such an important value. According to Ṣadrā, the body's intelligence is the soul. Meanwhile, the soul's intelligence is intellect and intellect is the union with God.<sup>11</sup> Evidently, the intellectual aspect of each soul has two functions: practice ('amalī) and theoretical (naẓarī). The intellectual practice ('amalī) has four stages: practicing the laws of religion, emptying the soul from all its filth, further illuminating it with knowledge and virtue and finally, it happens, fanā 'in God.<sup>12</sup>

While the theoretical sense (naẓarī) also passes through four stages: the potential intellect (al'aql bil quwwah), which has a potential intellectual existence as a primary material having a potentially sensitive existence, capable of only accepting various forms called 'aql al hayūlānī. The second stage is called the possessive intellect (al'aql bil malakah) in which the soul understands something simple (simple / basīt), self-explanatory truths. The third stage is called the actual intellect (al'aql bi al-fi'il) in which the soul transcends the material level of existence and gains intellectual intuition. The fourth (final) step is the enlightened intellect (al'aql al mustafād). This stage is the highest stage achieved by humans. The soul becomes intellect as a whole and gains companion with the active intellect (intellectual) and gains the intellectual (intelligible) intuition and gains access to the Kingdom of God.<sup>13</sup>

The ideal example of the perfection of the two minds is in the soul of the prophet Saw. In general about the characteristics of a prophet, in his tafseer Ṣadrā describes as follows:

"The parameters of the perfection and the glory of the prophet are not related to the body and substance of the material, but to the soul and soul. The perfection of the prophet's soul can be seen from two sides: first, the focus of the prophet's soul on God.

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<sup>9</sup>Ṣadrā, *Tafsīr Al-Qur'ān ...*, J. 6, 73 – 74.

<sup>10</sup>Ṣadrā, *Al-'Arshiyah*, (Tehran, Mawla Publishers, 1984), 249 – 250.

<sup>11</sup>Ṣadrā, *Al-Hikmah al Muta'āliyah ...*, 347, 359.

<sup>12</sup>Ṣadrā, *Al-Shawāhid al Rubūbiyah fī al Manāhij al Sulūkiyah*, (Mashhad: al markaz al jami'I li al nashr, 1981), 207.

<sup>13</sup>*Ibid.*

It is called the theoretical faculty (speculative ability), ie; A perfection with respect to the very nature of the soul of the prophet and the return of that holy soul to God and the abstract realms of *ālam mujarrād*".<sup>14</sup>

The perfection of the theoretical reason possessed by prophet Muhammad is implied by the Qur'an Surah Al 'A'lā: 6-7.

سنقرؤك فلا تنسى. إلا ما شاء الله إنه يعلم الجهر وما يخفى (الأعلى / ٧-٦)

"We will recite (the Qur'an) to you (Muhammad) then you will not forget. Unless Allah wills. Verily He knows the light and the hidden. (Al 'A'la / 87: 6-7)."

While the perfection of the self-consciousness of the prophet Muhammad is implied by the Qur'an Surah Al 'A'lā: 8.

ونيسرك لليسرى (الأعلى / ٨)

"And We will ease you to the easy way. (Al 'A'la / 87: 8)."

Thus, the human soul according to the above division will be awakened (*maḥshūr*) to the intellect and the intellect will be raised to God.<sup>15</sup> With this principle, every human being should be aware of his intellect, for without his return to God is impossible. Although Ṣadrā greatly emphasizes intellectual awareness as Ibn Sīnā, but as the previous discussion that the resurrected (*mu'ād*) is not a rational body (*akliyah*) as perceived by the Peripatetic philosopher Ibnu Sīnā. In the view of Ṣadrā, the resurrected (*mu'ād*) is a continuous body of *mithāl* ((*al muttaṣil*)) with the power of human imagination since life in the world.

On the contrary, the greatest obstacle for the soul to realize its intellect is *sin*.<sup>16</sup> Sin can arise out of ignorance, therefore Ṣadrā states: "sin and evil follow the ignorance (*al jahl al murakkab*), while all good follows the science".<sup>17</sup> He pointed out that: "the anguish of ignorance is more severe than the suffering of bodily disobedience".<sup>18</sup> This can happen because science (knowledge) is identical with the form itself. So the happiness and suffering associated with that level of knowledge are more essential (*dhātī*). Related to this, Ṣadrā states:

"Science is heaven, whereas ignorance (*jahl*) is hell. Peak enjoyment is on the perception of what he loves. On the contrary, the peak of suffering is far away from what he loves ... the perfection and enjoyment of the human soul lies in the eternal *al ma'qūlat* perception like the *Dhāt* of God, *ṣifāt* and *'a'f'al His ...*".<sup>19</sup>

<sup>14</sup>Ṣadrā, *Tafsīr Al-Qur'ān*, J. 7, 373.

<sup>15</sup>Ṣadrā, *Majmū'at al-Rasā'il al-Tis'ah ( a Collection of 9 Treatises)*, (Tehran: --), 347, 359; Ṣadrā, *Al Hikmah ...*, J. 9, 246.

<sup>16</sup>Ṣadrā, *Mafātīḥ al-Ghayb*, (Tehran: Cultural Researches Institution, 1982), 114.

<sup>17</sup>Ṣadrā, *Tafsīr Al-Qur'ān ...*, J. 7, 387.

<sup>18</sup>*Ibid.*, J. 7, 388.

<sup>19</sup>Ṣadrā, *Mafātīḥ ...*, 115.

### 3. The Relation between Doer (*fā'il*) and Action (*'amal*) with *Ma'ūd*

The ethical consequence of Mulla Ṣadrā's eschatological theory (as discussed above) is that Ṣadrā invites us to make improvements to the act of ethics and to direct will (*irādah*) to the nobler end, continuously through worship recommended by religion, Worldly life and improve morals. The purpose of that is so that we can realize (happiness) the happiness of the world and hereafter. It is one of the metaphysical dimensions of human ethical acts. In some of his several treatises of tafsir and philosophical work, others Ṣadrā emphasize similar things. All the charities, actions and goals we have during our life in the world will be picked up in the future.<sup>20</sup>

The Qur'an also describes such things, for example in QS. Yasin / 36: 54, QS. Ath Thuur / 52: 16, QS. Fushshilat / 41: 28. Related to the relationship between the charity and the culprit, we can explain it with the help of Kamāl al Ḥaydar deskripsi description as follows<sup>21</sup>:

The first phase is called *hāl* (potential). This phase is a certain condition that someone has to perform an action, but the condition is easily lost. The second phase is called possessive (*malakah*). This is a phase in which the strength of existence and consciousness increases, making it more difficult to separate love from an action (*'amal*) with the perpetrator. The third phase is called union (*ittiḥād*). This is the phase where the *malakah* above has become part of a human being that is impossible to separate it. This is the initial stage of infallibility (waking).

The three levels of interrelationship between the deed and the culprit can be understood from the point of view that the soul originates from the *jismānīyah* (matter) then fits perfectly with the motion of the substance up to the abstract level (stage) of matter. Based on the principle of motion of substance (*al harakah al jauhariyah*), the body is the access to enter the identity (*huwīyah*) soul that will walk towards the path of perfection or vice versa (imperfection). The principle of motion of this substance is due to the existence of a strong bond between the soul and the body, namely a relationship (relationship) in the identity of his soul not on the quidity.

So, as discussed earlier, we know that the attachment between charity, good deeds or bad deeds, with the culprit has three stages as above. All good deeds such as prayer, fasting, zakat and infaq have inner and dhohir sides. The dhohir side is the practice, while the inner side is heaven or hell. If it has united between the charity and the perpetrator then the perpetrator (human) is the paradise (or hell) itself.

When someone does a deed, then the practice will unite with it. As in the motion of the substance (*ḥarakahjauhariyyah*), the subject of the perpetrator will unite with the action (charity) it. The perpetrator is the charity itself. The charity will also manifest in the day akherat later. The evil act will be a fire (hell). As the Qur'anic verse states that:

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<sup>20</sup>Ṣadrā, *Asrār al-'Ayāt*, (Tehran: Theosophy Philosophy Association, 1981), 205.

<sup>21</sup>Kamāl al-Ḥaydarī, *al Tarbiyah al Rūhiyah: Buḥūth fī Jihād al Nafs*, (Iran: Dār Farāqid), 136-140.

إن الذين يأكلون أموال اليتامى ظلما إنما يأكلون في بطونهم نارا وسيصلون سعيرا

"Indeed, those who eat the wealth of the orphans in tyranny, in fact they are swallowing the fire full of their stomachs and they will enter into a fiery fire (hell)." (Surat An Nisaa / 4: 10)

The act is inherently a meal of the orphan's property, but in his/ her inner side of body he/she consumes fire. This kind of action will be visible on the Day of Judgment.

#### 4. The Relation between *Akhlāq* and *Ma'ād*

As explained earlier, Ṣadrā divides the human soul into three kinds of perceptions related to the ethical side of all human actions; first, *Sensory perceptions* which are the outward senses or commonly referred to as the world implied by the potential Intellect (*al'aql bi al quwwah*). Second, *Imaginary perceptions* which is the inner sense commonly referred to as the afterlife. This type of perception is represented by possessive Intellect (*al-'aql bi al malakah*). It is divided into two parts: heaven and hell that determine whether humans become happy or unlucky. Of course, it will depend on his ethical actions. The third type is an intellectual perception whose manifestation is intellectual potential and when he becomes the actual intellect (*al'aql bi al-fi'il*), he becomes pure happiness and kindness (*khair maḥḍan*). Ṣadrā mentions the first type referred to as the potential locus, whereas the second and third types are referred to as the actual locus. The first type is called a seed while the second and third species are called fruit and agricultural products.<sup>22</sup>

In the theoretical faculty, one will be able to distinguish between the *haq* and *bātil*, the good and the whole with respect to universal intellectual objects. Whereas in the faculty of practice one will have a world view in all his ethical actions that will be represented in all particular cases; Something that should be done and abandoned. He will be able to distinguish between good and bad in every action. Faculty of practice serves and perfects theoretical faculty. Therefore, with these two faculties the soul will reach its perfection.<sup>23</sup>

The two potentials are a unity. His knowledge becomes action, and his actions become knowledge. This unity becomes unity as is aligned with one of the philosophical principles of Ṣadrā 'unity between action and actor (*ittihād al 'amal wa al 'āmil*)<sup>24</sup>. So that a person will be *disifati* as a fair and wise because he has achieved the two wisdom (theoretical faculties and practice) simultaneously; When his soul has perfected the two potentials into a single potential. When perceiving the perfection of the theoretical faculty as well as the practice perfectly without being attached to the body, then he will feel happiness.

Knowledge (*ma'rifah*) is the seed of witnessing as it applies to the seed. Certain plant seeds will produce plants and fruits in particular. The stronger the knowledge that human

<sup>22</sup>Ṣadrā, *Al Hikmah ...*, J. 9, 21-22.

<sup>23</sup>Ṣadrā, *Al Shawāhid al Rubūbiyah fī al Manāhij al Sulūkiyah*, (Mashhad: al markaz al jami'I li al nashr, 1981), 200.

<sup>24</sup>*Ibid.*, 200.

beings achieve in the world, the more witness they can get stronger. And conversely, if the weaker the knowledge, the *penyaksiaannya* will be weaker.<sup>25</sup> Ṣadrā affirms: "wherever a man who knows not God in this world will witness him in the future" (Q.S. al Isro '(17): 72). The statement of Ṣadrā is Al Qur'an Surah Al Israa 'verse 72.

ومن كان في هذه أعمى فهو في الآخرة أعمى وأضل سبيلا

"And whoso is blind in this world, in the Hereafter he shall be more blind and more lost from the way" (Surat al-Israa ' / 17: 72).

Thus, the Knowledge of God in this world will give such a glorious pleasure when the opening of all hijabs in the future will be. From this, it becomes clear that happiness in the view of Ṣadrā is identified with perfection and goodness. To achieve it of course with the perfection of being, and the way to achieve it is stored in the perception of the soul and self-consciousness.

The level of intellectual perception intended by Ṣadrā to achieve ultimate happiness is not related to particular sciences such as *naḥwu*, *ṣarf*, engineering, sewing skills and other types, but the sciences related to God, His attributes, angels, And the reality of nature. The happiness of knowledge (knowledge) depends on the degree of its glory. In accordance with Ṣadrā's view that the glory of knowledge depends on the glory of the object of knowledge (*ma'lūm*).<sup>26</sup> And certainly, in the reality of this being, there is nothing nobler and greater than God, His attributes, angels, the reality of nature, His book and His ruling. Thus it becomes clear that this kind of knowledge is an ultimate pleasure and happiness. Thus, the ultimate enjoyment of knowledge (knowledge) is certainly the knowledge associated with God, *ṣifāt*, 'af'āl and *tadbīr* (arrangement) Him to the universe. It is this kind of knowledge that has been achieved by the prophets, wise men (*ḥukamā'*) and *'urafā'*.<sup>27</sup>

Nevertheless, according to Ṣadrā, the ultimate happiness for man will be realized in the perfection of the potential of the soul after the release of the soul's relationship with the *unṣūrī* body through the path of death. The theory of Ṣadrā is in harmony with *anḥadīth*: "Whosoever dies, then has his eral end (*al qiyāmah al ṣughrā*)". After death the soul will return to its essential essence. We will not be able to naturally indulge in happiness and pleasure.<sup>28</sup>

"... Science is the consummation of the spirit, while the deed is the perfect of the body ... The substance of the spirit is more noble than the substance of the body. Hence the pleasure and perfection is more noble (*ashraf*) than the perfection of the body. Pleasure about *ma'rifatullah* is more noble than the pleasures associated with the pleasures of food, lust of marriage and the beauty of clothing ...".<sup>29</sup>

<sup>25</sup>Ṣadrā, *Tafsīr Al-Qur'ān* ..., J. 7, 398.

<sup>26</sup>Ṣadrā, *Kasr al Aṣnām al Jāhiliyyah*, (Tehran: Bonyad Hikmat-e Islami Sadra Publishers, 2002), 235.

<sup>27</sup>Ṣadrā, *Tafsīr Al-Qur'ān* ..., J. 7, 397; Ṣadrā, *Kasr al-Aṣnām* ..., 235.

<sup>28</sup>Ṣadrā, *Al-Ḥikmah* ... , J. 9, 121; Ṣadrā, *Al-Qur'ān* ..., J. 7, 398.

<sup>29</sup>Ṣadrā, *Tafsīr Al-Qur'ān* ..., J. 7, 397.



When released from the body, the soul becomes fully actual and knowledge of the soul will appear as it is. And why can not we see that reality nowadays, even though the world has existed today? This is because it is blocked by hijab. The veil will be lifted with death. Ṣadrā affirms: "The veil between us and God is the world. Our world is preoccupied with the attachments of low worldly matters (which will vanish)".<sup>30</sup>

Next, how the ways and processes to get happiness are? Sadra emphasized the importance of soul training, that is, by actions and charities that can support that perfection; By avoiding all things that memaj (contaminate) the soul so that he is able to perceive the forms of everything and its quantity well. The effort of tazkiya al nafs becomes important because the suffering felt by human is caused by immoral actions and leave obedience. Ṣadrā states:

"When the human mind ta'at and devoted to the three power, then essentially like a man who devoted to shetan, dog or pig. If throughout his life he does not return to keta'tan with repentance from such exaggeration (tafrīt) then his position is less than animal; 'They are like cattle, or even more perverted' (Q.S. Al a'raf (7): 179)."<sup>31</sup>

Why did it happen? Why suffering can arise? Suffering can happen because the submission of mind to the lower powers of it. Submission of reason to syawhat or anger. This is one form of ignorance (jahl). Therefore, Ṣadrā states: "... the base of all good is knowledge of all reality and charity against it, while the base of all ugliness is ignorance and every action directed to lust and anger ..."<sup>32</sup>. If a person during his lifetime is not immediately aware of the ignorance and does not immediately return (repent) then the level (manzilah) is less than animals. Such a contemptible position may be attributed to him because the servant of something is lower in position than the one served and the purpose.<sup>33</sup>

They are all physical attraction of the potentials of wahmiyah, shahwiyah, and ghaḍabiyah (rage) rather than rational potential. If this happens, then the physical potential will dominate the rational potential ('aqliyah). And if this continues, it will make the soul's strongest desire to the world and weaken for love in the affair.<sup>34</sup>

One of the secrets and purposes of worship or of all religious activities which is prescribed is to make the physical body, the physical organs, and the natural instincts to submit to reason so that strong will and determination can control the lust and force the body to act in accordance with the will Reason, and prevent it from all things that violate the mind<sup>35</sup> Ṣadrā states:

<sup>30</sup>*Ibid.*, 398.

<sup>31</sup>*Ibid.*, J. 7, 393.

<sup>32</sup>Ṣadrā, *Maḥāṭih al-Ghayb*, (Tehran: Cultural Researches Institution, 1982), 195.

<sup>33</sup>Ṣadrā, *Tafsīr Al-Qur'ān ...*, J. 7, 393.

<sup>34</sup>*Ibid.*, J. 7, 394.

<sup>35</sup>Ṣadrā, *Al-Shawāhid al Rubūbiyah ...*, 368.

"The afterlife is the foundation for every happiness, whereas the love of the world (*ḥubbu al-dunyā*) is the base of error (*ra'su kulli al khaṭī'ah*).<sup>36</sup> The sign of the absence of knowledge ('alāmatu'adami'irfān) is the absence of the love of meeting ('*adamu ubub al liqā'*), and the sign of the absence of love ('alāmatu'adami al ḥub) is the hatred of death (*karāha al-maut*) and prefers ('*ithār*) to the life of the world."<sup>37</sup>

When reason dominates the body, the physical organs will be under the control of the mind so that whatever the mind of the body wants will be done without any objections and obstacles. Among the advantages and secrets of hard worship and exhausting observance exercises is that they help achieve that goal. Therefore, Ṣadrā states that: "the peak of suffering lies in ignorance (*jahl*)."<sup>38</sup>

The reason why someone can prefer (prioritize) the life of the world than akherat? It is because of ignorance (*jahl*) and hardness of heart. Such a person is likened to Ṣadrā likes a person whose limbs are cut (imperfect). So when one has reached a stage so as to perceive the divine knowledge (*idrāk al ma'rifah al ilāhiyah*) then surely he will enjoy that knowledge. And there will come the love (desire) to meet (*liqā'*) with God and witness His Dhāt with intellectual vision.<sup>39</sup>

Oppositely, the sign of the absence of knowledge is the absence of love for *liqā'*. Another sign is the emergence of hatred towards death and more priority to the life of the world.<sup>40</sup> Signs of ignorance and the absence of such essential knowledge are hinted at by the Qur'an:

قل يا أيها الذين هادوا إن زعمتم أنكم أولياء لله من دون الناس فتمنوا الموت إن كنتم صادقين

"Say: O ye who practice the Jews, if ye claim that ye are the beloved of Allah not the other men, so expect your death if ye are truthful." (Surat al-Jumu'ah / 62: 6)

Thus, it is a review of happiness from the theoretical sense, while from the practical side that is by implementing ethics (*akhlāq*) is good and away from the contemptible things. The ultimate happiness will not be realized except with the realization of ethical happiness first. If both manifest, then the person attains ultimate happiness.<sup>41</sup> This is because the happiness of the as mentioned above demands two aspects, namely from theoretical aspects ('*ilmiyyah*) and practice ('*amaliyyah*).

The happiness of ethics can be proven by the actualization of justice (equilibrium) in all actions. Justice itself can be realized by the nature of the middle; Not extremism, guluw and exaggeration (*ifiāt*) or less overt and lazy (*tafiīt*). Controlling the three

<sup>36</sup>*Ibid.*, 368.

<sup>37</sup>Ṣadrā, *Tafsīr Al-Qur'ān*, J. 7, 400.

<sup>38</sup>*Ibid.*, J. 7, 387-388.

<sup>39</sup>*Ibid.*, J. 7, 399.

<sup>40</sup>*Ibid.*, J. 7, 400.

<sup>41</sup>Ṣadrā, *Al-Ḥikmah al-Muta'āliyah ...*, J. 9, 131.

potentials of the human soul; Lust, anger and thinking so that gave birth to moral virtues such as self-esteem (*'iffah*), courage (*shajā'ah*) and virtue (*ḥikmah*).<sup>42</sup>

The nature of the middle is in harmony with the principle of choice (*ikhtiyār*) man. Sadra holds that all human actions are not passive (*jabr*) or free (*tafwīd*). But it is positioned between these two things (*'amrun bayna amrayn*),<sup>43</sup> namely the ability, the will, the science, and the desire to do something that belong to human beings are the near term for a human action. But all will lean (connect) with other causes as intermediaries so that will arrive at the will, knowledge, *qadā'* and *qadar* of God.

Ṣadrā describes the level of achievement of the human soul (as explained before) that there are people who have a holy soul like the prophets so they do not need human teaching. There are also people whose souls are so weak that they desperately need other human teachings to gain knowledge (knowledge). And there are also people who have stupid and stupid souls that will not be useful even though they have received instruction, despite the teaching of a prophet.<sup>44</sup>

Since most humans do not attain holy mujah as in the prophets and holy guardians, there is no way for them except by believing, accepting and justifying what the faithful givers of the Lord bring. As for a group of people who are not only satisfied with the condition, and want to get directly through revelation or through argumentation (*burhān*), they must strive and do *jihād fī nafs*. Since this path is not an easy path, they should try to do the purification of the soul (*tazkiyah al nafs*); Soften the soul, purify the substance of his soul and mind (theoretically and practice).<sup>45</sup>

If realized the freedom and wisdom in all human actions, namely the potential of science, anger, lust and intellect. The balance and harmony of the whole potential will produce noble qualities. Alignment in the potential of knowledge (knowledge) will make it known to distinguish truth and lies in words; between *ḥaq* and falsehood in belief; Between good and bad in action. If balanced and harmonious of the overall potential (not *ifrāt* or *tafrīt*), it will obtain the fruits and the essence of goodness, that is, *ḥikmah*.<sup>46</sup> Ṣadrā also names the mid-nature as a straight path (*al sirāṭ al mustaqīm*). Islam appeals to every human being to go straight. Straight path (*al sirāṭ al mustaqīm*) is often likened to a road that is thinner than hair or sharper than a knife.<sup>47</sup>

While justice (from the aspect of charity) as meant by Ṣadrā is mid between two ends that lies between two bad traits, that is exaggeration in action (*ifrāt*) or laziness (*tafrīt*). So, mid and justice is a straight path (*al sirāṭ al mustaqīm*). So whoever wished to

<sup>42</sup>*Ibid.*, J. 9, 127.

<sup>43</sup>*Ibid.*, J. 6, 375-376.

<sup>44</sup>*Ibid.*, J. 9, 87; Ṣadrā, *Tafsīr Al-Qur'ān*, J. 7, 373-375.

<sup>45</sup>Ṣadrā, *Tafsīr Al-Qur'ān*, J. 7, 403 – 404.

<sup>46</sup>Ṣadrā, *Al-Ḥikmah al-Muta'āliyah* ..., J. 9, 88 -89.

<sup>47</sup>Ṣadrā, *Asrār* ..., 191-192.

defeat his lust, his mind was able to become a leader for lust, then he would become more important than the angels. And conversely, if the mind is confined and imprisoned by lust, lust becomes the leader of his mind then he will become more heretical (contemptible) than cattle. So, with theoretical sense we can see it carefully (the straight path), whereas with the common sense, we are able to control and mediate the sides of lust, anger and reason in our actions.

The prophets were not commanded to kill these forces, but for control and subjection of all that power under the command of reason and the laws of God. Because, each of those forces wants to do its work and achieve its own goals even if it is not controlled it will cause damage and chaos in human beings.

The prophets came to this world with various laws and celestial books so that man could avoid the overwhelming nature and indolence of his instincts, and in order to subdue, train and educate himself under the control of the laws of reason and shari'a. Thus, any individual who is able to print his character in line with God's laws and rational principles will be lucky and obtain salvation. Thus, the primary purpose of the whole prophets and the Prophets is to return to two things, namely the release of all the attachments of the material of the world (*al-tajarrūd 'an al-'alā'iq*) and the consummation of the soul (*al istikmāl bi al haqā'iq*).<sup>48</sup>

Through the restrictions, all human actions in this world will be judged in the future; Whether he will get a reward or punishment. This is because in his nature, there is a demand to walk in the path (*sirāt*). If the action is good, doers will get a reward in heaven, whereas if the action is bad (contemptible) then it will get the punishment in hell. Such provisions are consistent with his commitment to his ethical review.

Although Ṣadrā divides happiness into two aspects ('ilmiah and'amāliyah), however, in tafsīr Q. S. al 'a'la, Sadra prefers the theoretical aspect ('ilmiyya) rather than the practice aspect ('amāliyah). For example, we can see from the following Ṣadrā statement: "The worst of evil is to follow ignorance (*al jahl al murakkab*), whereas the best good is to follow the science. The stupidity of stupidity is greater than that of bodily harm."<sup>49</sup>

Ṣadrā also emphasizes the importance and benefits (*fā'idah*) of various religions such as prayer, fasting, zakat, pilgrimage and various other worship. According to him, the worship services have an influence on the soul. Such *taklīf* helps to release and free the soul from imprisonment; Keep him away from disobedience; Purify it; Help *sulūk* in the path of *akherat* and keep it away from the world's heaviness and all its trimmings. On the contrary, all charities and bad acts (which are forbidden by religion) will surely have a negative effect, which will darken the substance of the soul, bind the soul to the world and all its

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<sup>48</sup>Ṣadrā, *Tafsīr Al-Qur'ān* ..., J. 7, 402.

<sup>49</sup>*Ibid.*, J. 7, 387.

lust. Positive or negative effects that are still covered in the world will be revealed in the future.<sup>50</sup>

From that description, religious rituals that are shari'ed by religion are not only limited as mere obligations, but contained in them the meaning of ethics (akhlāk) and its effect on the mukallaf. The ultimate goal of worship ritual is to cleanse the soul. Sadra states:

"Charity and training (riyāzah badāniyah) such as prayer, zakāt and other charitable deeds have the purpose of escaping (soul) from sensual accidents (al 'a'rād al hissiyah), freed from material dark matter, the opening of perceptive potentials, All of it so that he can become accustomed to rise from the mortal to the realm of happiness; From sources of destruction and injustice to the source of life, mercy and light."<sup>51</sup>

The movements of physical worship such as prayer, fasting and pilgrimage can cure laziness and not ta'atnya body against a weak soul. To treat the disease, naturally, one must train oneself by doing things contrary to the condition.

According to Sadra, prayer is the best worship body because in it contained the most important spirit that is ma'rifah on God.<sup>52</sup> Prayer serves to prevent a person from misconduct (fakhshā ') and munkar. Prayer is also a worship that includes all the essential elements of the body and soul, for example from cleansing and purifying, khuḍū 'and khushū', straightening the intention, drawing closer to God, dhikr and praise to God, and the guidance of reciting the Qur'an.<sup>53</sup>

In fasting, in addition to hunger and abandoning prohibited ugliness during fasting ritual, one is trained to solve the potential of excessive lust; And instead trains him to hold fast to all that God has commanded.<sup>54</sup> Though outwardly, the fast appears silent, but this kind of worship moves hard on the inner side, that is, by causing the need to seek knowledge and seclusion to a higher position.<sup>55</sup>

While at the pilgrimage, one will be trained to take tawajuh / facing towards the baitullah with a sincere intention; To abandon all the pleasures and lusts of animals; Abstracting themselves from all the potential of the body and its pleasure, drawing closer to God with all obedience. With zakat, one is trained to purify his soul from the love of wealth; Cleansing of the nature of bakhīl; Help and give the wealth to the poor.<sup>56</sup>

Based on the structure and explanation above, it is known that humans are composed of two substances; between dead and silent forms and matter; soul and body;

<sup>50</sup>Šadrā, *Asrār* ..., 213.

<sup>51</sup>Šadrā, *Tafsīr Al-Qur'ān* ..., J. 7, 390-391.

<sup>52</sup>Šadrā, *Maḥāṭib* ..., 289.

<sup>53</sup>Šadrā, *Al-Shawāhid* ..., 368-369.

<sup>54</sup>*Ibid.*, 369.

<sup>55</sup>Šadrā, *Tafsīr Al-Qur'ān* ..., J. 7, 392.

<sup>56</sup>Šadrā, *Al-Shawāhid* ..., 369 – 370.

patience and anger. Every lust and physical delicacy is the source of ugliness. If both defeat and subdue the soul of thinking (al nafs al nātiqah), and make the lust and lust as an offering. And with the whisper of ammāratu bil sū 'so that adorn themselves with the unrighteous deeds and the humility of the humble, thus causing the soul to get lost and in the doom in the future.<sup>57</sup>

Thus, it is impossible for us to escape from such devotion of the world unless the soul of thought (al nafs al nātiqah) defeats (over) the lust of shaytāniyah. The soul of thinking (al nafs al nātiqah) avoids immorality, and encourages it to do the principal deeds (fāḍilah), perform obedience and worship according to the Shari'a, faith in the case of the hereafter.<sup>58</sup> Therefore, it is mandatory for humans to evaluate themselves and the deeds that have been performed.

#### D. Conclusion

In Mulla Ṣadrā's view on eschatology, there are several important points that we can conclude: *First*, Mulla Ṣadrā emphasizes science (makrifat). According to him, Divine Proximity (the divine qurb) and the ultimate happiness of man can not be achieved without the science (makrifat). In addition, he also emphasizes charity and worship. Charity and worship are rides (wāsilah) for that purpose. Thus, happiness will be strongly influenced by the balance of actualization of two human faculties; Balance of theoretical and practical sense.

*Second*, Science and charity while living in the world will give effect to our soul in akherat one day. The shape (form) of every human being in the future will be in accordance with his knowledge and charity in the world. Thus, Science and charity is a reflection of the soul. Both have a great influence on the soul.

*Third*, Mulla Ṣadrā's Eschatology Philosophy has implications for ethics. The knowledge (knowledge) of human beings against various tortures akherat will give effect for him to reduce (know) all ugliness. Knowledge (knowledge) will be the reins of the actions of bad, and at the same time will be a driver to do good deeds to realize happiness akherat. Belief in the existence of the awakening will give a great influence on human morality. A person will make his behavior in the life of the world in harmony with his life akheratnya. This kind of belief will make it committed to religious matters and subject to religious ethical standards. Thus, Mulla Ṣadrā's ethics as an implication of his eschatological philosophy is synergistic with the main sources of religion; Both the Qur'an and the Hadith of the Prophet.

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<sup>57</sup>*Ibid.*, 371.

<sup>58</sup>*Ibid.*, 373 -374.

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