



MODEL OF SOUL IN THE SHADRIAN EPISTEME

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ABSTRACT

Among critical concepts in Mulla Sadra's thought, which, of course, cannot be discussed separately between the parts. It is because the basic rules in philosophical discourse are universal traits that make it approached from various directions as a unified form of reality. One of Sadra's famous thoughts is the concept of the soul, which is related to the roots of his philosophical doctrine of being. The significance of the discussion of the soul by Mulla Sadra becomes increasingly crucial given the discourse about the soul, especially in the debate of modern European philosophy in such a way that are absurd forms in Islamic religious doctrine. Therefore, seeing the relationship between the two models of approach to the soul is not only the only way to understand the universal message of the Islamic treatise about the soul but also creates a model of dialogue volume two of Ibn Rusyd-Ghazali becoming Mulla Sadra versus Modern Europe.

Keywords: *soul mode, mullah shadra*

INTRODUCTION

Mulla Sadra was born in 571/2 AD in the southern part of Iran's Siradj region of a pious and famous family. This birth period has proven that the intellectual historiography must be severely criticized given the general assumption that after Ibn Rushd, the Islamic mental world was dead. Moreover, the momentum of Ibn Rushd's death coincided with the rise of Al Ghazali's intellectual supremacy, which was anti-Rusydian in the East. The mental battle of Al Ghazali vs. Ibn Rusyd is a fantastic event from the world's most prestigious rational stage that is remembered by history. This is evidenced not only by the intellectual influence of the two figures in various regions but also the meaning of "ulema" in the theological perspective of Islam as the heirs of the prophetic treatise. We also need not hesitate to use the term "battle" given the emergence of both tendentious works in the context of conflicting ideas and the fact that the followers of the two often confront at least socially-religion-intellectually.

But the development of the battle precisely took another historical path. After Ghazali declared himself included in Asay'ari's theological scheme and patronage, which subsequently "moved up the class" to become a formal model of al Mutawakkil's political theology, Al Ghazali's influence finally echoed widely in the Islamic world. It was preserved by various Islamic political models that emerged. This is because the theological construction contains a fairly balanced cohesion pattern with the existing political model and geneology. Hassan Hanafi even sharply called this theology a history of offerings to the ruler, devotion to the sultans. Praising the Sultan means the same as thanking God. Conversely, opposing the Sultan is the same as opposing God.

The assumption of the intellectual death of Islam after Ibn Rushd was also reinforced by the European imperialism and colonialism program in the Islamic world which systematically drained the scientific potential and ethos of the Islamic world to the lowest nadir so that this period of the empire became a lousy face in Islamic historical memories—called systematic because the practice of colonialism was from the beginning a model of illegal cooperation between the private sector and the state to take all practical actions in the colony for business interests in the name of nationalism. Later, religious groups became so "flirty" and "jealous" that they also took part in the colonialism project. Strangely, European intellectuals and academics were precisely the ones who were active in formulating scientific justifications for this civilization defiance model, so that this colonialization project intensively collaborated with European scholars in the colonies. In another part of this paper, Mulla Sadra's significance for the meaning and role of Islamic philosophers who construct the epistemic criteria of Islamic scholarship will be seen, so that it becomes a stronghold in guarding the ethos of liberation and the plan of finding the authentic meaning of humanity against existing political patterns.

Because intellectual work and thought, large and small, are always born out of interrelation and environmental dynamics and other mental stimuli, it is undeniable that the birth of Mulla Sadra shows that the dynamic and systematic model of intellectual transmission is maintained in the Islamic world, especially in the Shiite theological matrix. In other words, Mulla Sadra became a critical bridge that displays the continuity of Islamic thought to the times back, even to the era of Ancient Greece, as evidenced by Sadra's extensive quotations of Greek sources in his work. Sadra's teachers are eloquent speakers of Islamic scientific heritage, and active activists on the main themes contained in the work of peripatetic and Isyraqiyyah Suhrawardian groups. This depiction of the philosophical background represents the identity of Mulla Sadra's thought, which is connected to the original roots of Islam while explaining the position of various other ideas in the spectrum of Islamic intellectualism.

CONCEPTS ABOUT SOUL

Among some critical concepts in Mulla Sadra, though, which of course, cannot be discussed separately between the parts is the idea of the soul, which is related to the root of its philosophical doctrine of being. The significance of the discussion of the soul by Mulla Sadra becomes increasingly crucial given the discourse about the soul, especially in the debate of modern European philosophy in such a way that are absurd forms in Islamic religious doctrine. Therefore, seeing the relationship between the two models of approach to the soul is not only the only way to understand the universal message of the Islamic treatise about the soul but also creates a model of volume dialogue Ibn Rusyd-Ghazali became Mulla Sadra Vs. of Modern Europe.

The greatest gift inherited from Sadra in the discourse related to psychiatric form is that Sadra has succeeded in transforming the Aristotelian Theoretical Metaphysics into Practical Metaphysics. The impact of this concept is tremendous and overturns many things, which so far tend to be accepted without problems, even in Islam itself. If, in the pre-Mulla Sadra qds discussion, especially Ghazalian, the soul is another realm that is far apart and has no connection mode with sensory sensibility, Sadra expressly states that the soul is a substance that moves at once fixed, with a unique philosophical explanation system. It is said to be unique because of the integration between various major scientific disciplines in its analysis that combines Sufism, mysticism, thoughtful, as well as rational. Based on five main themes which include: the rudeness of existence of essence, the ambiguity of reality that enables gradation, the unity of knowledge subjects and objects of knowledge, the doctrine of

substantial motion as a category, and the independent entity of the world of imagination, Sadra's discussion of the soul in total involves all five the central theme is hooked.

In Asfar volume 9 pages 6-10, Sadra argues that the soul is a substance which is not material, but behaviorally is material. It is born from three main modes of being, which are possible forms, impossible forms, and pure forms. The relationship between the three is gradual, starting from the perfect human, becoming the source of the reason nature, for the idea of the perfection of the first being, but in a lower level of quality. So gradually to the extent of the potential actualization that gave rise to material forms of life. It is what is called the Gradation of Being.

Next is the appearance of material effects (Sudr al Atsr an al Ajsam). Since the lowest matter is passive, everything that happens to it must come from a perfect being entity above it as something outside of the subject. A concrete example of this is the ability of humans to perceive objects as being impossible from external objects or human material sensibility. It is evidenced by the loss of all human perception after his death, even though the mechanics of sensitivity are still intact. Third is that, in connection with the second, only the soul gives life to human materiality. (Al hayah hiya a Nafs). Categorically, there are three possible meanings of social actuality concerning their vitality: soul, physical soul, and physicality. Strictly speaking, only the soul can perceive, so it is said that the soul has the physical and not the physical that has the soul. The entire material universe requires other forms besides matter to be able to produce an effect.

ONTOLOGICAL VALUE OF SOUL

The soul is ontological, according to Sadra, which is substance and not an accident. The meaning of material according to Sadra is a description of an external existence that does not need a corpus in its form that can be distinguished from an accident that requires a corpus in its form. Substance is the highest genus that can no longer be defined, because it is the corpus of all accidents. The substance of the soul is evidenced by the existence of unspecified human physical effects experienced by external subjects. Everything that happens on the physical like heat, cold, and injury is identified as the experience of the subject concerned and does not lead to other issues. The issue in question is the soul as the corpus of various effects of the sensibility.

This also leads to the critical meaning of Al Ittihad *baina al Aqil wal alma'qul*, where awareness of oneself will never escape someone. At the same time, perceptions of consciousness may be held back or forgotten. This proves the existence of a model of knowledge that is distant from the primordial human form, that is, perceptual knowledge. On the contrary, Chaudhuri's philosophy explains that the self-form exerts existing knowledge about the self and does not provide any distance with the perfect entity of its being, so besides being free from deviation, Chaudhuri knowledge also explains the unity between the object and subject of expertise.

On the other hand, the concept of unity between the knowing and the known also explains the meaning of change at the level of the natural human form when not knowing and after knowing something. Every type of existential human knowledge and experience directly constructs its mental reality and shapes its soul substantially. This is what is meant by *al harakah al farariyyah* or transubstantial motion.

The soul does not come from the spirit. Similarly, the material does not give birth to the mind. The vision is universal and knows no particularity. This view is, at the same time, contradicting the idea of the soul's prioritization of matter in the discourse of Plato and Muslim philosophers. Moreover, the independence of designs, according to Plato, seems absurd, given the lack of evidence and rational reasons for the independent form of ideas

without being connected to a particular medium. Looking at the existence of the soul independently without seeing the meaning of potentiality in humans will be a justification for the logic of reincarnation, which assumes determinism in the relationship between the independent soul and the separate physical. The idea of reincarnation is fragile and inconsistent, given the impossibility of the independence of material existence, and the judge's relationship between the world of ideas and the material world.

When the universal spirit joins with physicality and temporality, then the physical moves make sense of this union and form a stable form of the soul. So the soul is a human form that can be identified based on sensory sensibility but develops into a spiritual being as an active intellect (*Jasmaniyah al Huduts was ruhaniyah al baqa*). This phase is the end of human material meaning and the beginning of its spiritual significance. Thus, humans have a locus connection between the material realm and the spiritual realm. Spiritually he is simple without differentiation, but materially he has multiple and compositional structures.

The physical touch of the soul enables the plurality and particularity of the soul, and vice versa, the characteristics of spiritual immateriality in the soul, make it eternal and universal. In the trans-substantial movement, matter turns into the spirit and releases the mental bond of concern over things in the realm of the *barzakh* as a form but with no burden. Furthermore, he developed to reach the afterlife as the peak of soul development. Thus, Sadra emphasizes the emergence of the soul as an entity that is preceded by physical matter, and the physical issue is the effect of the perfect nature of spiritual beings.

In the perspective of *hudhuri* science, the soul perceives itself and produces authentic and compatible knowledge between perceived objects and perceiving subjects. This proves that the soul is an independent subject that epistemologically can know as other modes of experience mechanically apply the same, even with different levels of precision and validity. Another thing concerning the substantiality of the soul is the fact that distinguishes the shift in the object of knowledge according to the law of particularity of space and time from the nature of the soul that does not recognize the burden of space and time. As a result, the soul cannot be called old and young or large or small in centimeters and minutes, but rather moves in the sense of pure perfection and simplicity.

Concerning the body, the soul needs the organization as its identity and receptacle and not as its absolute rational essence. The soul is impossible to destroy because the potential for destruction is not the substance of the soul. Thus, the removal of the body does not result in the death of the soul, but rather a form of substantial improvement of the soul. The soul lives through its substance and lives on the other side. Something that lives because its material is impossible to touch by death forever.

DISTRIBUTION OF POTENTIAL AND MENTAL POWER

Sadra followed Ibn Sina in the discussion of division of soul force, namely the vegetable soul, animal soul, and human soul. The Vegetable Soul is characterized by the behavior of consuming, developing, and reproducing. Animal souls are characterized by a driving force and a perception. The driving force is divided into longing power related to imagination, lust power, and emotional power, while the power of knowledge includes partial perception and general perception.

In relation to humans, the soul power is not divided and disaggregated, but is generally covered and forms certain dominant features. That is, the human mind contains all power and is never lost but transformed by gathering levels below. Some of them are animals, wild animals, devils, or angels. The nature of animals in humans is lust, and its ugliness is greed and lies. From a wild animal is the purpose of envy and hatred. Of Satan is the nature of

treason, trickery, cunning and arrogant, and love of power. From angels are knowledge and holiness. These four characters are contained in the composition of the human mind.

Sadrian's composition at the same time shows the absurdity of psychology language interpreters in the style of Skinner, Pavlov to Freud, and Watson, who are symptomatic of the construction of European modernism. They are trapped not only in the epistemic confusion of knowledge but also in the uncertainty of establishing the ontological meaning of the soul concerning the intellectual mode and reality of consciousness. Various studies involving rats, monkeys, pigeons, rabbits, rats, chimpanzees, dogs, and different other animals, not only decide the existential meaning of knowledge in the human context but also imprison themselves in the mechanical trap of expertise that is passive and narrow, which cannot be beyond the locus of human biological sensibility.

The most important consequence is the emergence of a European intellectual model that was constructed not in the main moral matrix of humanity and stopped limited to servitude to the prevailing hegemony of power, as religious teachings. Ignoring any one of these intellectual modes will distort the solid human form and keep it away from the perfection of self-realization.

For Sadra Qds, when the human soul develops towards a rational soul, it contains the souls of plants and animals, on a passive level. That is, the form of the soul is colored by the level at which the soul becomes very active. For the person who focuses the soul on the level of the animal's soul, it is the animal form that acts as a new identity when the soul is separated from the body in the process of death. This is what is linked by Sadra with the meaning of Surah Al Tiin:

By the fig and the olive
And [by] Mount Sinai
And [by] this secure city [Makkah],
We have certainly created man in the best of stature;
Then We return him to the lowest of the low

In another verse, Allah describes the resurrection of the human form in various forms in the hereafter, which is connected with the traces of his actions and models of physical behavior in the world:

"The day when humans are raised in various circumstances to show them the deeds of their deeds."

CONCLUSION

The soul is a substance which is not material, but the behavior is material. It is born from three main modes of being, which are possible forms, impossible forms, and simple forms. The relationship between the three is gradual, starting from the perfect person, becoming the source of the reason being, for purposes of perfection of the foremost nature, but in a lower level of quality. So gradually to the extent of the potential actualization that gave rise to material forms of life. This is what is called the Gradation of Being.

In the perspective of hudhuri science, the soul perceives itself and produces authentic and compatible knowledge between perceived objects and perceiving subjects. This proves that the soul is an independent subject that epistemologically can know as other modes of experience mechanically apply the same, even with different levels of precision and validity. Another thing concerning the substantiality of the soul is the fact that distinguishes the shift in

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