

***Al-Harakaḥ al-Jawhariyah* as Perfecting of Existence and Its Relation
With Natural Sciences and Humanities**

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Abstract

Mullā Ṣadrā's discourse in the discourse of Islamic philosophy is only limited to ontological and epistemological aspects. There has not been much further investigation into Ṣadrā's philosophy. This causes Ṣadrā's philosophy to dwell only in the theoretical-metaphysical realm. If we look further, Ṣadrā's philosophy also has a relationship with the natural sciences and the humanities. Through the concept of al-ḥarakaḥ al-jawhariyah Ṣadrā explains this. Al-Ḥarakaḥ al-jawhariyah as the embodiment of the principle of existence (aṣālah al-wujūd) is not only Ṣadrā's ontology but as Islamic original thought in solving ontological problems since ancient times. Al-Ḥarakaḥ al-jawhariyah or substance motion is an immaterial gradual motion in every existence entity, both material and non-material existence. Each mawjūd entity is an existence that experiences motion to point to one point, namely perfection. This perfection is in an immaterial state in every hierarchical reality of existence. Every existence, both human and natural, will move towards this essential perfection. This article will reveal that al-ḥarakaḥ al-jawhariyah is a motion in the context of improvement in terms of substance and accident. It is also through this concept that Ṣadrā shows his relation to the natural sciences and humanities. This relationship is in the form of proving the existence of God, the creation of nature, and the social relations of society. This research is based on library research with a descriptive analysis method and holistic approach. In the end, al-ḥarakaḥ al-jawhariyah has a broad relationship in existence and all existing entities

al-harakaḥ al-jawhariyāḥ, wujud, kesempurnaan, ilmu kealaman, humaniora

Wacana Mullā Ṣadrā dalam diskursus filsafat Islam hanya terbatas pada aspek ontologis dan epistemologis. Penyelidikan lebih jauh atas filsafat Ṣadrā belum banyak dilakukan. Hal ini menyebabkan filsafat Ṣadrā hanya berkuat dalam ranah teoretis-metafisik. Jika ditilik lebih jauh, filsafat Ṣadrā juga memiliki relasi dengan ilmu kealaman dan humaniora. Melalui konsep al-harakaḥ al-jawhariyāḥ Ṣadrā menjelaskan hal demikian. Al-Harakaḥ al-jawhariyāḥ sebagai pengejawantahan atas prinsipalitas wujud (aṣālah al-wujūd) tidak hanya menjadi ontologi Ṣadrā, melainkan sebagai pemikiran orisinal Islam dalam memecahkan permasalahan ontologis sejak zaman dahulu. Al-Harakaḥ al-jawhariyāḥ atau gerak substansi merupakan gerakan gradual yang immateri dalam setiap entitas wujud, baik wujud materil maupun non-materil. Setiap entitas mawjūd adalah wujud yang mengalami pergerakan dalam rangka menuju satu titik yaitu kesempurnaan. Kesempurnaan ini berada dalam keadaan immateri pada setiap realitas hierarki wujud. Setiap wujud, baik itu manusia dan alam akan bergerak menuju kesempurnaan hakiki tersebut. Artikel ini akan mengungkap bahwa al-harakaḥ al-jawhariyāḥ adalah gerak dalam rangka penyempurnaan dalam segi substansi dan aksiden. Melalui konsep ini pula Ṣadrā menunjukkan relasi dengan ilmu kealaman dan humaniora. Relasi tersebut adalah dalam bentuk pembuktian keberadaan Tuhan, penciptaan alam, dan hubungan sosial masyarakat. Penelitian ini berbasis library research dengan metode deskriptif-analitis dan pendekatan holistika. Pada akhirnya jelas bahwa al-harakaḥ al-jawhariyāḥ memiliki hubungan yang luas dalam wujud dan segala entitas yang ada

Introduction

Mullā Ṣadrā, who is known as the leader of Islamic philosophy, has introduced his theory as an original Islamic thought. What it does is a synthesis of various previous schools of thought, both peripatetic (*masyā'iyah*), intuition (*'irfānī*), and illumination (*isyraqī*). The philosophical arguments of Ṣadrā are supported by the verses of al-Qur'ān and hadīts to make his philosophy not dry on religious-spiritual values. Even in many places, Ṣadrā takes his premise on this singularity.¹ His thoughts at the same time answer

various philosophical problems that have not been resolved in historical roots. The fruit of his thoughts has also become a new study even though it is slowly known and bummed in today's times. Even so, what Ṣadrā did shows the supreme values of Islamic philosophy. So it is not wrong if the Ṣadrian Islamic philosophy becomes a prophetic philosophy that comes from Islamic teachings.²

There has not been much comprehensive study of Ṣadrā thought. The discussion of Ṣadrā deals mostly with its ontological and epistemological

¹Fauziah Nurdin, Hasyimsyah Nasution, and Hasan Bakti Nasution, "Transcendental Epistemology Study of Philosophy of Wisdom Muta'aliyah Mulla Sadra," *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and*

Social Sciences 2, no. 4 (November 7, 2019): 528–36, <https://doi.org/10.33258/birci.v2i4.638>.

²Henry Corbin, *History of Islamic Philosophy* (London and New York: Routledge, 2014), 125.

aspects only. This has an impact on the image of Ṣadrā's philosophy which deals only with the metaphysical aspects of science. Yet if we look at it and study it further, Ṣadrā's thoughts have contributed to building contemporary science. It is necessary to admit that Ṣadrā's philosophy which was born in the Middle Ages did not intersect with Western thought which was then shifting towards modernity. Nonetheless, Ṣadrā's thought contributed to the building of contemporary and future modern science. One form of this contribution is that there is a significant relationship or relationship between the theory of natural science and the humanities with Ṣadrā's philosophical-metaphysical thinking. This relationship or connection is not just looking for as a form of similarity or difference. Rather, it provides solutions and answers to problems of modern science and humanity. Because modern science, which is deeply rooted in the Greek tradition and its revolution, has ignored God and the value of spirituality. Ṣadrā with his philosophy proved that science and spiritual vision can go hand in hand.

Mullā Ṣadrā metaphysical ontology is based on the principle of existence (*aṣālah al-wujūd*). The principle of existence is then called the slenderness of existence which is the basis of its philosophy. One of the manifestations of the philosophy of existence is the concept of substantial motion (*al-harakaḥ al-jawhariyah*). In this concept, Ṣadrā explains that each entity experiences the gradual motion of the substance. This idea is a rebuttal that motion only occurs in accidents and not in substance, including both material and non-material entities. For Ṣadrā, every entity experiences motion towards a single point of perfection.³ Nature and everything in it experiences this motion systematically following *sunnatullāh*.⁴ Here also lies the peculiarity of

³Syaifan Nur, *Filsafat Wujud Mulla Sadra* (Yogyakarta: Pustaka Pelajar, 2002), 202–3.

⁴Ṣadrā believed that *sunnatullāh* was a law inherent in every form. It has all existed since this universe was created. He also

Ṣadrā's philosophy, that this substantial motion is related to power (*quwwah*). Each entity has the same power as the soul in humans. Insubstantial motion, Ṣadrā linked also to the perfected human soul. The soul as something inseparable from human beings experiences a substantial, gradual motion towards its perfection.

Several studies have a relationship with this research. To distinguish this research from research conducted by the author, it is important to include it as a differentiator and novelty and to show originality that contributes to science. Among them is research conducted by Husain Heriyanto in his dissertation which has been published into a book entitled "Paradigma Holistik: Dialog Filsafat, Sains, dan Kehidupan Menurut Mullā Ṣadrā dan Whitehead." In the book, the author makes a comparison using the Mullā Ṣadrā paradigm to Whitehead's concept. As a result, Ṣadrā's holistic paradigm can be used in various aspects of life, be it philosophy, science, and social life.⁵

The research is in the form of a scientific journal article written by Nurul Khair entitled "Konsep Humanisme Spiritual dalam Filsafat Mullā Ṣadrā." In that article, the author believes that Ṣadrā's philosophy is not limited to the study of sky-high metaphysics, but can be grounded. In this case, the author takes the concept of substantial motion (*al-harakaḥ al-jawhariyah*) Ṣadrā, that humans can actualize their potential in themselves so that they become fully human. Because the motion of the substance requires the completion of existence and state.⁶

Scientific writings in the anthology written by al-Sayyid Musthafa Malikiyan. In his writings, the author interprets the verses of the al-Qur'ān

based this concept with the al-Qur'ān. See. QS. al-Rūm [30]: 30; al-Aḥzāb [33]: 38 and 62; Fāthir [35]: 43; and al-Fath [48]: 23.

⁵Husain Heriyanto, *Paradigma Holistik: Dialog Filsafat, Sains, Dan Kehidupan Menurut Mulla Shadra Dan Whitehead* (Bandung: Teraju, 2003).

⁶Nurul Khair, "Konsep Humanisme Spiritual dalam Filsafat Mulla Sadra," *Kalimah: Jurnal Studi Agama dan Pemikiran Islam* 18, no. 1 (March 30, 2020): 51–64, <https://doi.org/10.21111/klm.v18i1.4009>.

as *kawniyyah* in the form of mountains running as part of a substantial motion. This concludes that scientific theory regarding natural processes and events does not contradict Mullā Ṣadrā's thought which is following the al-Qur'ān. It is so clear that Islamic philosophy has long ago discussed science in philosophy in particular.⁷

In book form written by 'Abd al-Rasūl 'Abūdayt entitled "al-Nizām al-Falsafī li Madrasah al-Hikmah al-Muta'aliyah." In this book, the author proves extensively that Ṣadrā's ideas have parallels with modern scientific theory. Then the author gives criticism for modern theories that get rid of or even reject God in science and nature.⁸

The article was written by Hamid Fahmy Zarkasyi entitled "The Philosophy of Mullā Ṣadrā Being a Summary of His Book al-Hikmah al-Muta'aliyah fi al-Asfār al-'Aqliyyah al-Arba'ah." In this article, the author describes the main concepts of Ṣadrā philosophy with the main orientations of existence, divinity, and eschatology. Arguments regarding the order of the world and the universe are discussed to show that the divine reality is in the creation and is continuous. The concept of motion is a pioneer in this discussion.⁹

The article was written by Muḥammad 'Abd al-Ḥaqq entitled "Mullā Ṣadrā's Concept of Substantial Motion." In this article, the author describes the process of creation of the world with a substantial theory of motion. Based on the verses of the al-Qur'ān as a theological foundation and a Sufistic vision, the author is associated with the argument. The conclusion is that various processes in the universe occur due to substantial

motion. It is attached to every entity in nature without exception. The motion will always occur in nature as part of a change towards perfection in each entity. The necessity of motion is certain in nature.¹⁰

Another article was written by Sajjad H. Rizvi entitled "The Contribution of Some Safavid Philosophies." In this article, the author explains how the great contribution of Islamic thinkers during the Safavid dynasty, namely Mullā Ṣadrā. Ṣadrā's major contribution was to solve the problem of the creation of nature based on the idea of *creatio ex nihilo*, God's eternity with nature, and the nature of God. The orientation in this article shows that Ṣadrā philosophy, especially *al-harakaḥ al-jawhariyah*, is a solution to the heated debate over various previous schools of thought that have relevance to contemporary philosophical discourse.¹¹

In terms of the relation of Ṣadrā's ideas with natural sciences and humanities, it can be seen in several ways. In the natural science discipline, it is in the field of proving the existence of God through the theory of motion in physics. It is admitted that the physical theory of motion is the basis of the theory of natural creation. Nature cannot exist without motion. That first motion is what is later called God. Upon this moving entity, God's existence can be proven. From the humanities side, it is the relationship between humans themselves and God, themselves and their environment. The concept of motion makes humans try to use their God-given potential as actual as possible. Through these various processes, humans will become perfect beings both physically and spiritually in actualizing themselves.

This article is a literature study (library research). This research will explore various sources and literature regarding Mullā Ṣadrā's

⁷Al-Sayyid Musthafa Malikiyan, "al-Falsafah al-Islamiyyah," in *Madkhal ila Mahiyyah al-Falsafah al-Islamiyyah* (Beirut: Markaz al-Hadārah li Tanmiyah al-Fikr al-Islāmī, 2017), 113–200.

⁸'Abd al-Rasūl 'Abūdayt, *al-Nizām al-Falsafī li Madrasah al-Hikmah al-Muta'aliyah* (Beirut: Markaz al-Hadārah li Tanmiyah al-Fikr al-Islāmī, 2016).

⁹Hamid Fahmy Zarkasyi, "The Philosophy of Mulla Sadra Being a Summary of His Book Al-Hikmah al-Muta'aliyah Fi al-Asfar al-'Aqliyyah al-Arba'ah," *Tsaqafah* 5, no. 2 (November 30, 2009): 325–51, <https://doi.org/10.21111/tsaqafah.v5i2.131>.

¹⁰Muḥammad 'Abd al-Ḥaqq, "Mullā Ṣadrā's Concept of Substantial Motion," *Islamic Studies* 11, no. 2 (1972): 79–91.

¹¹Sajjad H. Rizvi, "Time and Creation: The Contribution of Some Safavid Philosophies," *Revista Portuguesa de Filosofia* 62, no. 2/4 (2006): 713–37.

ideas, both his writings and other thinkers that discuss the substantial motion of Ṣadrā. Then, the method used in this research is descriptive analysis and a holistic approach. So that it can explain in detail and comprehensively the thoughts of Ṣadrā and reveal its close relationship in each entity. In this way, it is clear that every entity experiences a motion of substance towards consummation. The holistic approach is used as a paradigm in seeing the relation between the concept of Ṣadrā's motion with natural sciences and humanities through real evidence with the scientific method.

The purpose of this article is to reveal that substantial motions indicate changes and improvements to all entities, both in the material and immaterial realms. The harmony in the concept of change towards perfection shows the relationship between Ṣadrā's ideas and the theory of natural sciences and humanities. In addition, it confirms that the existence of God is necessary for conjunction with nature.

***Aṣālah al-Wujūd* As the Foundation of Substantial Motion**

A crucial issue in understanding Mullā Ṣadrā's metaphysical philosophy is regarding the principle of existence (*aṣālah al-wujūd*). Ṣadrā made *aṣālah al-wujūd* his basic metaphysical concept. This basic concept also becomes a refutation and answer to the concept of *aṣālah al-māhiyah* which was emphasized by al-Suhrawardī al-Maqtūl. Long before Ṣadrā, many philosophers discussed the concept of existence, such as Aristotle, Theologian Mu'tazilah, Ibn Sīnā, Ibn 'Arabī, and al-Suhrawardī al-Maqtūl. Of the many concepts put forward by these thinkers, at least the basis for rejection by Ṣadrā is the concept of *aṣālah al-māhiyah* al-Suhrawardī. Initially, Ṣadrā was also a Suhrawardian because he received and mastered the teachings of al-Suhrawardī from his teacher Mīr Dāmād before he went into exile (*'uzlah*).¹² It

¹²Aina Salsabila, "Kajian Islam Filosofis: Al-Hikmah al-Muta'aliyah Karya Mulla Shadra," *Sarwah: Journal of Islamic*

seems that Ṣadrā's idea of indubitable existence is more properly called a synthesis than a rebuttal and an answer. Because Ṣadrā synthesized various previous schools of thought and built the synthesis on the foundation of previous thought.

It is necessary to explain briefly about *aṣālah al-wujūd*. For Ṣadrā what exists is existence. Existence is something that cannot be defined because existence is a clear and fair (*bādihī*) that exists in every reality.¹³ What exists (*mawjūd*) depends on existence in itself. Every entity's reality of existence is an existence in its existence and following what it is. Existence is a primordial reality with which something comes into being.¹⁴ Ṣadrā emphasized that indifference to existence is an undeniable principle.¹⁵ Existence is absolute reality as opposed to nothingness which extends from the Supreme Being to material reality.¹⁶ Being exists as existence in every reality. So existence for Ṣadrā is the same as being. Both are inseparable units. What Ṣadrā says as existence and being are like two sides of a coin. Existence is the basis of existence while showing the existence of something that continues to exist (*istimrār*) and becomes.

In understanding existence, Ṣadrā divides into two, *first*, the concept of existence (*mafhūm al-wujūd*), which is everything that is known and understood about the demise of existence. It is distinguished from essence as recognized by *aṣālah al-māhiyah*. The permanence of existence denotes the existence of existence in real terms. *Māhiyah* (quiddities) becomes a participant in

Civilization and Thought 15, no. 2 (December 29, 2016): 9–10, <https://ejournal.iainlhokseumawe.ac.id/index.php/sarwah/article/view/20>.

¹³Mullā Ṣadrā, *Al-Maṣā'ir: Uraian Tentang Kesadaran Metafisika, Original Title: al-Maṣā'ir, Trans. Rain Vidiansyah and Darwis Batawi* (Malang: Pustaka Sophia, 2019), 9.

¹⁴Mullā Ṣadrā, *Al-Hikmah al-Muta'aliyah fī al-Asfār al-ʿAqliyyah al-Arba'ah*, vol. 1 (Beirut: Dār Ihyā' al-Turāts al-ʿArabī, 1990), 39.

¹⁵Faiz Faiz, "Eksistensialisme Mulla Sadra," *TEOSOFI: Jurnal Tasawuf dan Pemikiran Islam* 3, no. 2 (December 2, 2013): 449, <https://doi.org/10.15642/teosofi.2013.3.2.436-461>.

¹⁶Ayatullah Muhammad Taq Misbah Yazdi, *Buku Daras Filsafat Islam, Original Title: Philosophical Instructions: An Introduction to Contemporary Islamic Philosophy*, translated by Musa Kazhim and Saleh Bagir (Bandung: Mizan, 2003), 177.

existence as an inherent abstraction. *Second*, the reality of existence (*ḥaqīqah al-wujūd*), which shows that everything that exists is an existence in its various existences. Because he exists in every existence he is always existence (on being). Existence must exist and be evident in the external realm as it is so that existence is not just an abstraction in the mental.¹⁷ All manifestations, which are *mawjūd*, reveal themselves in various ways, places, circumstances, and so on.¹⁸ The potential that exists in existence causes that form to exist in the external realm. So that what humans perceive as their conception is an existence that does exist, both in the mental realm and in the external realm. All the attributes attached to existence are univocal existences attached to them as substances. When understanding this existence, humans will generally understand the initial conception of the external world. That is what is called the concept of existence. After the conception is carried out deeply, knowing the various attributes and substances, it comes to the reality of existence.

Ṣadrā rejected *aṣālah al-māhiyah* (the principle of the essence) by al-Suhrawardī. For al-Suhrawardī, the essence is fundamental in every entity. The essence by al-Suhrawardī is referred to as *al-nūr* (light). The essence does not need definition and explanation, for it is something visible and manifest.¹⁹ Likewise, *nūr* does not require definition and explanation. *Nūr* is a visible reality and a clear manifestation. Essence in mental existence is the same in real existence. But when he manifests, that existence becomes something inherent in essence. In this way, the essence of everything is the essence. Essence is

real in every entity.²⁰ As for existence, it becomes an abstraction in terms of its manifestation to the external realm and does not become indubitable towards something.²¹ In other words, it can be said that essence becomes matter and existence is a property inherent and inherent in matter. So the presence of matter comes first and more principally than nature. So that the formula of al-Suhrawardī, the essence of principle rather than existence.

Al-Suhrawardī then entered into his illumination that all entities that exist in the external world exist because of the emission of the Light of all lights (*Nūr al-Anwār*). The essence said by al-Suhrawardī was conveyed through *Isyrāqī* philosophy. Existence according to Ibn Sina was explained by al-Suhrawardī through a hierarchy of light. The light from all these lights radiates to all the graded entities.²² So that the essence of each entity is one in the form of Pure Light (*Nūr al-Mujarrad*) which makes the various entities under it. Every existing light has a level of deficiency, weakness, and imperfection because it depends on *Nūr al-Anwār*. The closer the light is to *Nūr al-Anwār*, the higher its intensity and perfection. On the other hand, the further away from *Nūr al-Anwār*, the less intense and perfect it is.²³ The part of the essence that is deficient in light is called the *barzakh*. He had a lack of light so there was a dark side to the substance.²⁴ The intensity and perfection of the light show the existence of something. In this case, Mullā

¹⁷Seyyed Hossein Nasr and Oliver Leaman, *History of Islamic Philosophy*, vol. 1 (London and New York: Routledge, 1996), 915–16.

¹⁸Ibrahim Kalin, *Knowledge in Later Islamic Philosophy: Mulla Sadra on Existence, Intellect and Intuition* (New York: Oxford University Press, 2010), 90.

¹⁹Syihāb al-Dīn Yahyā al-Suhrawardī, *Hikmah al-Isyrāq: Teosofi Cahaya dan Metafisika Huduri*, original title; *Hikmat al-Isyrāq*, translated by Muhammad al-Fayyadl (Yogyakarta: Penerbit Islamika, 2003), 103.

²⁰Ṣadrā, *Al-Hikmah al-Muta'aliyah fī al-Asfār al-ʿAqliyyah al-Arba'ah*, 1:60.

²¹Happy Saputra, "Konsep Epistemologi Mulla Shadra," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 18, no. 2 (October 1, 2016): 192, <https://doi.org/10.22373/substantia.v18i2.3005>.

²²Mehdi Amin Razavi, *Suhrawardi and The School Of Illumination* (Great Britain: Curzon Press, 1997), 31–32, <http://archive.org/details/SuhrawardiAndTheSchoolOfIlluminationByMehdiAminRazavi>.

²³A. Khudori Soleh, "Filsafat Isyraqi Suhrawardi," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 12, no. 1 (January 22, 2011): 10, <https://doi.org/10.14421/esensia.v12i1.699>.

²⁴al-Suhrawardī, *Hikmah al-Isyrāq: Teosofi Cahaya dan Metafisika Huduri*, original title; *Hikmat al-Isyrāq*, translated by Muhammad al-Fayyadl, 104.

Ṣadrā rejects al-Suhrawardī's notion and states the opposite, that existence is the basis of every entity. However, Ṣadrā on the one hand borrowed al-Suhrawardī's concept of light in explaining the gradations of existence which came to be known as *tasykīk al-wujūd*.

Ṣadrā states that essence is only an abstraction and only an immaterial concept. When something is limited to the conception of reason, then the essence is only as liquidity. Existence is an accident that is an essential reality so that liquidity depends on it.²⁵ Ṣadrā asserts that something that exists must exist in an external realm and it is corporeal so that it exists in existence and being. Existence graduated from *Wājib al-Wujūd* to the lowest entity. Every existence is real in its deficiency, weakness, darkness, and imperfection. This is because in terms of existence it comes from *Wājib al-Wujūd*, so every existence depends on it.²⁶ External reality is a manifestation of existence in various existence. The diversity of existence is one in the various levels of existence.²⁷ Herein lies the peculiarity of Ṣadrā's philosophy. This argumentative philosophical building is supported by enlightened aspects of intuition and illumination. So that what Ṣadrā conveyed had a divine mystical vision in addition to rational arguments.

Substantial Motion in Mullā Ṣadrā Philosophy

One of the important points in Mullā Ṣadrā's metaphysical philosophy is substantial motion (*al-harakah al-jawhariyah*). This concept is the embodiment of Ṣadrā's philosophy of existence on the principle of existence (*aṣālah al-wujūd*). That every entity of manifested reality is tangible

existence without exception. The existence that exists, in reality, has a hierarchy from the highest, namely *Wājib al-Wujūd* to the lowest in the material world. The hierarchy is arranged based on the intensity of its existence. The closer to *Wājib al-Wujūd*, the stronger, more perfect, and simpler his existence will be. On the other hand, the farther away from *Wājib al-Wujūd*, the weaker, imperfect, and lacking. This is what is called the concept of *tasykīk al-wujūd*.²⁸ The existence of all existence exists in the hierarchy of gradations of existence just as light brings existence to all existence.

To explain the gradation of existence, Ṣadrā explained that every hierarchy of existence experiences motion. The motion is substantial.²⁹ Substantial motion is the answer to various problems with the concept of motion in its historical roots. Aristotle stated that motion occurs in quantity (*kamm*), quality (*kayf*), position (*wad'*), and place (*'ayn*).³⁰ All of these elements are part of the accident in every reality. The accident is a complete unity of every reality that causes the being or existence of objects (*mawjūd*) to exist (*wujūd*). Motion occurs because the accident has changed due to various factors. The motion is found in these four elements. This idea has taken root since the Islamic philosopher al-Fārābī, Ibn Sīnā, and the philosophers after him. They believe that motion occurs in every existence that exists in an external world. Apart from these four factors, motion does not occur. Motion occurs because there is space that causes displacement and change. It is thus clear that motion occurs at accidents in the external world.

²⁵Juwaini, "Pemikiran Filosofi Mulla Sadra," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 15, no. 1 (April 15, 2013): 110, <https://doi.org/10.22373/substantia.v15i1.4887>.

²⁶Mullā Ṣadrā, *Teosofi Islam: Manifestasi-Manifestasi Ilahi*, Original Title; *al-Maẓāhir al-Ilāhiyyah fī Asrār al-'Ulīm al-Kamāliyyah*, translated by Irwan Kurniawan (Bandung: Pustaka Hidayah, 2005), 43.

²⁷Sayed Hassan Hussaini, "Islamic Philosophy between Theism and Deism," *Revista Portuguesa de Filosofia* 72, no. 1 (2016): 72, https://doi.org/10.17990/RPF/2016_72_1_0065.

²⁸Muhammad Kamal, *Mulla Sadra's Transcendent Philosophy* (England and USA: Ashgate Publishing, 2006), 66, <http://archive.org/details/MuhammadKamalMullaSadrasTranscendentPhilosBookZZ.org>.

²⁹Fazlur Rahman, *The Philosophy of Mulla Sadra* (New York: State University of New York Press, 1975), 94.

³⁰Kamil Hammūd, *Dirasat fi Tārikh Al-Falsafat al-'Arabiyyat*, first edition (Beirut: Dār al-Fikr al-Libnānī, 1990), 48–49; Abū Nashr al-Fārābī, *Kitab Al-Jam' Baina Ra'ya al-Hakimain* (Beirut: Dār wa Maktabat al-Hilāl, 1996), 38.

Aristotle tried to solve the problem of motion by proposing a thesis that motion would not occur if there was no cause. There must be a driving force and being driven. He believes that the law of causality is a part of natural law that has existed since the existence of this world. However, it is unlikely that this cause-and-effect would have no beginning.³¹ Then one cause cannot become another cause that never ends. There must be a primary and first cause in nature. Space may not be filled if the entity does not experience motion and change. After tracing, Aristotle concluded that the motion occurred because of the First Cause (*Causa Prima, al-Sabāb al-Awwal*), namely the Immovable First Movers (*al-Muḥarrrik al-Awwal lā tataḥarrak*). That is what Aristotle believed as God (The One, The God).³² The First Mover becomes the First Cause of the motion that occurs in nature. Because as the First Mover who does not move, then in the next motion He does not intervene continuously. Presumably, this can be justified according to Aristotle. Because in the concept of natural creation, he believed that after being created by God, God did not interfere with the processes in nature. This is to maintain the concept of natural law that existed after the world was created.

Aristotle's idea of motion above was recognized by Islamic philosophers that the First Movers were the initial factors. However, they rejected the concept of immovable First Movers. For Islamic philosophers, the First Mover, namely Allah SWT is the Creator (*al-Khāliq*), which is why there is always a continuous creation (*istimrār*). This shows that God's active and creative nature is dynamic. This antithesis is proposed to confirm the concept of *tawhid* of Allah SWT as an active and not passive Creator (*al-Khāliq*).³³ When God as the First Cause creates motion, time begins

with it. God's activity in creation is continuously occurring and will never stop. Because if it stops or doesn't take part anymore as a cause of nature's creative motion, then the image of *tawhid* in him will be damaged. Then, the world does not experience the creation of new existences and changes. Such a thing will not happen to God who is perfect. The motion that occurs in nature exists at the same time as time. Ṣadrā's answer to this is that the only existence that precedes everything be it motion or time is *Wujūd* himself, namely God. The divine reality cannot be preceded by something.³⁴ This dynamic and continuous motion continues in the universe to all entities.

The motions recognized by Islamic philosophers before Mullā Ṣadrā occurred in four external entities and could not have occurred substantially. Ṣadrā at first accepted it as a legacy of earlier thought. The motion that occurs in a substance causes something to change and is not fixed in its beginning and end.³⁵ Ṣadrā confirmed that motion occurred in these four entities. However, Ṣadrā believed that the motion on the accident could not have happened because the accident was dependent on the substance. Motion takes place in substance gradually. This thesis was put forward by Ṣadrā with the evidence that motion always occurs in every hierarchical reality of existence, be it in the material or immaterial realms. All the motion that occurs is evidence that exists in this external realm experiences motion in a substance.³⁶ Substantial motion occurs because of the potential power (*quwwah*) and readiness (*isti'dād*) in every existence.³⁷ Every existence from lowest to highest experiences this

³¹Muḥammad 'Alī Abū Rayyan, *Tāriḫ al-Fikr al-Falsafī: Aristhu Wa al-Madāris al-Muta'akhirat*, vol. 2 (al-Iskandariyat: Dār al-Ma'rifat al-Jami'at, 1972), 92.

³²Harun Hadiwijono, *Sari Sejarah Filsafat Barat 1* (Yogyakarta: Kanisius, 1980), 49.

³³Sirajuddin Zar, *Filsafat Islam: Filosof Dan Filsafatnya* (Jakarta: Rajawali Pers, 2014), 53 and 76.

³⁴Majid Fakhry, *Sejarah Filsafat Islam: Sebuah Peta Kronologis, original title; A Short Introduction to Islamic Philosophy, Theology and Mysticism*, translated by Zaimul Am (Bandung: Mizan, 2001), 137.

³⁵Haidar Bagir, *Epistemologi Tasawuf: Sebuah Pengantar* (Bandung: Mizan, 2017), 93.

³⁶Khalid al-Walid, *Tasawuf Mulla Shadra: Konsep Ittihad al-'Aqil Wa al-Ma'qul Dalam Epistemologi Filsafat Islam Dan Makrifat Ilahiyah* (Bandung: Muthahhari Press, 2005), 49.

³⁷Murtaḍha Muṭṭahharī, *Filsafat Hikmah: Pengantar Pemikiran Shadra* (Bandung: Mizan, 2002), 94.

motion gradually. Motion occurs continuously and does not stop. Such a motion occurs so that every reality of existence changes, both in terms of quantity, quality, position, and place. These changes are aimed at achieving perfection in one direction.³⁸ This means that a substantial motion occurs in every accident so that there is a change towards perfection.

In motion, there is a change in each entity. This change becomes a necessity in every entity, both material and non-material.³⁹ The influence of this motion will be evident in the external realm in the four basic elements. However, it must be emphasized that the actual motion occurring in the substance is moving every moment. The motions that occur are directly related to the essence of the matter. Because it is closely related to the material substance, it is constant and dynamic. This proposition is evidence that the motion of substance is a dynamic real motion.⁴⁰ This motion leads to change (*taghayyir*) because of its lack of nature. It means that there is a refinement of the state of existence. The impermanence of existence causes changes in substance.⁴¹ This change is manifested through the motion of substance. This motion echoed by Ṣadrā takes place in one evolutionary direction, from the highest hierarchy of existence to the lowest that transcends time and space.⁴² This is the proposition that existence is identical to existence in being. The incarnation of something into something and from what is part of the essential nature of corporeal existence.⁴³ The potential that exists in each existence becomes

actual because of this motion. So that there is a close relationship that motion and what moves are identical.⁴⁴ From this, it is clear that the motion of the substance to become part of the proof of existence is a clear existence in reality.

Regarding the motion of the substance towards perfection, Ṣadrā states that this motion occurs because of the dependence of existence on *Wājib al-Wujūd*. Here Ṣadrā incorporates his mystical vision through the *tasykīk al-wujūd* approach. That every reality of material and non-material existence experiences a substantial motion every time from the nature of deficiency to perfection and from humility to glory. Because every gradation of existence in external reality has flaws, weaknesses, humiliations, and imperfections. *Wājib al-Wujūd* is the place where every hierarchical reality depends. Therefore substantial motion comes from the transcendent realm, namely Ultimate Reality (*Wujūd al-Ḥaqq*). Even though he comes from a transcendent realm, *Wujūd al-Ḥaqq* is immanent, because He becomes the Activator of various realities. The Divine Reality is all-pervasive. This intrinsic motion has a temporal character in each continuous entity. Because of this temporal nature, existence moves evolutionarily. So that the concept of motion is also called continuous motion (*ḥarakaḥ al-ittiṣāl*).⁴⁵

The transcendent vision in Ṣadrā philosophy is to show that existence is a concept and an essential reality. As a concept and an essential reality, existence is actualized through a hierarchy of existence. Since all entities depend on *Wājib al-Wujūd*, transcendence becomes an absolute idea to safeguard the concept of *tawhīd*. The existence that exists is explained by the emanation philosophy of existence as the emanation of light by al-Suhrawardī. As for the concept of immanence in Ṣadrā's philosophy, it does not escape, that the motions that occur in every reality

³⁸Fazdlur Rahman, *The Philosophy of Mulla Sadra*, 94.

³⁹Ṣadrā, *Al-Hikmah al-Muta'aliyah fi al-Asfār al-Aqliyyah al-Arba'ah*, 1:62.

⁴⁰Supratman, "Dimensi Sosial Dalam Filsafat Mulla Sadra," *Jurnal Ilmu Budaya* 7, no. 2 (12 2019): 313, <https://doi.org/10.34050/jib.v7i2.8134>.

⁴¹Bagir, *Epistemologi Tasawuf: Sebuah Pengantar*, 93.

⁴²Fazdlur Rahman, *The Philosophy of Mulla Sadra*, 94.

⁴³Muhammad Taqī Miṣbāh Yazdī, "Gerakan Substansial dan Prinsipalitas Eksistensi, original title; Two Critical Issues in Sadrian Philosophy: Substantive Motion and Its Relation to the Problem of Time, and the Principality of Existence," in *Menuju Kesempurnaan: Persepsi Dalam Pemikiran Mulla Sadra* (Makassar: Penerbit Safinah, 2003).

⁴⁴Ṣadrā, *Al-Hikmah al-Muta'aliyah fi al-Asfār al-Aqliyyah al-Arba'ah*, 1:65.

⁴⁵Fazdlur Rahman, *The Philosophy of Mulla Sadra*, 103.

are manifested because of longing in existence. The sense of dependence, love, and unity of existence upon the Reality of Existence made into existence will always move towards the peak of perfection.

The mystical vision of Ṣadrā relates that the dependence of existence on *Wājib al-Wujūd* is consummation. Because in the hierarchy of existence, a higher existence includes the reality of the existence below. In terms of capacity and wealth, *Wājib al-Wujūd* is a Simple Substance (*al-Jawhar al-Bāsiṭ*), has rich (*al-Ghanī*) and perfect (*al-Kāmil*) characteristics. Since he is the source and dependence of all existences, he does not need anything in his essence and independence. The existence underneath is an entity that has defective and imperfect characteristics. The bottom material in the hierarchy of existence becomes a form of flaws and weaknesses. Substantial motion occurs because of the longing (*‘isyq*) in each entity to move back and towards the Supreme Reality.⁴⁶ This longing has been primordial since the beginning. That is the potential in every existence. The motion that occurs in the material world shows gradual and systematic changes.

Substantial Motion as Perfecting and Relation with Natural Sciences and Humanities

The substantial motion initiated by Mullā Ṣadrā has its function in its metaphysical structure. This function is closely related to the existence of nature and everything in it. This has implications for the concept of cosmology and world order. It should also be emphasized that nature here is not only the material realm but the immaterial realm. Because each entity has its substance which depends on *Wājib al-Wujūd*. The motion of substance is an evolutionary motion which is evidence that every entity in existence changes. These changes are in the form of newness, level, and perfection. Every existence

in nature changes gradually and continuously.⁴⁷ The stability in each existence will change due to motion. The motion of renewal in nature is proof that Islamic philosophy also recognizes evolution towards perfection.

In the preceding discussion, Ṣadrā dealt directly with the goal (*ghayaḥ*) rather than the substantial motion, namely towards perfection. The perfection referred to by Ṣadrā is the highest immaterial perfection. This perfection makes every entity exist based on this existence.⁴⁸ In many discussions of the aims of this substantial motion, Ṣadrā quotes a verse from the al-Qur’ān and its mystical vision which is explained by rational-philosophical arguments. Here, too, is characteristic of transcendent theosophy (*al-ḥikmah al-muta’aliyah*). As the verse that is often quoted by Ṣadrā as the principle of the concept of substance motion is Surah al-Naml verse 88, “And you will see the mountains which you think are still in their place, even though it is walking (like) the cloud is walking.” For visions of faith and mystics, this verse is the basis of theological belief. However, in philosophical thought, let alone the philosophy of wisdom, this verse becomes clear that everything in nature experiences motion.⁴⁹ It is well described in the al-Qur’ān, that the clouds in the sky also move with their motion not visible. This indicates that substantial motion does exist both from a normative and empirical point of view.

The description of these objectives and their relation to the various material and non-material entities can be taken in two forms. First, in material form. In terms of matter, the hierarchy of existence from *Wājib al-Wujūd* to the lowest entity, namely matter (*al-hayūlā*), occurs in gradations. The gradation is in the form of reduction in terms of weakness and strength, lack

⁴⁶Alī al-Hajj Hasan, *Al-Ḥikmah al-Muta’aliyah ‘inda Shadr al-Muta’alihin al-Syirāzī* (Beirut: Dār al-Hadī, 2005), 214–15.

⁴⁷Ayatullāh al-Sayyid Muhammad Baqr al-Shadr, *Falsafatunā* (Beirut: Dār al-Ta’aruf lil al-Mathbu’at, 1982), 234–35.

⁴⁸Ṣadrā, *Al-Maṣā’ir: Uraian Tentang Kesadaran Metafisika, Original Title; al-Maṣā’ir*, translated by Rain Vidiansyah and Darwis Batawi, 113.

⁴⁹Malikiyan, “al-Falsafah al-Islāmiyyah,” 164.

and perfection, precedence, and later. So that in the external natural order a substantial motion occurs from the lowest, weakest, least, then to a higher hierarchy. There is a change in this existence. These changes occur gradually until they reach the point of perfection. Every entity that exists in the realm of existence is temporal. So that everything (*al-asyyā'*) has potentiality (*al-quwwah*) and actuality (*al-fi'lī*). Substance motion in each entity is a form of actualization of existence.⁵⁰

One example that can be used in explaining the substantial motion of matter is the creation of nature. This is also closely related to Ṣadrā's cosmology that nature is new (*hudūts*) in time, and not *qidām* as believed by al-Fārābī and Ibn Sīnā.⁵¹ Because he is new, he is a creation (*muhdats*) and is always changing.⁵² The philosophers of the Peripatetic school before Ṣadrā believed that nature was created by emanation (*al-fayḍ*). The theologians believe that through creation from nothing to being (*creatio ex nihilo, min al-'adam ila al-shay'*). Meanwhile, the Sufis through appearance or manifestation (theophany, *tajallī*). All these forms of thought come from clear historical roots, namely Greece (The Greek), and added to the understanding of religious texts (religious-theological principle). So that what is said to be motion in creation is existence in nature.⁵³

Nature is one of the realities of existence that experiences substantial motion. This is indicated by nature, there is always a continuous creation, renewal, and destruction. A newborn star originates from space dust containing large protons and electrons that rub against each other

due to the strong gravitational force. With this friction, over time it causes sparks and light to give birth to new stars. The new star that continues to grow experiences a substantial motion within itself. Hydrogen and helium are the fuel for the star to survive. When the fuel runs out, the star explodes, resulting in a black hole. This stellar sequence of events indicates an evolutionary process due to the substantial motion within the star desiring change. These changes occur systematically in existence until it reaches perfection. So, the destruction here is not a breakdown which means weakening and uncertainty. It is an evolution of the motion of the substance.

Another example is found in the verse of the al-Qur'ān that the mountains are always moving.⁵⁴ At first glance, it seemed that the mountains were still and motionless. This verse is interpreted philosophically to show that the mountains are experiencing substantial motion. It can be said that the earth is renewing all the time. Every existence on earth undergoes renewal which shows evidence of the newness of nature.⁵⁵ The newness of nature due to this motion causes existence to be impermanent in its substance. Renewal will always occur because it is a principle inherent in motion.⁵⁶ In this way, the substantial motion proves *tawhīd* that Allah SWT is the Creator.

In the material realm (*jism*) many examples can be given. Because motion occurs as part of the change. A matter (*mādaḥ*) which fills something takes the existence of form (*ṣūrah*). Substantial motion as a complement continues to occur as a constant and gradual motion. Like an apple. After flowering, the apple will appear in a small form. After a while, the apple will experience a change in shape from small to large, a color change from

⁵⁰Kamal 'Abd al-Karim Husain al-Syalibi, *Ashālat al-Wujūd 'inda al-Syirāzī min al-Fikr al-Mahuwwiy ila al-Fikr al-Wujūdī* (Dubai-UEA: Al-Manhal, 2008), 153.

⁵¹Sirajuddin Zar, *Konsep Penciptaan Alam Dalam Pemikiran Islam, Sains, Dan al-Quran* (Jakarta: Rajawali Pers, 1994), 157.

⁵²al-Walid, *Tasawuf Mulla Shadra: Konsep Ittihad al-'Aqil Wa al-Ma'qul Dalam Epistemologi Filsafat Islam Dan Makrifat Ilahiyah*, 51.

⁵³Kalin, *Knowledge in Later Islamic Philosophy: Mulla Sadra on Existence, Intellect and Intuition*, 92–93.

⁵⁴QS. al-Naml [27]: 88.

⁵⁵Malikiyan, "al-Falsafah al-Islamiyyah," 164–65.

⁵⁶Mullā Ṣadrā, *Kearifan Puncak, Original Title: Hikmah al-'Arsyiyah*, translated by Dimitri Mahayana and Dedi Djuniardi (Yogyakarta: Pustaka Pelajar, 2004), 151.

green to red to yellowish, and a taste from sour to sweet. The changes that occur in these apples change the material and shape of the apples to perfection. The matter will always fill the form in every material entity. Renewal in every material entity will always occur and continue as the creativity of the Creator.⁵⁷ Every entity of existence is identical to motion and change.

Second in immaterial form. The motion of substance also occurs in the immaterial realm, namely the soul (*al-nafs*). Here there is a connection between the concept of a substantial motion and the philosophy of Ṣadrā's soul. The soul is an existence that comes from *Wājib al-Wujūd*. The soul, in which the spirit is derived from Him, is not interpreted as a creation.⁵⁸ Since the soul comes from the Most Holy and Perfect *Wājib al-Wujūd*, the soul must return to His presence purely and perfectly. Therefore, the soul is endowed with reason as a tool in humans. Ṣadrā as the previous philosophers divided the refinement of reason into four levels, starting from *al-'aql al-hāyūlanī*, *al-'aql bi al-malakaḥ*, *al-'aql al-mustafād*, and *al-'aql bi al-fi'lī*.⁵⁹ Every human existence will go through various levels of refinement of the mind to reach the point of perfection. The point of purity of the soul is when it becomes a rational soul that can receive the abundance of Divine light through the union of the soul with the active mind (*ittihād al-'āqil wa al-ma'qūl*).⁶⁰

In the book, *al-Asfār al-Arba'at*, the discussion of the soul has a special position. The discussion of the soul is placed in the fourth journey

⁵⁷Abūdayt, *al-Niẓām al-Falsafī li Madrasaḥ al-Hikmah al-Muta'aliyah*, 327.

⁵⁸QS. al-Sajadah [32]: 9.

⁵⁹Ali Haqqi and Husain Syurufzi, "Masar al-Ruh baina Hegel wa Shadr al-Din al-Syirazi: al-Harakat al-Jawhariyat Nuqayyid al-Diyaliktik al-Hegel," *Al-Istighrab* 14, no. 4 (January 16, 2019): 38, <https://istighrab.iicss.iq/?id=85&sid=310>; Aksin Wijaya, *Satu Islam Ragam Epistemologi: Dari Epistemologi Teosentris Ke Antroposentris* (Yogyakarta: Pustaka Pelajar, 2014), 142.

⁶⁰Bilal Kuspinar, "Persepsi: Jalan Menuju Kesempurnaan, original title; Perception: A Way to Perfection in Sadra," in *Menuju Kesempurnaan: Persepsi Dalam Pemikiran Mulla Sadra* (Makassar: Penerbit Safinah, 2003), 121.

hierarchy (*al-safar min al-khalq ila al-khalq bi al-Haqq*) and is the longest discussion in the book. In it, Ṣadrā explains the meaning of the soul, the origin, division, the existence of the soul, the presidential knowledge (*al-'ilm al-ḥudūrī*), to the issue of eschatology (*al-ma'ād*).⁶¹ This shows how important the reality of the soul is in life. Even so, Ṣadrā cannot escape discussing the soul with his basic philosophical concept, namely *aṣālah al-wujūd*.

The soul has its existence in each entity. Long before Mullā Ṣadrā, Islamic philosophers had studied the soul. The soul is a simple substance (*al-jawhar al-bāsiṭ*) that is different from the human body. The soul has various levels and forms according to the stage of its development. Starting from *al-nafs al-nabāṭiyah*, *al-nafs al-hayawāniyah*, and *al-nafs al-insāniyah*.⁶² The soul has its faculties and contingents who compose it. As well as reason, the soul also has a potential soul (*al-nafs al-quwwah*) in which the power is contained as something identical and attached to it. So that in his time *al-nafs al-quwwah* could actualize himself into an actual soul (*al-nafs al-fi'līyah*). Until the eschatological problems regarding the death and resurrection of humans in the hereafter.

Ṣadrā in substantial motion relates that the soul of every existence is experiencing a motion towards perfection. Since the soul has the potential (*quwwah*) to perfect itself, humans must make every effort to perfect its existence as best as possible. Longing and love are given to these souls as primordial potentials in the cosmos. So basically this longing rules the order of this world.⁶³ The mystical vision and theological foundation are included in the Ṣadrā here. Humans from birth

⁶¹Seyyed Hossein Nasr, *Al-Hikmah Al-Muta'aliyah Mulla Sadra: Sebuah Terobosan dalam Filsafat Islam*, original title; *Sadr al-Din Shirāzī and his Transendent Theosophy: Background, Life, and Works*, translated by Mustamine al-Mandary (Jakarta: Sadra Press, 2017), 68–70.

⁶²Muḥammad 'Athif al-'Irāqy, *Al-Falsafat al-Islāmiyyat* (Kairo: Dār al-Ma'ārif, 1978), 38–39.

⁶³Rahman, *The Philosophy of Mulla Sadra*, 115.

have been given potential in themselves.⁶⁴ As the body grows and develops, so too does the soul grow. What is called *al-nafs al-nabāṭiyah* exists within humans. When it comes to *al-nafs al-hayawāniyah*, man will feel in himself lust as self-fulfillment. At this point, humans will need food, drink, sexuality, and other needs. Furthermore, when a man can distinguish between good and bad, then makes his way of choosing the right one, then he has reached the actualization of the soul to become *al-nafs al-insāniyah*.⁶⁵ Only those who purify themselves and have faith can arrive at the consummation of the soul. The perfection of the soul is the substantial motion from humility to height, from humiliation to glory, and from deprivation to perfection. The soul that fills this body is sent down by Allah SWT to this low, despicable, and lacking place to test his capacity.⁶⁶ Every soul who is guided by Divine light will find this way so that it can reach its Lord. This has to go through various stages (station/*maqām*) so that the veil can be exposed and direct Divine light.⁶⁷ However, for a lost soul, it will be difficult for him to return to his God.

Furthermore, the concept of *al-ḥarakah al-jawhariyah* can be a solution to humanitarian problems. As is the case with the idea of humanizing humans. The soul that experiences the motion from potentiality to actuality will change the two functions of the human mind. Theoretical reason (*ma'rifaḥ al-haqq*) as the reason that gets knowledge, in reality, and its existence will become practical reason (*ma'rifaḥ al-khayr*) as existing in nature.⁶⁸ Apart from being a source of knowledge, theoretical reasoning is also a tool for analyzing the performance of practical reason. Every act of practical reason will be adjusted to

the value of theoretical reason. If these two minds work well, then humans will become fully human. A self-actualization is a place for the refinement of the human soul. Because the real human existence is contained in the human soul itself. The body that the soul occupies will continue to change with age and will be destroyed in its time. The soul also changes but will not be destroyed as well as the body. Changing the soul to become perfect by actualizing all existing potentials will show the true existence of humans. When the actualization reaches the point of perfection, then the human being can absorb knowledge, goodness, and truth as well as possible. Humans have come to the point of perfection of existence. When that is when humans have become fully human.

Substantial motion as a complement to the soul is also associated with eschatological problems. It is true that after death the body is destroyed while the soul is not. Another difficult problem is regarding the resurrection in the hereafter, in the form of resurrection in the form of a spirit only or the form of spirit and body. Ṣadrā believes based on the al-Qur'ān with a Sufistic understanding that in the afterlife, humans will be resurrected with a spirit and a body.⁶⁹ The resurrected body did not come from the same material in the world. Rather, it is based on work done while living in the world. A soul that fills a good body will rise in the afterlife with a good, noble state. Whereas the soul that fills a bad body will arise in a state of adversity and based on the form of work in that world.⁷⁰ Then the pure soul as a gift from *Wājib al-Wujūd* must return in a pure state. The potential that has been bestowed on the soul must be utilized properly. The effort to reach perfection by implementing *shari'a*, mystical visions, and a rational line of thought is the motion of the ideal substance for each existence in actualizing

⁶⁴QS. al-Syams [91]: 8.

⁶⁵Haqqi and Syurufzi, "Masar al-Ruh baina Hegel wa Shadr al-Din al-Syirazi: al-Harakat al-Jawhariyat Nuqayyid al-Diyaliktik al-Hegel," 40–41.

⁶⁶QS. al-Tin [95]: 5.

⁶⁷Ṣadrā, *Kearifan Puncak*, Original Title; *Hikmah al-'Arseyiyah*, translated by Dimitri Mahayana and Dedi Djuniardi, 155.

⁶⁸Khair, "Konsep Humanisme Spiritual dalam Filsafat Mulla Sadra," 59.

⁶⁹Ṣadrā, *Teosofi Islam: Manifestasi-Manifestasi Ilahi*, Original Title; *al-Mazāhir al-Ilāhiyyah Fī Asrār al-Ulim al-Kamāliyyah*, translated by Irwan Kurniawan, 209–10.

⁷⁰Rizki Supriatna, "Eskatologi Mulla Sadra: Kebangkitan setelah Kematian," *Jaqfi: Jurnal Aqidah dan Filsafat Islam* 5, no. 1 (April 23, 2020): 116, <https://doi.org/10.15575/jaqfi.v5i1.6329>.

its existence. Philosophy as wisdom is indeed interpreted by Ṣadrā as the consummate of the soul insofar as the capability of that existence completes its existence.⁷¹

Conclusion

Based on the above explanation, it is clear that Mullā Ṣadrā's idea through the argument of *al-ḥarakaḥ al-jawhariyah* shows that there is motion in a substance. The motion in the substance occurs in every reality of existence towards perfection. This substantial concept of motion has a relationship with the theory of natural sciences and humanities which has made a significant contribution. Through this substantial theory of motion, it shows as well as affirms that nature is in motion as evidence of the existence of God. Also through this theory affirms the natural sciences and humanities which have relevance to the concept of Ṣadrā's motion.

The study of Ṣadrā motion can also be the basis and material for further research. This research can be conducted in the realm of pure philosophy, wisdom philosophy, or science. The existence of space and parallelity with various disciplines of science in Ṣadrā wisdom philosophy provides room for further research and evidence. Finally, we realize that this research is not sufficient to represent the above. Is the next research can improve it.

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