

PERSIAN PHILOSOPHY IN THE ARCHIPELAGO

The Transmission of the Persian Islamic Intellectual Tradition to Indonesia in the Contemporary Era

Ja'far*

Institut Agama Islam Negeri Lhokseumawe
Jl. Medan B. Aceh, Alue Awe, Muara Dua, Lhokseumawe, Aceh, 24352
e-mail: jafar@iainlhokseumawe.ac.id

Dahlia Lubis

Universitas Islam Negeri Sumatera Utara Medan
Jl. Willem Iskandar Pasar V Medan Estate, Medan, Sumatera Utara, 20371
e-mail: dahlialubis@uinsu.ac.id

Muhammad Iqbal

Al Mustafa International University
Moallem Street, Qom, Islamic Republic of Iran
e-mail: muhammadiqbaltaqi@gmail.com

Abstract: This study examines the transmission of the Persian Islamic intellectual tradition to the archipelago in the contemporary era. The study is a literature review, employing the social history approach. It argues that translation activities carried out by individuals or groups of Shia Muslims in Indonesia, as well as scientific research conducted by some students and lecturers at Islamic universities in Indonesia, has become the most important factors in the process of transmitting philosophy from Persia to Indonesia. This study enriches the understanding of the history of Islamic philosophy in Indonesia. This study argues that Persian philosophy has influenced the development of Islamic philosophy in Indonesia.

Keywords: Islamic philosophy, Persian, Archipelago, Islamic intellectual tradition

*Corresponding Author

Introduction

The claim that Islamic philosophy stopped after Ibn Rushd (d. 1198) is false. The rejection of this claim has emerged from philosophical researchers in the Islamic world, including Islamic researchers in the West. Mulyadhi Kartanegara emphasized that “Islamic philosophy does not stop at Ibn Rushd.”¹ Seyyed Hossein Nasr said, “... *Persia has been and continues to be the main abode of Islamic philosophy during the past eight centuries.*”² Majid Fakhry, in his book entitled *A History of Islamic Philosophy*, wrote a chapter entitled “Post-Avicennian Developments: Illumination and the Reaction against Peripateticism” which shows that Islamic philosophy continues to live and develop after the death of Ibn Rushd. Two great philosophers have influenced Muslim philosophers to date, namely Suhrawardî *al-Maqtûl* (d. 1191) and Mullâ Shadrâ (d. 1641).³ Until recently, contemporary Iranian scholars were also heavily influenced by Mullâ Shadrâ’s philosophy. Until recently, contemporary Iranian scholars were also heavily influenced by Mullâ Shadrâ’s philosophy. This recognition is also shared by prominent figures like Fazlur Rahman, who stated, “*As we noted earlier, present Sadra stands at the center of the traditional philosophic studies in Iran, besides the traditional madrasas, he is keenly studied by intellectuals at several modern universities.*”⁴ These scholars, who are also leading figures of the Shia Imamiyah school of thought, represent only a small part of a large number of modern Persian Muslim philosophers. The tradition of Islamic philosophy is still alive and well, and their students have become leading figures in the preservation of Islamic philosophy through their teaching and work.

The philosophy that developed in Persia has also been introduced to Indonesia. Books and articles written by Iranian scholars have been translated into Indonesian, published, and distributed to various regions in Indonesia. Among them are

titles such as *Manifestasi-Manifestasi Ilahi, Kearifan Puncak, Teosofi Islam*, and *al-Masha'ir: Uraian tentang Kesadaran Metafisika* by Mullâ Shadrâ; *Pemikiran Politik Islam dalam Pemerintahan: Konsep Wilayah Faqih sebagai Epistemologi Pemerintahan Islam* by Khomeini; *Kehidupan Setelah Mati* by Sayyid Muḥammad Husein Thabâthabâ'i; *Pengantar Epistemologi Islam* by Murtadha Muthahhari; *Ilmu Hudhuri: Prinsip-prinsip Epistemologi dalam Filsafat Islam* by Mehdi Ha'eri Yazdi; *Falsafatuna* by Muḥammad Baqir Shadr; *Buku Daras Filsafat Islam* and *Meniru Tuhan* by Muhammad Taqi' Mishbah Yazdi; and *Sang Pencipta Menurut Sains & Filsafat* by Ja'far Subhani. The works of Iranian scholars can be easily found and accessed in various libraries and bookstores in Indonesia.

The majority of Muslims in Indonesia adhere to the theological streams of Sunni and Shâfi'iyah schools, but books written by Iranian scholars circulate without hindrance. However, it does not mean that the existence of the Shia group in Indonesia is not challenged. What is clear is that the works of Iranian scholars in Indonesian, especially their works on philosophy, have been circulating outside Indonesia. This study examines the spread of Persian philosophy in Indonesia. In particular, this article examines the transmission agents of Persian philosophy to Indonesia, the transmission media used, and the impact of the transmission of Persian philosophy in Indonesia. Until now, there has been no study of the transmission of Persian philosophy in modern Indonesia. However, several researchers have studied the thoughts of modern Persian philosophers. Therefore, this research is important and urgent to be done to fill the research gap regarding the influence of Persian philosophical thought on Indonesian Muslim society. There haven't been any studies on Persian philosophy in Indonesia. However, studies on Shiism in Indonesia or the influence of Shiism in Indonesia have

been written by several researchers. Therefore, this study contributes to introducing the transmission of Persian philosophy to Indonesia.

This study argues that Persian philosophy has influenced the development of Islamic philosophy in Indonesia. This study examines the transmission of Persian philosophy to Indonesia, a theme that has not been previously explored by other researchers. So far, researchers have focused solely on studying the history,⁵ existence,⁶ and persecution of Shia groups in Indonesia.⁷ Several researchers have uncovered the influence of the Iranian intellectual tradition on the Islamic intellectual tradition in Indonesia.⁸ In the context of Persian philosophy in Indonesia, two researchers, Majid Daneshgar⁹ and Husain Heriyanto,¹⁰ have initiated the study of this topic. However, their research does not encompass the latest developments in the transmission of Persian philosophy in Indonesia, particularly through the translation of works by Iranian scholars from the Persian language into the Indonesian language.

Methodology

This article examines the transmission of Persian philosophy in Indonesia in the contemporary era. This study is library research. The approach used in this research is social history. According to Kartodirdjo,¹¹ social history provides more insight into the role of small communities on the historical stage. In the context of this research, the role of Muslim communities in Indonesia will be revealed in the development of Islamic philosophy in the country. The concept of social sciences will be utilized to strengthen explanation and interpretation. In the context of library research, the research data consists of written documents, especially books, and articles written by Persian philosophers published in Indonesian. Additionally, this research

was supplemented with field data obtained through observations of libraries and bookstores in major cities in Indonesia to verify the availability of works by Persian philosophers. Therefore, the data collection instruments in this study included document studies, observations, and interviews. The data obtained were then analyzed using the Miles and Huberman model of analysis.

To analyze the topic of discussion, this study adopts the framework presented by Mehdi Nakosteen in his review of the preservation and process of knowledge transfer from Greek, Hellenistic, and Hellenistic civilizations to the Islamic world. According to Nakosteen, the existence of translators and translation activities plays a crucial role in disseminating knowledge from foreign cultures to the Islamic world. Translators have translated works of philosophy and science directly from Greek into Arabic, or from Greek into Pahlavi and then into Arabic, or from Hindu into Pahlavi, Syriac, Hebrew, and Arabic. Nakosteen further explains that translation activities were also instrumental in spreading knowledge from the Muslim world to Europe, where translators from Jewish, Nestorian, and Western Christian backgrounds, particularly English and Italian, translated the works of Muslim scientists into Latin, Hebrew, Spanish, Italian, and Greek.¹² Mulyadhi Kartanegara emphasized that the emergence of the Islamic Renaissance and the Western Renaissance was preceded by intensive translation activities, as well as efforts to study and analyze classical scientific and philosophical works. Translation and research activities served as the keys to the Renaissance.¹³ Kartanegara revealed that translating and studying the philosophical works of Muslim philosophers was a crucial approach to the development of Islamic philosophy studies in Indonesia.¹⁴ Thus, the presence of translators and translation activities serves as the key to transferring knowledge from one civilization to another.

Results and Discussion

Recent Developments of Islamic Philosophy in Iran

Murtadha Mutahhari, a Persian Muslim philosopher, stated that the word philosophy is an Arabicized root word derived from the word *philosophia* (Greek: love of knowledge), which signifies the endeavors undertaken by philosophers. According to Mutahhari, in terms of its definition, philosophy refers to “the study of various existences *qua* existences without specifying a specific object,” or “a discipline that encompasses discussions of the most universal problems of existence that are not tied to a particular subject, but rather pertains to all existing subjects.” Philosophy comprises two main branches: theoretical philosophy, which examines existence as it is, and practical philosophy, which explores human behavior as it should be. Theoretical philosophy encompasses metaphysics, mathematics, and physics, while practical philosophy encompasses ethics, economics, and political science.¹⁵

Islamic philosophy has indeed continued to thrive and develop to this day, with Iran emerging as the primary hub for the advancement of the Islamic philosophical tradition. Iran is also the stronghold of Shia groups worldwide, with most of its population following the Shia Imamiyah school of thought. Seyyed Hossein Nasr has repeatedly emphasized that Iran serves as the focal point for the study of philosophy, be it *Masysya'iyah* philosophy, *Isyrâqiyyah*, or *Hikmat al-Muta'âliyah*. Nasr states, “*Persia has been and continues to be the main abode of Islamic philosophy during the past eight centuries.*”¹⁶ Furthermore, Nasr explains that “*Iran became the arena in which different currents of Islamic thought that had remained distinct in earlier Islamic history began to approach each other between the 7th/13th century and 10th/16th centuries.*”¹⁷ Persian Muslim thinkers persevered in their development, successfully synthesizing the

Masysya'iyah philosophy of Ibn Sînâ (d. 1037), the philosophy of Suhrawardî *al-Maqtûl* (d. 1191), the Gnosticism of Ibn 'Arabi (d. 1240) and Shadr al-Dîn al-Qunawi (d. 1274), and the Sunni and Shia schools of Kalam. Eventually, the figure of Mullâ Shadrâ (d. 1641) emerged, giving birth to a new school known as Transcendent Theosophy (*al-Hikmat al-Muta'âliyah*). Nasr adds, “*Mulla Shadra did not become known in the West until the present century and it is only now that the significance of his philosophy per se and its role, within the philosophical tradition of Islam in general and of Iran in particular is becoming widely recognized.*”¹⁸ This statement affirms that Muslim thinkers in Persia have played a crucial role in the teaching and preservation of the *Masysya'iyah*, *Isyrâqiyyah*, and *'Irfan* schools, successfully synthesizing different schools to establish a new school of Islamic philosophy.¹⁹

Seyyed Hossein Nasr, in his article entitled “Mullâ Shadrâ: His Teachings,” also reveals that Mullâ Shadrâ’s philosophy had a major influence on the thinking of Muslim philosophers in Persia. Within the Persian context, his ideas were further developed by several philosophers during the Safavid Dynasty, Qajar Dynasty, Pahlavi Dynasty, and even up to the present day, although some scholars also criticize his philosophy. They carried on Mullâ Shadrâ’s philosophical tradition and predominantly wrote their works in Persian rather than Arabic. Mullâ Shadrâ’s philosophical legacy continues to thrive. A significant number of religious students in traditional madrasas in Iran, especially in Qom, are followers of Mullâ Shadrâ. They also delve into various subjects within the field of religious sciences. Nasr further asserts that Mullâ Shadrâ was one of the greatest intellectual figures in Islamic history, and his philosophy continues to exert a profound influence on numerous aspects of Islamic

thought today, particularly in the realms of philosophy, theology, and theosophy.

Furthermore, Seyyed Hossein Nasr reveals that Mullâ Shadrâ's philosophy also found development beyond Persia, including in India and Iraq, and several researchers even introduced it to the Western world. However, Mullâ Shadrâ's philosophy is less popular in other Islamic regions, including Indonesia, as per Nasr's statements:

At the same time, Mullâ Shadrâ has now been introduced to the West and other parts of the non-Islamic world by such scholars as Henry Corbin, Toshihiko Izutsu, S. H. Nasr, and Mehdi Mohaghegh, with the result that there is now a great deal of interest in his works in the West as well as in parts of the Islamic world such as the Arab countries, Turkey, Indonesia, and Malaysia which did not show much interest in later Islamic philosophers in general and Mullâ Shadrâ in particular until recently.

Muhsin Labib revealed that Iran, especially the City of Qom, is a place where philosophical thoughts originating from three streams are cultivated, namely *Masysya'iyah*, *Isyrâqiyyah*, and *Hikmah al-Muta'aliyah*. The philosophers in Qom have been able to establish a school of philosophy called the Qom School, which has seen the emergence of three generations. The first generation consisted of Mullâ Shadrâ, the founder of the *Hikmah al-Muta'aliyah* school, Mullâ Hâdî Sabzawârî, and Qâdhî Sa'id al-Qummi. The second generation includes Rûhullâh Khomeini and Sayyid Muḥammad Husein Thabâtabâ'i. The third generation comprises Hasan Zadeh Amuli, who interpreted Mullâ Shadrâ's teachings; Jawadi Amuli, who criticized some of Mullâ Shadrâ's teachings; and Muhammad Taqi Misbah Yazdi, who succeeded in presenting and teaching philosophy in a new systematic manner.²⁰

Seyyed Hossein Nasr,²¹ Mehdi Aminrazavi,²² Mulyadhi Kartanegara,²³ and Muhsin Labib²⁴ have mentioned a number of contemporary Iranian philosophers who have continued the tradition of Islamic philosophy, particularly that of Mullâ Shadrâ. Some of these philosophers are Muhsin Fayd Kashâni (d. 1680), Muhammad Bâqir Majlisî (d. 1700), Ni‘matullâh Shustârî (d. 1691), Muhammad Mahdi Burujirdi (d. 1743), Ahmad Ibn Zain al-Dîn al-Ahsâ‘i (d. 1828), Mullâ Ismâ‘îl Khâjû‘î and Hâjjî Mullâ Hâdî Sabziwârî (d. 1878), Mullâ ‘Abdallâh Zanûzî, Mullâ ‘Ali Zanûzî, Mullâ ‘Alî Nûrî, Jahângîr Khân Qashqâi, Hajjî Âqâ Rahim Arbâb, Mirza Aba al-Hasan Jilwa, Mirza Mahdi Ashtiyani, Mîrzâ Thahir Thâhir Tûnîkâbunî, Fâdhil-i Tûnî, Sayyid Muhammad Qazim ‘Assâr, Sayyid Abu‘l-Hasan Raff‘i Qazwînî, Sayyid Muhammad Husain Tabâtabâ‘î, Muhammad Shâlih Hâ‘irî Mâzandarânî, Ziyâ al-Dîn Durrî, Mahdi Ilahi Qumsha‘i, Mîrzâ Ahmad Âshtiyânî, Abd al-Wahhâb Sha‘rânî, Muhammad Taqî Âmulî, Mahmûd Shahâbî, Sayyid Muhammad Mishkât, Jawâd Muslih, Jalâl Humâl, Banu-yi Irani, Sayyid Ruhullâh Khomeini, Sayyid Jalâl Âshtiyânî, Murtadhâ Mutahharî, Muhammad Taqi Ja‘fari, Muhammad Husein Beheshty, Muhammad Mofatteh, Mushtafa Khomeini, Gholam Husain Dinani, Mahdi Ha‘iri Yazdi, Hasan-Zâdah Âmulî (w. 2021), and Muhammad Taqi Mishbah Yazdi (d. 2021).²⁵ Among them, Jawâdî Âmulî (b. 1933), Naser Makarem Shirazi (b. 1927), Ja‘far Subhani (b. 1929), Seyyed Yahya Yathrebi, Gholam Reza Fayyezi, ‘Ali Amini Nejat, and ‘Abdul Husain Khusru Panoj are notable figures. Currently, the most important figure in Iraq is Sayyid Kamal Haydari (b. 1956). Additionally, ‘Allamah Thabathaba‘i, Muhammad Taqî Ja‘fari, Muhammad Taqî Mishbah Yazdi, Murthada Mutahhari, and Hasan Zadeh Amuli are widely referred to as major figures in the field of philosophy in the 20th and 21st centuries. As successors of the Islamic philosophical tradition, they have

written numerous works and have taught many students who later became scholars, continuing the tradition of Ibn Sînâ, Suhrawardî *al-Maqtûl*, Ibn ‘Arabi, and of course Mullâ Shadrâ.

Prominent philosophical books from the *Masysya’iyah*, *Isyrâqiyyah*, and *‘Irfân* schools continue to be studied in formal and non-formal educational institutions. For instance, students majoring in philosophy at al-Mustafa International University delve into works such as *al-Syifâ’* by Ibn Sînâ, *Hikmat al-Isyrâq* by Suhrawardî *al-Maqtûl*, and *al-Hikmah al-Muta‘âliyah* by Mullâ Shadrâ. Moreover, several foundations and experts have established specialized classes dedicated to the study of major philosophical works. It is worth noting that Mullâ Shadrâ’s writings hold significant importance and are still highly regarded in philosophical studies throughout Iran. His works have been translated into various languages, with Persian and Indonesian being particularly prominent languages for these translations.

Transmission of Persian Philosophy to Indonesia

After the Iranian Islamic Revolution in 1979, the works of Iranian ulama, who were scholars in the Shia school of thought, particularly in Islamic philosophy, began to be recognized by the Sunni Muslim community in Indonesia. Although the Indonesian Ulama Council issued a call in 1984 for Muslims in Indonesia who adhere to the *Ahl al-Sunnah wa al-Jamâ‘ah* understanding to increase their awareness of Shia schools and teachings, it is evident that the works of Iranian scholars, especially in the field of philosophy, can still circulate widely, especially in the Reformation era. Perhaps this is because the philosophical works written by Iranian scholars have succeeded in attracting sympathy and even inspiring the minds of some Muslim students and academics in Indonesia.

Some figures and Shia groups in Indonesia, along with Islamic philosophy scholars in Indonesian universities, play a significant role in transmitting Persian philosophy to Indonesia. Firstly, Indonesian students who study or have studied in Iran serve as the primary agents for introducing Persian philosophy to Indonesia. Secondly, several Shia Islamic organizations in Indonesia are known to have organized training sessions and discussions on Persian philosophy. Lastly, some students and lecturers in Indonesia, who are interested in philosophy, have written and published articles and books on Persian philosophy.

The first two agents, namely individuals who have studied philosophy in Iran and Shia Islamic organizations, have collaborated in conducting both informal and formal philosophical studies. According to the Ahlul Bayt Indonesia III National Gathering Activity (*Silaturahmi Nasional*) Report for 2006, several Ahlul Bait foundations and organizations in Indonesia organized training sessions and philosophical studies. For example, the Abu Thalib Islamic Foundation in Medan offered training in the fields of Islamic theology and philosophy, and its website publishes Islamic articles, particularly those related to Islamic philosophy. The Al Hubb Foundation, the az-Zahra Foundation in Balikpapan, and the Gemilang Foundation in Samarinda conducted epistemological studies. Rausyan Fikr in Yogyakarta provided training on the enlightenment of Islamic thought and an Islamic school of philosophy. The Al Jawad Foundation in Bandung conducted training packages on theology and the Persian language twice a week. The resource persons for these training sessions were several university alumni from Iran who were considered capable of introducing Persian philosophy. Some of these foundations have also established libraries, with a primary collection of books from the Shia school of thought, particularly those on Islamic philosophy. Furthermore, several Shia foundations in Indonesia have successfully

sent their youth to Iran to pursue Islamic studies, including philosophy. These young individuals acquire proficiency in the Persian language and study Islamic sciences according to the Shia Imamiyah tradition, with a special focus on the field of philosophy developed by Persian thinkers.

On the other hand, some students and lecturers at various Islamic universities and colleges in Indonesia, despite not being affiliated with the Shia school of thought, have conducted research and published their findings on several Persian Muslim philosophers. These include Suhrawardî, Sayyid Haidar Amulî, Mullâ Shadrâ, Sayyid Muḥammad Husain Thabâthabâ'î, Khomeini, Muḥammad Baqir Shadr, Murtadha Mutahhari, 'Ali Shariati, Muḥammad Taqi' Mishbah Yazdi, Seyyed Hossein Nasr, and Jawadi Amuli. Both Iranian alumni, Shia organizations or foundations, as well as students and lecturers in Islamic universities in Indonesia, have been relatively successful in introducing the biographies and ideas of Persian philosophers, serving as agents in transmitting the philosophical traditions that developed in Persia to Indonesia.

The transmission of Persian philosophy to Indonesia also occurs through translation activities. The works of Persian Muslim philosophers are translated in three ways. First, the works are translated from Persian directly into Indonesian, for example, *Pengantar Ilmu-ilmu Islam* by Murtadha Mutahhari. Second, the works are translated from Persian into English and then into Indonesian, for example, *Buku Daras Filsafat Islam* by Muhammad Taqi' Mishbah Yazdi. Third, the works are translated directly from Arabic into Indonesian, for example, *Falsafatuna* by Muhammad Baqir Sadr. The Persian philosophers wrote in Persian and Arabic, and some of their works had already been translated into English by translators who were experts in English.

Several works by modern Iranian scholars, especially in the field of philosophy, have been translated into Indonesian. Among the scholars whose works have been translated into Indonesian are Suhrawardî, Sayyid Haidar Amuli, Mullâ Shadrâ, Faidh Kasyani, Sayyid Muḥammad Ḥusain Thabâthabâ'î, Khomeini, Murtadha Mutahhari, 'Ali Shariati, Muḥammad Baqi Shadr, Jawadi Amuli, Muḥammad Taqi' Mishbah Yazdi, Seyyed Hoseen Nasr, Nashir Makarim Syirazi, Ja'far Subhani, Ibrahim Amini, Mojtaba Musavi Lari, Gholam Reza Fayazi, Sayyid Yahya Yathrebi, and Mohsen Gharawiyani. Their books have been published in Indonesian, translated by university alumni in Iran or several university academics in Indonesia, and are currently being sold freely in various bookstores. They have even become collections in various libraries in several major cities in Indonesia.

In addition, several works by researchers from the West (although they come from the Islamic world) on Persian philosophy have also been translated into Indonesian. For example, the essays by Fazlur Rahman, Hossein Ziai, Seyyed Hossein Nasr, Majid Fakhry, and Oliver Leaman, who are leading researchers in the field of Persian philosophy, have been translated and published in Indonesian. Their works, originally published in English, were translated into Indonesian. Among their works is *Filsafat Sadra* by Fazlur Rahman, *Suhrawardi dan Filsafat Illuminasi* by Hossein Ziai, *Intelektual Islam: Teologi, Filsafat dan Gnosis; Tiga Mazhab Utama Filsafat Islam*, and *al-Hikmah Al-Muta'aliyah Mulla Shadra* by Seyyed Hossein Nasr, and *Ensiklopedi Tematis Filsafat Islam* edited by Seyyed Hossein Nasr and Oliver Leaman. Additionally, Majid Fakhry's *Sejarah Filsafat Islam* also includes a review of post-Ibn Rushd philosophy. Their essays have certainly made Persian philosophical thought well-known among academics in Indonesia.

The works of Islamic philosophy written by Persian scholars, after being translated into Indonesian, are published by several publishers. Among the publishers who concentrate on publishing Islamic books, especially philosophy written by Persian philosophers, are Mizan in Bandung, Sadra Press in Jakarta, Nur al-Huda in Jakarta, and Rausyan al-Fikr in Yogyakarta. Several other publishers, such as Lentera, Citra, Pustaka Hidayah, and Pustaka Az-Zahra, are also known for having published several books written by Persian philosophers. In addition, three journals are productive in publishing articles in Indonesian related to the themes of Islam, Shia, and Philosophy, especially Persian philosophy. These journals include *Al-Huda*, which is published by Al-Huda Publisher; *Kanz Philosophia*, managed by the Sekolah Tinggi Agama Islam (STAI) Sadra; and *Mulla Shadra: Jurnal Filsafat Islam dan Mistisisme*, managed by the Rausyan Fikr Foundation in Yogyakarta. The existence of several publishers willing to publish books written by Persian thinkers certainly helps transmit the philosophy of Persian origin to Indonesia.

Thematically, the works of Persian philosophers translated into Indonesian cover several fields of philosophical studies. In general, philosophy is divided into two parts, namely theoretical philosophy (*hikmat nazhariyah*) and practical philosophy (*hikmat 'amaliyah*). Theoretical philosophy encompasses the fields of metaphysics, mathematics, and physics, while practical philosophy encompasses the fields of ethics, aesthetics, and politics. Philosophy books translated into Indonesian encompass the fields of metaphysics, physics, ethics, and politics. Additionally, some books review the history and philosophical figures in Islam, especially philosophy in Persian lands. Here are several books written by Persian philosophers available in Indonesian translation.

Philosophical works by Persian philosophers in Indonesian are:

- 1 *Risalah Kearifan Ilahiah* by Mullâ Shadrâ, translated by Mohammad Adlany, Deddy Djuniardi, Dimitri Mahayana, and Irwan Kurniawan.
- 2 *Al-Masha'ir* by Mullâ Shadrâ, translated by Rain Vidiansyah & Darwis Batawi.
- 3 *Manifestasi-manifestasi Ilahi* by Mullâ Shadrâ, translated by Irwan Kurniawan & Ahsin Muhammad.
- 4 *Kearifan Puncak* by Mullâ Shadrâ, translated by Dimitri Mahayana.
- 5 *Hikayat-hikayat Mistis Syaikh al-Isyraq* by Suhrawardi, translated by Rahmani Astuti.
- 6 *Hikmat al-Isyraq* by Suhrawardi, translated by Muhammad Al-Fayyadl.
- 7 *Teori Pengetahuan* by Murtadha Muthahhari, translated by Muhammad Jawad Bafaqih.
- 8 *Filsafat Materialisme* by Murtadha Muthahhari, translated by Arif Mulyadhi.
- 9 *Falsafah Moral Islam* by Murtadha Muthahhari, translated by Muhammad Babul Ulum, and Edi Hendri M.
- 10 *Tema-tema Penting Filsafat Islam* by Murtadha Muthahhari, translated by A. Rifai Hasan & Yuliani L.
- 11 *Belajar Konsep Logika* by Murtadha Muthahhari, translated by Ibrahim Husein Al-Habsy, et al.
- 12 *Manusia Seutuhnya* by Murtadha Muthahhari, translated by Abdillah Hamid Ba'abud
- 13 *Falsafatuna* by Muhammad Baqir Sadr, translated by Arif Maulawi

- 14 *Kitab Filsafat* by Muhammad Taqi' Mishbah Yazdi, translated by Tim Penerjemah Sadra Press
- 15 *Meniru Tuhan* by Muhammad Taqi' Mishbah Yazdi, translated by Ammar Fauzi Heriyadi.
- 16 *Jagad Diri* by Muhammad Taqi' Mishbah Yazdi, translated by Ali Ampenan.
- 17 *Ilmu Hudhuri* by Mehdi Ha'iri Yazdi, translated by Ahsin Mohamad.
- 18 *Panorama Pemikiran Islam* by Ja'far Subhani, translated by Mukhtar Luthfi.
- 19 *Berhubungan Dengan Roh* by Nashir Makarim Syirazi, translated by Irwan Kurniawan.
- 20 *Etika Islam* by Faidh Kasyani, translated by Husain Al-Kaff.
- 21 *Al-Hikmah Al-Muta'aliyah Mullâ Shadrâ: Sebuah Terobosan dalam Filsafat Islam* by Seyyed Hossein Nasr, translated by Mustamin Al-Mandary.
- 22 *Suhrawardi dan Filsafat Illuminasi* by Hossein Ziai, translated by Afif Muhammad and Munir.
- 23 *Pengantar Memahami Buku Daras Filsafat Islam* by Mohsen Gharawiyani, translated by Muhammad Nur Djabir.
- 24 *Keindahan dan Keagungan Perempuan: Pespektif Studi Perempuan dalam Kajian Al-Qur'an, Filsafat dan Irfan* by Jawadi Amuli, translated by Muhdhor Ahmad, et al.
- 25 *Agama dan Irfan: Wâhdat al-Wujud dalam Epistemologi, Antropologi dan Bahasa Agama* by Seyyed Yahya Yatsribi, translated by Muhammad Syamsul Arif.
- 26 *Memupuk Keluhuran Budi Pekerti* by Khomeini, translated by Musa Kazim.

27 *Manajemen Ruh* by Sayyid Kamal al-Haidary, translated by TPB2I al-Ikhwan

Shia scholars in Indonesia have also participated in introducing the thoughts of Persian philosophers. Apart from translating Persian philosophical works, they also study and publish the results of their studies on the thoughts of several Persian philosophers. Some of these educated individuals were adherents of the Shia school of thought, while others were devout Sunnis. Among the Shia scholars, Hasan Abu Ammar, Muhsin Labib, and Kholid Al-Walid have written books on Persian philosophy. Hasan Abu Ammar, who studied in Iran for an extended period, wrote two books entitled *Akidah Syiah Seri Tauhid: Rasionalisme dan Alam Pemikiran Filsafat dalam Islam* and *Ringkasan Logika Muslim*. Muhsin Labib, who also studied in Iran, wrote a book on the philosophical thoughts of Muhammad Taqi' Mishbah Yazdi titled *Pemikiran Filsafat Ayatullah Muhammad Taqi Mishbah Yazdi*. He also wrote a biographical book titled *Para Filosof Sebelum dan Sesudah Mulla Shadra*. Kholid Al-Walid, who also studied in Iran, wrote about the philosophical thoughts of Mullâ Shadrâ. His books are entitled *Perjalanan Jiwa Menuju Akhirat* and *Tasawuf Mulla Shadra*. He also authored a book titled *Filsafat Tasawuf*. Besides them, Ammar Fauzi, who also studied in Iran, produced several works such as *Islamic Mysticism and the Paradigm of Fitrah*; *Ta'thil dar 'Irfan-e Islami*, and *Mahiyah dan Ma'qulat*.

From the Sunni perspective, as an example, Amroeni Drajat wrote about the thoughts of Suhrawardi al-Maqtul. He wrote two books entitled *Filsafat Illuminasi* and *Suhrawardi: Kritik Falsafah Peripatetik*. Ahmad Asmuni also wrote a book titled *Filsafat Isyraqi Suhrawardi*. Hasan Bakti Nasution wrote a book about Mullâ Shadrâ titled *Hikmah Muta'aliyah*, and Syaifan Nur wrote a book titled *Filsafat Wujud Mulla Shadra*. Mulyadhi Kartanegara also authored a book titled *Para Pemikir dalam*

Tradisi Ilmiah Islam, which provides information on Muslim philosophers, including philosophers from the Land of Persia, from the classical era to the contemporary era. Thus, Persian philosophy was introduced not only by the Shia community but also by Sunni scholars in Indonesia.

The presence of philosophical books written by modern Iranian thinkers presents both prospects and challenges. While there are differences in schools of thought between Iranian Muslims and Indonesian Muslims, there is no prohibition against publishing philosophical books by Persian philosophers. Many Muslim scholars in Indonesia, especially those working in universities, appreciate the availability of works with philosophical nuances in Indonesian. Muhammadiyah and Nahdlatul Ulama, the two largest Islamic organizations in Indonesia, have rejected the misdirection and banning of the Shia school in Indonesia in a reliable report. They do not oppose the circulation of books written by Shia scholars.²⁶ However, some groups oppose the presence of books by Iranian thinkers with Shia leanings. This group advocates for regulations on the circulation of such books.²⁷ The Anti-Shia National Alliance (*Aliansi Nasional Anti Syiah*), or ANNAS, was founded by a group of Sunni figures in Indonesia with the aim of “dealing with the deviant Shia teachings in Indonesia.”²⁸ ANNAS has organized book reviews and criticized books written by Shia scholars.²⁹ They have also published a book titled *Fatwa-fatwa Syiah Sesat*.³⁰ Regardless of the pros and cons of the existence of Shia in Indonesia, books written by Iranian scholars, especially in the field of philosophy, have been translated into Indonesian and published for distribution among the Indonesian Muslim community. These publications are carried out by both Shia-affiliated individuals and those not affiliated with this school, all for academic purposes.

The existence of books on Persian philosophy in Indonesia has indeed had a significant influence on the development of the Islamic intellectual tradition in the country. Firstly, the traditions of classical and contemporary Islamic philosophy, predominantly developed by Shia scholars, are increasingly gaining recognition among Sunni Muslims in Indonesia. This is noteworthy considering that, until now, Islamic philosophy has not been extensively developed or well-known in the country. The educated circles in Indonesia have been more familiar with Western philosophy than Islamic philosophy. Secondly, the attitude of some educated Muslims in Indonesia towards Shia groups, who introduce the Islamic philosophical traditions in the country, has become more tolerant. However, it should be noted that there are still several Muslim groups in Indonesia who maintain a critical or even rejecting stance towards the Shia school of thought. Thirdly, numerous articles and books on Persian philosophy have been published, authored not only by Shia Muslims but also by Sunni Muslims. This reflects a growing interest and engagement with Persian philosophy across different branches of Islam in Indonesia. Fourthly, the rationalism advocated by Persian philosophers and their critical engagement with Western philosophy has successfully resonated with Indonesian youth, leading some to switch schools of thought. Initially, they may have been followers of Sunni Islam, but they have subsequently embraced the Shia school of thought. Overall, the availability of books on Persian philosophy in Indonesia has played a crucial role in introducing and promoting Islamic philosophical traditions, fostering greater acceptance, and sparking intellectual curiosity among Muslims in the country.

Conclusion

This study demonstrates that Persian philosophy has captured the attention of scholars in Indonesia. Firstly, from the classical Islamic era to the modern Islamic era, Persia remained a center for the study of Islamic philosophy. During this time, the works of Muslim thinkers were studied, criticized, and developed. Scholars continue to explore the works of thinkers from various schools of thought such as *Masysya'iyah*, *Isyrâqiyyah*, *'Irfan*, and *Hikmah al-Muta'aliyah*. Notably, Mullâ Shadrâ's school of philosophy, hikmah al-muta'aliyah, has had a significant influence on philosophers and students of Islamic philosophy in Iran, with many adopting his teachings. Secondly, Persian philosophers' works have been translated and published in Indonesian. Translation plays a crucial role in transmitting philosophy from Persia to the Archipelago. Their original works written in Persian or Arabic, and sometimes English translations from Persian, are rendered into Indonesian. Graduates of Iranian universities, Shia organizations, and foundations in Indonesia, as well as some Sunni scholars, both students and lecturers at Islamic universities in Indonesia, have acted as agents in transmitting Persian philosophy to Indonesia. These translated works are published by renowned publishers in Indonesia and are widely circulated, particularly in major cities. It is noteworthy that books authored by Iranian thinkers have sparked debates and discussions, and they are readily available for purchase or access in various libraries throughout Indonesia. This study reveals that translation activities conducted by individuals and groups of Shia Muslims in Indonesia, along with the academic endeavors of certain students and lecturers at Islamic universities, are the most significant factors in the transmission process of Islamic philosophy from Persian lands to Indonesia.

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