

# MURTADHA MUTHAHHARI: PHILOSOPHY OF HISTORY

**Riswandi<sup>1</sup>, Hasaruddin<sup>2</sup>, & Rifal<sup>3</sup>**

<sup>1,3</sup>Doctoral Candidate of Universitas Islam Negeri Alauddin Makassar

<sup>2</sup>Universitas Islam Negeri Alauddin Makassar

Correspondence Email: [riswandi280896@gmail.com](mailto:riswandi280896@gmail.com)

## ABSTRACT

This paper discusses Murtadha Mutahhari's thoughts on historical philosophy and aims to reconstruct Murtadha Mutahhari's thoughts regarding his historical philosophy from an Islamic perspective. The methods used are heuristics, source criticism, interpretation and historiography. The study results show differences of opinion between the concept of western historical philosophy and Murtadha Mutahhari's philosophy of Islamic history. The concept of western philosophy of history holds that the philosophy of history from the point of view of the nature of history is material or material, from the point of view of history, the law is determinism, and from the point of view of the movement of history or economic factors determine historical development. Meanwhile, according to Murtadha Mutahhari that the philosophy of history in terms of the nature of history is not only material in nature but also intangible and supramaterial in nature, in terms of history law is divided into three laws (determinism, divinity, and human endeavor), and in terms of historical movement or historical development it is determined by human self.

**Keywords:** Murtadha Muthahhari; philosophy of history

## 1. INTRODUCTION

Philosophy of history consists of two distinct and independent disciplines: philosophy and history. Still, history is also part of the research object of philosophy, so this opportunity discusses philosophy in history. We can know the meaning of philosophy with a review of etymology and terminology. Etymologically in Greek it is known as 'philosophia' then adopted in Arabic it is known as philosophy then in English it is known as philosophy. the word philosophia consists of two words 'philo's and 'shopia', philos means love or love while shopia means wisdom or wisdom, so the meaning of philosophia is love of wisdom (Ilyas, 2013). Whereas according to Plato's terminology, philosophy is knowledge that tries to achieve knowledge of the original truth because

that truth is absolutely in the hands of God, meanwhile according to Rene Descartes that philosophy is the science of the nature of how nature actually exists (Suedi, 2016).

Philosophy can be interpreted as a science that departs from deep compassion, full of love and radical deepening to produce the essential truth of ideas. History in the Indonesian language comes from the Malay language adopted from Arabic, namely *syajarah* which means tree, ancestry, origin, genealogy and history (Madjid & Ahyudhi, 2014). The meaning of this word describes the process of human civilization which starts from growing and then develops until it reaches its peak like that tree.

Historical philosophy based on Mutahhari's *Apostate Views*, provides three definitions. First, traditional history or *date naqli*, namely knowledge of past events and conditions of humanity in relation to present conditions. The second is scientific history or scientific history, namely knowledge about the laws that seem to have governed past lives obtained through the approach and analysis of past events. third, philosophy of history or philosophical history, that is knowledge of the gradual changes that bring society from one stage to another deals with the laws governing these changes. In other words, it is a science about being a society, not just about being there (Basit, 2008).

The development of science, especially in the field of history, was extensively played by Western thinkers so that those who colored the intellectual world were Westerners, the invasions of their ideas in pouring historical knowledge were no less contrary to eastern (Islamic) teachings by one of the scholars. Muslim Murtadha Mutahhari said that Western thought is the enemy of Islamic thought (Barsihannor, 2011).

In his opinion, there is no other way that can be taken to stem the flow of western thought except with the movement of Islamic intellectuals, but he realizes that fighting Western hegemony is not easy because their thinking is very advanced, therefore it requires in-depth exploration regarding the nature of history and making it a reflection of the future. According to him, Muslims are currently experiencing backwardness due to forgetting the glory of the past, which should be used as a motivation to move into the future (Barsihannor, 2011). This is one of the reasons why Murtadha Motahhari initiated a study of historical philosophy from an Islamic point of view.

For this reason, the author will examine in depth how Murtadha Motahhari's thoughts are related to the nature of history, the laws of history, and historical movements.

## 2. METHODS

The research methodology comes from the words 'method' and 'logos', method means an accurate way of doing something and logos which means science or knowledge so it can be concluded that methodology is a way of doing something by using the mind carefully to achieve a goal. While research is an activity carried out by searching, recording, formulating and analyzing, (Priyono, 2008) so that accurate information is born. The research process includes four stages: heuristics, source criticism, interpretation and historiography.

First, heuristics is the stage of searching, finding, and gathering sources in various ways and in various forms to find out all events that occurred in the past that are relevant to research (Laksono, 2018). The sources used will be books, e-books, journals, theses, dissertations, magazines, newspapers, online media, and others. Second, after the data has been collected, the data that is relevant to the object of discussion is selected; low and incomplete data are aborted or supplemented with substitutions. So you get a complete picture (Suryabrata, 2016). Third, interpretation is interpreting historical facts (Laksono, 2018) by comparing or comparing existing data, determining relevant data according to reality or facts, and concluding. Fourth, historiography is the final step in a research series by reconstructing data that has been processed in written form (Abdurahman, 1999) or the process of writing history.

## 3) RESULTS AND DISCUSSION

### Historical Nature

In the view of the Marxists regarding the nature of history, they gave experiments namely first, which is superior to matter and the soul, they are of the view that material is superior because movement of the soul will appear in the body, meaning that the result of the soul bears material fruit. Second, practical superiority over theory. That theory can move the minds of the masses but is a practical necessity to find its place in the world. Third, a priority of physical or spiritual needs. They think that physical needs are more important than spiritual needs, and spiritual needs are secondary or only side needs, they give the example that in a newborn baby, the first thing to look for is its mother's milk. Fourth, what is essential is an action or thought, they think that action is more important than thought. So that Marx once said that the entire history of the world is nothing but the creation of man through his hard work. Likewise, Engels said that man is a creation of action

(Mutahhari, 2015), and Marxists argue that all historical movements and social evolution have economic roots (Mutahhari, 1989).

The view of the Marxists is apparent that everything that is most important is the economic nature (of matter) or its cosmic form. So we can conclude that the nature of history is material or material.

Murtadha Mutahhari's views regarding the nature of history, agrees with the views of these Marxists, that the nature of history is material in origin. First. Humans exist both physically and spiritually. the physical position becomes the object of research by biologists and doctors, while the spiritual becomes the study of philosophy, Sufism and psychology. From the creation perspective, physical or material form is created first, then the spirit is given to the body. This means, the body (material) before its existence than the spirit. This process will be meaningful only if it establishes a connecting line between the inner physical forces and the outer world. Still, it can never dominate human existence as the opposite forces, material forces, do. Second. Because the human element is physical and spiritual, the needs are also the same: material needs (material) and spiritual needs. These two needs accompany humans in all situations and circumstances. In human life, material needs seem to take precedence over spiritual needs or in other words, sometimes material needs overpower spiritual needs. In contrast to Ibn Sina's view in his book entitled *al-Igest*, it says that if humans are more educated and trained, then the needs and enjoyment of their spiritual life become far more important than the needs and enjoyment of their physical life. Indeed, in a primitive society, physical needs are far more important than spiritual needs. Still, when society has experienced development, spiritual needs become very important and far more basic, while physical needs are only mere means (Mutahhari, 2015). Third, from a biological point of view, man is the most perfect animal, possessing a kind of self-improvement ability, which is peculiar to his kind. Humans have distinctive personalities whose dimensions shape their human existence. The philosophical and eternal dimensions of human existence are formed due to continuous learning and experience. In addition, due to the influence of other factors, humans acquire another dimension, namely the ethical dimension (Barsihannor, 2011).

Murtadha Mutahhari concluded that the nature of history is not only material or material, but also non-material (non-material) and supra-material (supramaterial). What is meant by non-material

is the true existence of man as himself while supra-material is what controls human beings or is above human control (Basit, 2008).

### **The law of History**

The law of history adhered to by Marxists is contained in their view of historical determinism. Determinism is a notion that considers every event or action (action), both physical and spiritual, as a consequence of previous events and exists beyond the will or will (Badan pengembangan bahasa dan perbukuan, kementerian pendidikan dan kebudayaan republik Indonesia, 2016).

According to Marxists, the laws of history are decisive, inviolable and beyond human will. Marxists interpret the law of history as a natural law that uses the principle of historical necessity (Barsihannor, 2011). Or in other words, all human actions are covered and covered by laws that are accepted without a doubt in a definite and deterministic way (Indonesian Ahlul Bait Congregational Association (IJABI), 2001).

Murtadha Motahhari's view also agrees with the views of Marxists who say the law of history is determinism, but not only that but there are also other laws, namely divine law and human endeavor. so that there are three laws that apply to history

First, the law of determinism is that all events have nothing to do with what preceded them, whether they were past time or anything else (Indonesian Association of Jama'ah Ahlulbait (IJABI), 2001). This theory is found in the Al-Quran surah fatir verse 43, al-fath verse 23, al-israa verse 77, and al-ahzaab verse 62 (Barsihannor, 2011). Second, God's law is that all events have an antecedent cause, but denies the existence of a causal system that applies to every event. Thus, everything directly results from the first and foremost cause, namely God. In this world, there are no more than one cause and actor, by him he is the power so that from him all beings arise directly (Indonesian Ahlulbait Jama'ah Association (IJABI), 2001). This means that everything that exists is absolutely due to Allah. Third, human endeavor is that God does not determine certain and final things for the course of human history, but that humans are responsible for God's provision that has been given so that they can advance or stop the course of history (Barsihannor, 2011). Human consciousness determines its existence in history (Mutahhari, 1997). This statement is in line with the word of Allah, namely:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

“Truly Allah will not change the fate of a people before they change their destiny.” (QS.ar-Ra'ad/13:11) (Ministry of Religion of the Republic of Indonesia, 2015).

## Movement History

The view of Marxists that the economy is the driving force of history, all social and historical forces of the nation, whether it is a matter of culture, politics, military or society, reflect the methods of production and the production relations of that society. What changes the structure of society is a change in the economic base. This change in the economic base drives society's progress (Mutahhari, 2015). The progress of society is not made by human choice and free will because free interests control most human beings, therefore their decisions relating to the life of society are the result of their class (Barsihannor, 2011).

Meanwhile, according to Murtadha Mutahhari's view, there are stages of historical development that continue to progress toward perfection, he explained that there is no need to doubt the problem of the development of the times because human groups are similar to caravans that move or keep advancing without stopping. Then every human being has an instinct towards a better direction, even though he tends to lust, sensory matters, corruption, and other crimes, within himself has a holy soul that strongly opposes forms of crime such as sprees, gambling, robbery, and corruption (Barsihannor, 2011). This means that every human being, apart from having the talent for evil, also has great talent in terms of goodness to reach the stage of self-perfection.

There are also human tendencies that make them almost reach the stage of perfection, namely the tendency to look good, live in luxury, carry on with life, the tendency to get rid of hunger, the tendency to have good children, the tendency to want to be wise, and so on. This tendency unconsciously makes humans towards the perfect stage of development.

These diverse tendencies, according to Mutahhari, can all be used as a driving force. The reason is that in the reality of human life, with all kinds of conflicts and disputes, the absence of harmony originates from the fact that there is not only one driving force in humans. If it is true that there is only one driving force in society, then all kinds of conflicts and disputes cannot arise. The

most basic cause for the emergence of conflict and disputes is that human instincts are constantly at war.

In the Qur'an:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

Translation: "Truly Allah will not change the fate of a people before they change their destiny." (QS.ar-Ra'ad/13:11). (Ministry of Religion of the Republic of Indonesia, 2013)

This verse very clearly illustrates that humans play a huge role in the movement of history, when changes are wanted, it is the humans who are responsible for acting because, without God's action, nothing will make a change. It is like a motorbike would not run without being run, the motor that is created then runs it is a human.

## REFERENCES

- Barsihannor. (2011). Murtadha Muthahhari. *al-Hikmah*, 2.
- Laksono, A. D. (2018). *Apa Itu Sejarah, Pengertian, Ruang Lingkup, Metode dan Penelitian*. Kalimantan Barat: Derwati Press.
- Priyono. (2008). *Metode Penelitian Kuantitatif*. Surabaya: Zifatama Publishing.
- Abdurahman, D. (1999). *Metode Penelitian Sejarah*. Jakarta: Logos Wacana Ilmu.
- Badan pengembangan bahasa dan perbukuan, kementerian pendidikan dan kebudayaan republik Indonesia. (2016). *Kamus besar bahasa Indonesia (KBBI)*. Jakarta.
- Basit, A. (2008). Filsafat Sejarah menurut Murtadha Muthahhari. *Ibda*, 1.
- Ikatan Jama'ah Ahlulbait Indonesia (IJABI). (2001). *Manusia dan Takdirnya Antara Free Will dan Determinisme*. Bandung: Muthahhari Paperbacks.
- Ilyas, M. (2013). *Pengantar Filsafat Islam: Filsafat Teoretis dan Filsafat Praktis Struktur Pandangan Dunia*. Yogyakarta: Rausyanfikir Institute.
- Kementerian Agama Republik Indonesia. (2013). *al-Qur'an dan Terjemah Perkata*. Bandung: Semesta al-Quran.
- Kementerian Agama Republik Indonesia. (2015). *al-Qur'an Terjemah*. Depok: Al-Huda Kelompok Gema Insani.
- Madjid, M. D., & Ahyudhi, J. W. (2014). *Ilmu Sejarah: Sebuah Pengantar*. Jakarta: Kencana.
- Muthahhari, M. (1989). *al-Fitrah*. (A. Muhammad, Trans.) Jakarta: Penerbit Lentera.
- Muthahhari, M. (1997). *Man and universe*. (I. Hasan, Trans.) Iran: Ansarian Publications.
- Muthahhari, M. (2015). *Man and Society*. (A. Mulyadi, Trans.) Yogyakarta: Rausanfikir Institute.
- Suedi. (2016). *Pengantar Filsafat Ilmu*. Bogor: IPB Press.
- Suryabrata, S. (2016). *Metodologi Penelitian*. Jakarta: Rajawali Pers.