

CHAPTER II

EPISTEMOLOGY IN THE ISLAMIC PERSPECTIVE

A. Definition of Epistemology

As one of the branches of the discussion in philosophy, epistemology is one of branches that has been not relatively long introduced. Nevertheless, the discussion has been carried out by philosophers. One of the main factors that lead to the discussion of epistemology is the number of errors found in sensory perception, including the mismatch of knowledge with external realities²¹.

Furthermore, if we investigate further, as one branch of science, epistemology does not require a definition as the knowledge itself, because there is no clearer description of knowledge other than the knowledge itself. However, to ease the understanding conception of epistemology, it can be defined as the science that addresses the types of human knowledge and sets the benchmark of right and wrong in the knowledge²².

With other language, Jujun S. Suriasumantri explained that epistemology is a discussion in philosophy to know how we get the right knowledge. He added that the foundation of epistemology is the scientific method which is a way done by science in developing the right knowledge²³.

B. Knowledge in Islamic Perspective

In Islamic term, knowledge is recently called with *al-'ilm*. *Al-'ilm* is an Arabic vocabulary which can be understood as knowledge in terminological meaning. Firstly, the meaning of this word (*al-'ilm*) is just commonly knowledge. Then, trough al-Quran verses which was sent down

²¹ Mohsen Gharawiyawan, *Pengantar Memahami Buku Daras Filsafat Islam: penjelasan untuk memahami analisis teori filsafat islam*, Sadra Press, Jakarta, 2012, p. 55

²² Ibid, p. 56

²³ Jujun S. Suriasumantri, *Filsafat Ilmu: Sebuah Pengantar Populer*, Pustaka Sinar Harapan, 16th printing, 2003, P. 105

step by step and formed knowledge spirit of al-Quran, *al-'ilm* develops and form its meaning and structure. It can be understood from twin spirits of ontological and ethical awareness by first revelation of the prophet Muhammad s.a.w., ontological awareness which has spirit of *tauhīd*²⁴ that explain humans are created by Allah of a piece of blood and ethical awareness which has knowledge spirit that Allah give knowledge to humans with his *qolam*, this knowledge is called by *al-'ilm*²⁵. So, In Islamic perspective, this two spirit can't be separated each another, knowledge is *tauhīd* and *tauhīd* is knowledge.

Then, as C.A. Qadir explained, because of Allah is mentioned in al-Quran as *al-haqq* and as a source of every revelation truth, therefore Islamic philosophy, always, as an effort to explain Allah's way in showing the truth, by intellectual and rational language²⁶. This explanation corroborates that in Islamic perspective, knowledge can't be separated with *tauhīd*. When the aim of knowledge is the truth or *al-haqq*, in Islamic perspective, *al-haqq* is Allah s.w.t. Therefore, Allah is the main aim of knowledge in Islam.

Moreover, in Islamic perspective, knowledge not only can be gained by empirical experience and ratio, but also by revelation and direct experience of soul. so that what is otherwise insignificant and not cognitive because of not able to be verified and could still be empirically meaningful along with the recognition that knowledge can also be obtained by revelation and direct experience of soul²⁷. It's definitely different with modern science that only accommodate what can be verified by ratio and empirical experience.

²⁴ An Islamic term, means there is no God but Allah

²⁵ Suparman Syukur, *Epistemologi Islam Skolastik: Pengaruhnya pada Pemikiran Islam Modern*, Pustaka Pelajar, Yogyakarta, 2007, p. 197-200

²⁶ C.A. Qadir, *Filsafat dan Ilmu Pengetahuan dalam Islam*, trans. Hasan Basari, Yayasan Obor Indonesia, Jakarta, 2002, p. 8

²⁷ C.A. Qadir, *Filsafat dan Ilmu Pengetahuan dalam Islam*, trans. Hasan Basari, Yayasan Obor Indonesia, Jakarta, 2002, p. 10-11

C. Sources of Islamic Knowledge

Throughout the history of the development of science in Islam, Muslim philosophers recognize some of the things they perceive as a source of knowledge. In addition to empirical experience sensory and ratios, they also accommodate revelation as a source of knowledge, so that what is otherwise insignificant and not cognitive because of not able to be verified and could still be empirically meaningful along with the recognition that knowledge can also be obtained by revelation. Knowledge gained through revelation is absolute and cannot be doubted anymore. In Islam there are two sources of knowledge through revelation that has the central role; the Qur'an, the revelation by God to the Prophet Muhammad as a guide for mankind, and the Sunnah, the tradition which records what is done and said by the prophet. In addition to the Qur'an and Sunnah, there is also a *ladunny* science and wisdom, that spiritual knowledge and wisdom that can be gained through continuous action and a long time in terms of piousness and kindness, as taught and practiced by the Sufis as a form of exercise that can receive communications from the supernatural and transcendental.²⁸

In addition to the revealed knowledge, there is also unrevealed knowledge, that is the knowledge gained through experience, observation and research. The discursive knowledge is gained through deductive and inductive reasoning or both and this knowledge is what is usually referred to as of scientific knowledge. Compared with the revealed knowledge, scientific knowledge is problematic, temporary and changeable. This nature is what makes scientific knowledge constantly move forward expanding the boundaries of human knowledge.²⁹

Relating to the source of knowledge, Ibn Rushd (1126-1198 AD) argued that knowledge comes from two things: the reality and revelation.

²⁸ *Ibid*

²⁹ *Ibid*, p. 11-12

Reality itself, as in the view of metaphysics, consists of two things, namely the metaphysical reality (*ma'qûlât*) which gave birth to philosophy and material (*mahsûsât*) that gave birth to science. While revelation gave birth to religious sciences. Although giving birth different things but those have the same source, namely God the Almighty so that no possible conflict between the two. Ibn Rushd did not categorize the ratio (*aql*) as a source of knowledge, he said, the ratio serves as a mean to understand the source of knowledge and not a source of knowledge³⁰.

D. Islamic Knowledge Mode

1. Bayani Mode

a. Definition

Bayani is one of the Arabic methods of thought that emphasizes the authority of text (*nass*), directly or indirectly, and justified by the linguistic sense dug through inference (*istidlâl*). The “directly” means to understand the text as a finished knowledge and apply directly without the need of thinking. “Indirectly” means understanding the text as a crude understanding that need interpretation and reasoning. Necessarily so, this does not mean any sense or the ratio is free to determine the meaning and intent, but still must rely on the text. In *bayani*, the ratio is considered incapable of giving out knowledge unless propped on text³¹.

The word “*bayan*” consists of three letters; ba - ya - nun, literally contains five sense; 1) *al-washl*, 2) *al-fashl*, *al-bu'du* dan *al-firâq*, 3) *al-zuhur* dan *al-wudûh*, 4) *al-fashâhah* dan *al-qudrah* in conveying the message or intent 5) man who has the ability to speak

³⁰ A.Khudori Soleh, *Filsafat Islam: dari klasik hingga modern*, Ar-ruzz Media, Jogjakarta, 2013, p. 172

³¹ A.Khudori Soleh, *Filsafat Islam...*, p. 237

fluently and impressive. In the course of Qur'anic exegesis, the word Bayan is understood by the commentators in different senses, namely in interpreting the word Bayan said in al-Rahman verse 4. For example in tafsir Ruh al-Ma'ani, al-Alusi interpret, Bayan is *fashih* or fluent speaking in his feelings. In addition, al-Bayan also means goodness and badness, or road of guidance and road apostasy, or the science of world and eschatology, or the names of everything, or even speaking the language of assortment.³²

Not much different from this opinion is what was said by al-Razi, Bayan is articulate so that others can understand it. However, Bayan also means the Qur'an itself, because the Qur'an is also called al-Bayan.³³ Meanwhile, al-Syaukani interpret Bayan as goodness and badness, and it could also mean an explanation about halal from haram.³⁴

In the book *Bunyah al-'aql al-arabi*, Al-Jabiri (1936-2010) explained, the term Bayani is from Arabic word Bayan means an explanation. Al-Jabri also gives the meaning Bayan as *al-fashl wa infishâl* (separate and apart) and *al-dhuhur wa al-Idhar* (clear and explanation). Meaning *al-Fashl wa infishâl* is in relation to the methodology, while the meaning of *al-dhuhur wa al-Idhar* is related to the vision of the Bayani method. Meanwhile, in terminology, Bayan has two meanings, namely; The first, as the rules of interpretation of discourse; second, terms of producing discourse. In contrast to the sense of etymology which indeed has been around since the beginning

³² Al-Alusi, *Ruh al-Ma'ani*, Juz 29, Dar al-Fikr, Beirut, 1994, p. 151- 152.

³³ al-Razi, *Mafatih al-Ghaib*, juz 29, Dar al-Fikr, Beirut, 1995, p. 86-87. Principally, Qur'anic discourse is *Bayan*, it's not only because al-Quran is *kalam mubin, fashih*, and *baligh* upto the level of *al-i'jaz (mu'jizat)* but also because Al Qur'an is *Bayan* concerning *syari'ah* or Islamic jurisprudence. Lihat, Muhammad Abid al-Jabiri, *Bunyah al-Aql al-Arabi: Dirasah Tahliliyah Naqdiyah li Nudhumi al-Ma'rifah fi al-Tsaqafah al-Arabiyah*, Markaz Dirasat al-Wihdah al-Arabiyah, Beirut, 1990 p. 22.

³⁴ Al-Syaukani, *Fath al-Qadir*, Juz 5, Dar al-Fikr, Beirut, without year, p. 131

of Islamic civilization, new terminological meanings emerge after the codification (*tadwî'n*).³⁵

In this case, the Imam al-Shafi'i classified Bayan in the Qur'an into five levels. 1) Bayan which does not require Bayan, because it is self-evident. 2) Bayan partly still vague (*mujmal*) and is described by the Sunnah. 3) Bayan that everything is still vague, and sometimes described by the Sunnah. 4) Bayan sunnah, which we shall hold it because God has commanded us to obey the Messenger. 5) Bayan ijtiḥad, which is obtained through Qiyas to what already exists in the Qur'an and the Sunnah.³⁶

This is the classification of Bayan in ushul fiqh area. From this Bayan levels, al-Shafi'i concluded three "Ushul", namely the Qur'an, the Sunnah, and *qiyas*. Then added the fourth base again; *ijma'*. Within this framework, *ijma'* is considered more powerful than the *qiyas*, because *Qiyas* is an individual ijtiḥad, while *ijma'* is an agreement of the *mujtahidin*, thus, the four hierarchical ushul become: the Qur'an, the prophetic tradition or Sunnah, *ijma'* and *qiyas*. Or it can fundamentally be divided again into two ushul, *nash* (the Qur'an and the Sunnah) and *ijtiḥad* (collective ijtiḥad and individual ijtiḥad)³⁷

Understanding of the *Bayani* had been progressing in line with the development of Islamic thought. The understanding of the most advanced Bayan considered as a complement to previous notions is what is delivered by Al-Syathibi (1336-1388 AD). Al-Syatibi regard to previous understanding of bayan cannot provide a definite knowledge, but new allegations that cannot be justified rationally. Two main Bayan theories, namely *istinbhat* and *qiyas*, developed previous

³⁵ Al-Jabiri, *Bunyah...*, p. 20-21

³⁶ Al-Jabiri, *Bunyah...*, p. 23

³⁷ *Ibid*

Bayani only rests on a conjectural. Whereas the determination of the law cannot be based on alleged thing.³⁸

Therefore, Al-Syathibi then offered three theories to renew Bayan, namely *al-istintâj*, *al-istiqra'*, and *maqâis al-shar'i* developed from the ideas of Ibn Hazm (994-1046M) and Ibn Rushd (1126-1198M). *Al-Istintâj* is equal to the syllogism. According to al-Syathibi all syar'iy arguments have contained two premises, namely *nazdariyâh* (theoretical) which is based on the senses, reason, research, and reasoning and *naqliyah* (transmitive) which is based on transmitive process.³⁹

Istiqra' is a study of the same-them texts then the main theme is taken, like the thematic induction. While *maqashid al-Syar'iyah* means that the revelation of this sharia has certain goals that, according to al-Syatibi, are divided into three kinds, namely *dharuriyah* (primary), *hajiyyah* (secondary) and *tahsîniyah* (tertiary).⁴⁰

b. Source of Knowledge

Although using a rational method of philosophy as conceived by al-Shatibi, epistemology Bayani remains grounded in the text (*nass*). In ushul fiqh, which is meant as the texts as sources in Bayani is the Qur'an and the Hadith. Therefore, epistemology Bayani pays great attention and meticulous in the process of transmission of text. It is important to Bayani, because, as sources of knowledge, whether true or not the transmission of text determine whether true or not the legal provisions taken. If the transmission of text can be accounted for, it means that text can be used as a legal basis. Conversely, if the

³⁸ *Ibid*, p. 34-46

³⁹ *Ibid*, p. 539

⁴⁰ *Ibid*, p. 540-547

transmission is in doubt, the truth of the text can not be justified and can not be used as a legal basis⁴¹.

Therefore, at the time of codification, especially Hadith codification, scientists are so strict in selecting a received text. Al-Bukhari (810-870 AD), for example, outlines strict requirements for receipt of a text of the hadith; first, that the transmitters must meet the criteria of the highest levels in terms of personal character, scholarship, and academic standards; secondly, there should be a positive information about the narrators who explain that they met one another and the students met the teacher⁴².

The text of the Qur'an, although as the main source, does not always give a definite provision. In terms of its legal designation, the Qur'an text can be divided into two, *qath'i* and *dzanni*. *Nash qath'i* is the definitive texts that indicate the presence of meaning that can be understood by a certain understanding, or text which may not accept the interpretation or *takwil*, or a text that has no other meaning except the meaning of that one. In the concept of Al-Shafi'i (767-820 AD), this is so called the Bayan which does not need further explanation. *Nash dzanni* is text that shows on a meaning but still allows for *takwil* or modified from its original meaning into another meaning.⁴³

c. Method

To gain knowledge, epistemology Bayani takes two ways. First, adhering to the text redaction using the grammatical rules of the Arabic language such as *nahw* and *sharf* as an analytical tool. Second, using the method of *qiyas* (analogy) and this is the main principle in epistemology Bayani. In the study of *ushul fiqh*, *Qiyas* is interpreted

⁴¹ A. Khudori Sholeh, *Filsafat Islam...*, p. 242-243

⁴² *Ibid*, p. 243

⁴³ Abd Al-Wahab Khallaf, *Ilm Ushul Fiqh..*, p. 62-63

as giving a legal decision of some problems based on another problem that has legal certainty in the text, because of the similarity of 'illah. There are several things that must be met in qiyas, (1) the existence of *al-ashl*, the sacred texts which provide legal and used as a measure. (2) *al-far'*, something that does not exist in the legal texts, (3) *hukm al-ashl*, legal provisions given by *al-ashl*, (4) 'illah, certain circumstances used as basis to determinate *hukm al-ashl*⁴⁴

Qiyas in view of al-Shafi'i means searching through signs, exposing law practically which is still hidden in the texts, such as the problems facing the Qiblah direction for people who are away from the Masjid al-Haram, meaning in the condition beyond the reach of senses. This is the beginning of understanding Qiyas in its first form, namely the displacement of the mark or pointer (proposition) to the designated or law (*madlul*). In this case, there are two patterns of significance (*dalalah*) in the Qur'an. First, an explanation of significance (*dalalah ibanah*), and second, the significance of the appointment (*dalalah isdrak*). What is produced by Qiyas with both patterns of *dalalah* is limited in similarity and resemblance (*al-mumatsalah and al-musyabahah*) against reality whose legal is sought through *qiyas* procedure. This similarity is based on quantity, such as the relationship between the small amount with much in legal prohibition (*al-tahrim*). If that little is prohibited or unlawful, then the lot was also prohibited or unlawful. However, these relations must be understood in reverse to determine the permissible legal and lawful. It means to allow the many means allow the little, but it is not always true for the opposite⁴⁵

⁴⁴ *Ibid*, p. 60

⁴⁵ Nasr Hamid Abu Zayd, *Imam Syafi'i: Moderatisme, Eklektisisme, Arabisme*, Trans.: Khoiron Nahdliyin, LkiS, Yogyakarta, 1997, p. 79-80

In the view of al-Jabiri, *qiyas* (analogy) occupies a central position in the system of Bayani thought, which is not only applied in the field of fiqh or Islamic jurisprudence, but also in the field of language (*balaghah* and *nahwu*) and *kalam*. In fiqh, Qiyas is intended to seek and establish new laws with the way referring analogically to the *hukm al ashli* (existing legal argument in texts). However, methodological leap from *hukm al ashli* to *hukm al far'*, by some groups (Shiite and Zahiriyah) is claimed to be based on prejudice of mujtahid, not something sure, *qath'i*. In the field *nahwu*, Qiyas takes the form of "follow" (*itba'*) that is also still prejudice, namely Arabic is tauqifi, comes from God, or the work of a group *hukama'* inspired by God. Our job is just to follow the course. From this, it can be understood that both *fiqh* or *nahwu* are a kind of engineer to take absolute of the Qur'an, so that, the built science is absolute as well.

Meanwhile, in the field of theology, *mutakallimun* replace the term *Qiyas* with *istidlâl*. This is because Qiyas is deemed containing likeness meaning,⁴⁶ likening God to a human being or nature is something that is unacceptable. From theological-religious terms, and in epistemological terms, *istidlâl* is intended as an argument or use of the proposition to reach *ma'rifatullah*⁴⁷

Generally, according to Hasan Hanafi, the meaning of *istidlâl* itself is way to transfer from premises to conclusion. In this case, there are several ways in *istidlâl*. First, *al-istidlâl* from the general (universal) to the specific (particular). This way is called *qiyas*. In this context, the transfer of substances of God which is considered

⁴⁶ similarity (*al-tamtsii*) is called *qiyas* by some *fuqaha'*, and *raddu al-gha'ib ila al-syahid* by *mutakallimin*, namely to analogize unseen things with the real one. In *kalam* discourse, for instance, sky is *jism*, and every *jism* is new. Then we take conclusion that sky is new. Read, Imam al-Ghazali, *Mi'yar al-'Ilm*, Dar al-Ma'arif, Egypt, 1960, p. 165-172

⁴⁷ Al-Jabiri, *Bunyah*...., p. 143

universal to others is considered perfect. However, principally this is not possible, because the substance of God is impossible to know, especially if *istidlâl* is applied to things that are more specific (particular). Thus, *al-qiyas al-manthiqi* in this sense is impossible to use to determine the substance of God⁴⁸

Secondly, *istidlâl* from the particular to the general, or *istiqra'*. Complete *istiqra'* is called *istidlâl yaqîn*, uncompleted *istiqra'* is named *istidlâl zhanni*; namely how to transfer from human to God or from the particular to the general with *tasybîh* way (analogy), or analogize unseen things to the real. However, *istiqra'* method is impossible to be perfect because human as a particular could not be induced to determine the substance of God; what can be done is to transfer of specific (human) to similar specific, still in the category of nature and not out of the realm⁴⁹

Third, *istidlâl* from the particular to the particular, which is called *al-tamtsil*, or *qiyas al-fiqhi*, or meeting of two special things in *'illat al-hukm*. This reasoning models can be applied to anything and it works but it is not possible to know the substance of God, because God is not something particular, and thus can not be analogous to that particular⁵⁰

Generally, Bayan as Islamic scientific epistemology has at least three fundamental principles. First, the principle of *infishal* (discontinuity and inter-disconnection) built on the theory of atomism posed by Mu'tazila and later adopted by Asy'ariyah school. As we know, this theory asserts that all things and all events in the universe

⁴⁸ Hasan Hanafi, *Min al-'Aqidah ila al-Tsaurah*, Jilid 1, al-Muqaddimat al-Nazhariyyat, Maktabah al-Matbuli, Cairo p. 370-371.

⁴⁹ *Ibid*

⁵⁰ *Ibid*

are substantially discontinuous. There was no association between something with something else, the events with other events, and including also in terms of human action, there is no connection between the actions of the other acts, except through divine will. Within this framework, the theory of atomism denies the law of causality⁵¹

Second, the principle of *tajwîz* (multiplicity of possibility). As a theological consequence of the principle of *infishal* gave birth to this multiplicity of possibility principle. Because the will and power of God is unlimited. It is logically possible to admit that God could have done outside the common law or the law of causality. God could bring together between two opposites. This match between fabric with fire without the combustion process in the fabric, or it could also unite between the nature of knowing something with blindness. Then, the third principle is the principle of *qiyas* (analogy). As mentioned earlier that *Qiyas* serves as a methodological device, namely the analogies one branch of law with origins law as applicable in fiqh. Or analogy the unseen world to the real one (*istidlâl bi al-Shahid 'ala al-ghaib*) as applicable in the tradition of *kalam*⁵²

Thus, Bayani, as a system of thought, can be understood as an episteme that makes texts (Qur'an and Hadith), *ijma* and *qiyas* as the basic sources of knowledge, especially in describing the teachings of Islam. In this context, Bayani reasoning rests on the maintenance of text (*nass*), and therefore, the intellectual activities are in the hegemony of *al-ashl*, and its reasoning is confined in three patterns of

⁵¹ Muahammad Abed al-Jabiri, *al-Turats wa al-Hadatsah: Dirasat wa Munaqasyat*, al-Markaz al-Tsaqafi al-'Arabi, Beirut, 1991, p. 189.

⁵² *Ibid*

thought, namely, *al-istinbath*, *al-qiyas*, and *al-istidlâl* applied many times in *nahwu*, *balaghah*, *fiqh* and *kalam*.

2. *Burhâni Mode*

a. Definition

In the treasures of Arabic vocabulary, etymologically the word *al-Burhan* means firm and clear arguments. Then this word is excerpted as one of the terminology used in the science of logic (*mantiq*) to show the meaning of the reasoning process that establishes whether true or not a proposition by deduction way, namely by way of association between propositions whose truth is postulatif.⁵³

In this case, Burhan is a kind of logic (*qiyas*). If the logic is still general, then Burhan is more specific, part of the logic itself, which is a rationality that leads to *ilm alyaqin*. As an epistemological terms, *al-Burhan* here is the designation for epistemic system in the tradition of Arab Islamic thought that is characterized by the presence of certain methods of thinking and a certain reality perspective as well, which are genealogically closely linked with the tradition of Aristotelian thought. Burhani epistemic system rests entirely on a set of human intellectual ability, either sense, experience, or the ratio for effort to gain knowledge about the universe by basing the relationship between cause and effect (causality), even for consolidating systematic reality perspective, valid, and postulatif⁵⁴

Burhani systems of thinking is very different compared to the system of Bayani thought which apriorically has made the apocalyptic reality (*al-Quran* and *sunnah*) which is packed in a religious discourse

⁵³ Sembodo Ardi Widodo, *Nalar Bayani, 'irfani dan Burhani dan Implikasinya terhadap Keilmuan Pesantren*, dalam *Hermeneia : Jurnal Kajian Islam Interdisipliner*, vol. 6, Januari-Juni 2007, p. 78

⁵⁴ Imam al-Ghazali, *Mi'yar al-'Ilmi ...*, p. 384

and language as a reference for the acquisition of knowledge. Also in contrast to *Trfani* reasoning basing on knowledge on direct experience. Likewise, according to Ibn Bajjah, Burhani reasoning (rational) is different from Jadali reasoning (dialectical). Jadali reasoning is used to convince interlocutors to demonstrate the validity or invalidity of a particular doctrine apart from the question of whether the idea itself is true or not. While Burhani reasoning is intended to analyze the causal factors of the themes studied and formulating a truth, namely knowledge which is true and convincing, or what is known in the language of Aristotle as "science".⁵⁵

Therein lies the "excellence" of Burhani reasoning when compared with other reasoning, namely the fact that it uses a syllogism or logical reasoning by using premises that "true, primary, and undoubtedly", resulting true and certain conclusions of knowledge. Therefore, proving demonstratively (*Burhani*) is regarded as the most scientific method of proof.⁵⁶

In historical reality, this Burhani thought system developed by the Muslim philosophers such as al-Kindi, al-Farabi, and Avicenna. The emergence of epistemic system is closely related to the influence of Greek culture into the Islamic world. This in turn raises the influence of two different schools, namely the Pythagorean Hermetic the metaphysical approach to the interpretation of symbolic-esoteric style, and the syllogistic-Rationalistic whose approach is more

⁵⁵ Muhammad Abid al-Jabiri, *al-Turats wa al-Hadatsah....* p. 201-202.

⁵⁶ Mulyadi Kartanegara, "*Fondasi Metafisik Bangunan Epistemologi Islam*", dalam M. Amin Abdullah dkk. *Menyatukan Kembali Ilmu-ilmu Agama dan Umum: Upaya Mempertemukan epistemologi Islam dan Umum*,: Sunan Kalijaga Press, Yogyakarta, 2003, p. 26-27.

philosophical and directed to the discovery of a rational system that underlies everything.⁵⁷

b. Source of Knowledge

One of the issues studied in Burhani is a matter of language and logic. This problem arises when there is a debate about words and meanings between Abu Said Al-Syirafi (893-979 AD) and Abu Bishr Matta (870-940 AD). According to Al-Syirafi, words come first rather than meaning, and every language is a reflection of the culture of each society. Instead, according to Abu Bishr Matta, meaning is there beforehand than words, so does logic than the language appeared first. It is meaning and logic that determine the words and language, not vice versa⁵⁸.

Differences of perspective in the discussion actually showed differences of cultural or traditions respectively. In Bayani of the Arab tradition, what is referred to as thought (*aql*) is more focused on action and explanation of how something should be done; while in the tradition of Burhani, thinking with regard to the search for a cause of something, looking something that does not exist or searching for a reason why something should be done⁵⁹.

Based on this, the meaning or logic means first and fundamental than language, and work areas of logic is in the thinking not the words or language. If in the person's thoughts is formed the concepts of truth, then simultaneously will arise new truths which are previously

⁵⁷ Seyyed Hossein Nasr, *Science and Civilization in Islam*, New American Library, New York, 1970, p. 31-32. Based on this typology, Ibnu Sina and Al-Ghazali are included in the first school, while Ibnu Rusyd is the second school.

⁵⁸ A. Khudori Sholeh, *Filsafat Islam.....*, p.279

⁵⁹ *Ibid*, p. 279-280

unknown. That is, which leads one to know something is a concept in the mind, not the pronunciations or words arranged orally.⁶⁰

Such a concept also shows that the source of knowledge in Burhani is a ratio, not text or intuition. This ratio with the arguments of logic gives assessment and decision on the information coming in through the senses known as *tasawur* or *tashdiq*. *Tasawûr* is the process of forming a concept based on the data from the senses, while *tasdiq* is the process of proving the truth of the process.⁶¹

c. The Method

The main system of Burhani reasoning is the syllogism, but not all syllogisms showed Burhani. In Arabic, the syllogism is translated as *qiyas*, or *al-qiyas al-jami'* which refers to the original meaning of "collecting". Terminologically, syllogism is a form of argument in which two propositions which are called the premise, referred together such that a decision (conclusion) must follow.

Before doing syllogism there are three stages that must be passed; the stage of understanding (*ma'qulât*), the stage of the statement (*'ibarat*), and the stage of reasoning (*tahlilât*). Level of understanding is a process of abstraction on external objects that enter the mind, with reference to 10 categories given by Aristotle (384-322 BCE). Phase statement is the process of formation of a proposition (*qadhiyah*) on existing notions. This proposition must contain the elements of the subject (*maudhû'*) and a predicate (*mahmûl*) as well as the relation of both, and from there only one sense truth appeared. To get a sense of doubt, a proposition should consider the five criteria of (*alfâdzh al-khamsah*), the species (*nau'*), genus (*jins*), diferensia

⁶⁰ *Ibid*, p. 280

⁶¹ *Ibid*

(*Fashl*), propium (*khash*), and aksidenta (*aradh*). Stages of reasoning process of making conclusions are based on the relationship between existing premises, and this is syllogism. Al-Jabri explained, based on Aristotle's opinion, concluding with this syllogism must meet several requirements, namely (1) to know the background of the preparation of the premise, (2) the logical consistency between the reasons and conclusion, (3) the conclusions drawn should be definitely and correctly so as not to allow the cause of other truth and certainty⁶².

Therefore Burhani premises must be true premises, primary and necessary. Correct premise is a premise which gives conviction and reassuring. Al-Farabi divides the premises of the syllogism into four forms: (1) primary knowledge, (2) knowledge of the senses (*mahsûsât*), (3) the generally accepted opinion (*mahyûrat*) and (4) the accepted opinions (*maqbulât*).⁶³

The four kinds of al-Farabi premises are not at the same level of validity or belief; some have reached the level of assuring, approaching conviction, and just believe it to bring hierarchy syllogism. A premise is considered deemed convincing if it fulfills three conditions, namely; first, the belief that a premise is not in a state-Specific. Second, the belief that something is not something else. Thirth, the belief that the second trust is not possible otherwise. The premise is considered close to belief if only referring to the first two criteria, while which is believed to mere requires first of the three criteria of the given criteria.⁶⁴

⁶² al-Jabiri, Bunyah..., p. 433-436

⁶³ A. Khudori Sholeh, *Integrasi Agama dan Filsafat Pemikiran Epistemologi al-farabi*, UIN press, Malang, 2011, p. 124

⁶⁴ Ibid, p. 126

Primary proposition of knowledge was ranked first in the hierarchy of al-Farabi syllogism matter, because it was judged to meet the three criteria of the premise that convincing. The generally accepted proposition ranked second, approaching the level of conviction, because it is considered to have only the first two criteria of the three criteria. This proposition does not have the three criteria, it was not tested rationally, it means never to be revisited if it is so, and not studied possibilities vice versa. The main consideration in receiving the generally accepted opinion is not based on the truth, but that it is agreed (*ijma'*) generally so in this case, the opinions that contradict each other can be received at the same time as in the case of *fiqh*.⁶⁵

Syllogism of *Burhani* uses this knowledge as the primary premises. Besides, we can also use some of the kinds of knowledge of the senses, with the proviso that the objects of the senses knowledge must always be the same (constant) when observed, anywhere and anytime, and no one concludes otherwise.⁶⁶

The level under *burhani syllogism* is dialectic syllogism, which is commonly used in the arrangement of theological concept. Dialectic syllogism is a form of syllogism which is composed of premises that only reached a level of approaching the conviction, not a level of convincing as the demonstrative syllogism. Dialectic syllogism premise material is in the form of opinions that is generally accepted, that is usually recognized on the basis of faith or testimony of another person without rationally tested. Therefore, the value of the knowledge generated by dialectic syllogism can not same as the knowledge

⁶⁵ *Ibid*, p. 127

⁶⁶ *Ibid*, p. 109

produced by demonstrative syllogism.⁶⁷ As opinion of Ibn Rushd (1126-1198), who also split into three methods of extracting knowledge: demonstrative, dialectic, and rhetoric, states that the result of demonstrative knowledge is for the consumption of the elite, dialectical knowledge for the middle class, while the rhetoric for the common public⁶⁸

3. *'Irfâni Mode*

a. Definition

Al-'Irfân in Arabic comes from the word *'arafa* and *ma'rifah*, same meaning as *'Irfan*. The word *'Irfan* emerged from the Muslim Sufi referring to a form of high knowledge, has taken root in the hearts in the form of *kashf* or inspiration or *Ilham*. *Ilham* here is not in the sense of prophetic "inspiration", but an instantaneous intuition which is usually caused by spiritual practices. This inspiration comes from the center of the human beings beyond the limits of time or of the "angels". In other words, the inspiration comes from the emission of universal reason connecting people with God⁶⁹

The term *'irfan* itself has not yet spread its use in sufistic literature except in the recent period. Since the beginning, Sufis distinguished between the knowledge gained through the senses or the intellect, or through both and the knowledge gained through *kashf*. Dzinun al-Misri (d. 245 H), for example, divides knowledge into three. First, knowledge (*ma'rifah*) *tauhid* applying for the general public, believers and *mukhlisin*. Second, argumentative knowledge and *Bayan*, ie specifically for *hukama'*, *bulagha'* and *ulama'*. Third,

⁶⁷ *Ibid*

⁶⁸ Ibn Rusyd, *Fashl al-Maqal fima Baia al-hikmah wa al-Syari'ah min al-Ittishal*

⁶⁹ Titus Burckhardt, *An Introduction to Sufi Doctrine*, SH. Muhammad Ashraf Publishers, Lahore, 1991, p. 37.

wihdaniyah properties knowledge, ie specifically for *wilayatullah* experts who see God through their heart so they see a truth that has not been seen by others⁷⁰

Meanwhile, al-Qushayri mapped human into three groups. First, *ahl al-naql wa al-Atsar*. Secondly, *ahl al-aql wa al fikr*, and third, *ahl al wishâl wa al-qalb*. Sufis also distinguishes three levels of human knowledge, namely *Burhani*, *Bayani*, and *Irfani* with reference to the use of the word "*yaqin*" in the Qur'an which is preceded by the words *haq*, *'ilm*, and *'am* as in verse *hadzâ lahuwa al-haq al-yaqîn* (al-Waqiah: 95). This verse refers to the *Irfani* knowledge. Later in the letter of al-Takatsur verse 5 mentioned *lau talamuna 'ilm al-yaqîn*. This verse justifies *Burhani* knowledge. Furthermore, in verse-7 described *tsumma lataraunaha 'ain al-yaqin*, which is the basis of *Bayani* knowledge. In other words, *'ilm al-Yaqin* for *ahl al-'uqul* (*Burhani*), *'ain al-Yaqin* for *ahl al-'Ulum* (*Bayani*), and *'ilm al-Yaqin* for *ahl al-ma'rifah* (*Irfani*). These all are according to al-Qushayri.⁷¹

Methodologically, the direct introduction (*al-idrâk al-mubasyir*) toward God which is done by Sufi first of all is started from the shock of soul or the doubt that comes from the conflict between passion and reason on the one hand, and of the philosophical contemplation of nature on the other side. Medium existence introduction (*idrâk*) itself is the open of senses *hijab* so that secret and the knowledge of God open. Sufis who are up on this stage will determine the nature form that is not known by others. So science which is achieved through *kashf* with *hijab*-sensory loss is a direct knowledge of the existence or substance of God and His attributes, as

⁷⁰ Al-Jabiri, *Bunyah*...., p. 251

⁷¹ *Ibid*

well as any knowledge of the nature of reality and the secrets of nature and the inner dimensions of *shari'a* and its laws.⁷²

In the phenomenon of *'Irfâniyah*, there are two different aspects, namely '*irfan* as attitudes toward nature (*al-'Irfân kamauqifin min al-'Alam*), and '*irfan* as a theory to explain the nature and man. Both of these aspects are interrelated and mutually supportive. '*irfan* as an embodiment stance on '*irfan* as a theory, and '*irfan* as the basis for the theory of '*irfan* as attitude.⁷³

'Irfan in his capacity as an attitude toward nature (the world) is sourced from mental shock, feeling pessimistic about the reality of life. The world is considered ugly or evil, which raises a very fundamental problem of evil in the world, why the world is becoming a source of crime. Awareness of this makes the Sufis reject the world, either as an external reality as well as internal awareness. What a Sufi perceived is alienation with the world. He feels himself a stranger in the world, thus it delivered to the sorting itself to the world, to the separation and disconnection with the world.⁷⁴

Sufi's Feeling of alienation is ambiguous feeling, namely the content of foreign words (*Gharib*) itself. On the one hand, the Sufi feels himself really alien in this world as a whole, and on the other hand it is merely a statement of alienation, just feels strange. In other words, this Sufi alienation could take the form of negative and positive relationship. Negative means he's foreign and world is strange to him.

⁷² Abu al-Wafa' al-Ghanimi al-Taftazani, *Dirasat fi al-Falsafah al-Islamiyyah*, Maktabah al-Qahirah al-Haditsah, Cairo, 1957, p. 146-147.

⁷³ Historically, both these two aspects appeared at least since 2nd Century AD, where there are two different schools of '*irfan* completing each other. The first emphasizes on behavioural aspect; individual, physics, thought, and practice concentrating on the relation, and unity to the God on the next and denying the world. While the second refers to the exegesis aspect and *ta'wil* and all effort of realization of religious theoretic-philosophy by explaining the development of creation from the beginning till the end. Read, al-Jabiri, *Bunyah...*, p. 254.

⁷⁴ *Ibid.*, p. 255-256.

While the positive alienation is an alienation which is not depended on the situation and not in relation to something else, but limit the nature (the world) in essence, free from the world after freeing themselves from the confines and the bonding world. From here, then sufi steps to find another world, the transcendental world, regardless of the dimensions of time and space, the real world, a world of tranquility, perfection, and happiness.⁷⁵

In addition to the aspects of attitudes, *'Irfani* problematic also appears on the plain of thought. Sufi when putting nature itself as the problem, which is "who I am", will catapult the three questions; where I came from, where I am now, and where I return. This problem is *ma'rifah*, even *'Irfan*, where a Sufi seeks to achieve. It is not through thinking about the world. How could he answer, the world is foreign, everything evil, also not through the use of the senses and the intellect. How could it be, both senses and intellect are related to the world. Thus, no other knowledge of that is achieved directly through transcendental strength, *'Irfani*.

Quintessence of Sufi's teachings come from the Prophet, but because there is no esotericism and without a specific inspiration, then it was kept manifested again through the mouth of the Sufi teachers. Because of its direct and personal, verbal instruction becomes very strong when compared to the written tradition. Writing plays only a secondary role as a preparation, complement, or an aid to remembering the teachings⁷⁶

Sufi teachings can generally be divided into two main areas, namely *al-haqa'iq* (metaphysics) or universal truths and *al-daqa'iq* related to levels of human and individual trips, or in other words "the

⁷⁵ *Ibid.*

⁷⁶ Titus Burckhardt, *An Introduction...*, p. 8-9.

science of the soul ". Aside from these two fields, the Sufi teachings can also be mapped into three main areas; metaphysics, cosmology, and spiritual psychology. This mapping is to convey the concept of "triad": God, the world (the macrocosm), and soul (microcosm).⁷⁷

b. Source and Way to Obtain Knowledge

Irfan knowledge is not based on texts like *Bayani*, also not on the power of rational like *Burhani*, but on *kashf*, the unraveling of the secret reality by God. Therefore, *Irfani* knowledge is not obtained by the analysis of the text or logic arrangement, but based on the superabundance knowledge from God directly, when the heart as a media of achieving *irfan* knowledge is ready to accept. Therefore, certain preparation is necessary before someone is able to receive an abundance of knowledge directly. Preparation is, as mentioned above, that a person must go through a spiritual journey through certain stages (*maqam*) and experiencing certain conditions (*hal*)⁷⁸.

About the number of stages in the *maqam* itself, there are a different opinions among scholars. But in general, there are seven levels delivered by most. First, repentance or *taubat*, which leaves all the not-good-enough deeds accompanied by remorse and then replace them with new commendable actions.⁷⁹

Secondly, *wara'*, ie taking self away from all things which has unclear status (*doubtful*). In Sufism *wara'* is composed of two levels, inner and outer. *Wara'* is born when someone does not do something

⁷⁷ *Ibid*, p. 34.

⁷⁸ In Suhrawardi's view, this knowledge needs four steps; preparation, acceptance, concept forming in mind, and expressing in the writing.

⁷⁹ Al-Qusairi, *Risalah Qusairiyah: Sumber Kajian Ilmu Tasawuf*, trans. Umar Faruq, Pusatka Amani, Jakarta, 2007 p. 115

except to worship the Lord. While inner (*batin*) *wara'* is not entering anything in heart except God⁸⁰.

Third, ascetic or *zuhud*, not greedy and does not give priority to the life of the world. This is more serious and higher than the one before, because this is not only keeping of doubtful but also kosher. Nevertheless ascetic does not mean leaving the property or wealth at all. Someone is not considered ascetic if it happened because he did not have possessions. *Zuhud* is when one's heart is not preoccupied with anything except God⁸¹

Fourth, *Faqir*, emptying entire mind and expectation of life of the present and the future, and do not want anything except the Lord, so that he is not bound by anything and heart does not want anything. Thus, if in the level *wara'* someone is trying to leave the doubtful matter, at the level of the ascetic began to leave all worldly desires, then on this level is already at its peak, emptying ourselves of all ties except God.⁸²

Fifth, patient, accepting all the “examination” or disaster willingly, without showing resentment or anger. According to al-Junaidi Al-bahgdadi (830-910 AD), patient means willing to bear the burden, hardship and the like solely for hope and the blessings of God, until the hard times passed⁸³

Sixth, trust or *tawakkal*, is surrendered to God like a corpse in front of people who bathe. But according to Qusairy, this does not mean fatalism (*jabariyah*), because trust is the condition of the heart and it does not preclude a person's works for a living for survival. So

⁸⁰ A. Khudhori Sholeh, *Filsafat Islam...*, p. 262

⁸¹ Al-Qusyairi, *Risalah....*, p. 153

⁸² *Ibid*, p. 401

⁸³ A. Khudori Sholeh, *Filsafat Islam...*, p 263

instead, what is done doesn't deny *tawakkal* or trust in heart, so that when in trouble, he will realize that it is his *taqdir* and if it is successful, he will realize that is upon His ease.⁸⁴

Seventh, the blessing or *ridha*, the loss of a sense of displeasure in the heart, leaving only joy and happiness to all what God has given him. According to Abu Nasr al-Sarraj (d. 988 AD), the blessing is the last stage of a whole series of *maqamat*.⁸⁵

After reaching a certain level in spiritual, someone will get an abundance of direct knowledge of God illuminatively or *noetic* termed *kashf* so he's getting *musyahadah* and finally *ittihad*. According to Al-Qusairy, *kashf* is heart awareness about all properties of truth, *musyâhadah* is heart witnessing on the reality of truth, being *ittihad* is the union of hearts with the reality of truth itself.⁸⁶

In the study of philosophy, Mehdi H. Yazdi, the problem can be described as follows; When a person reaches a certain spiritual level, he will get the reality of absolute self-awareness (*kashf*) so with the awareness, he is able to see the reality itself (*musyahâdah*) as a known object. However, the awareness to reality of and the reality aware, because it is not an external object, both are not something different, but the same existence so that the object which is known is consciousness that knows it, and vice versa (*Ittihad*).⁸⁷

Therefore, in epistemological perspective, *Irfani* knowledge is not obtained through representation of any sensory data, even an external object did not work in the formation of the general idea of this knowledge. This knowledge is precisely formed through the

⁸⁴ *Ibid*

⁸⁵ *Ibid*

⁸⁶ *Ibid*. p. 263-265

⁸⁷ Mehdi H, Yazdi, *Ilmu Hudhuri*, trans. Ahsin M, Mizan, Bandung, 1994 p. 51-53

unification of the so-called *huduri* knowledge⁸⁸ (self-object-knowledge).⁸⁹

c. Disclosure Methode

When someone has reached a certain spiritual level (*maqam*) he will experience self-awareness (*kashf*) such that he is able to see and understand the self reality of the existing nature clearly and understandably. This is the peak of consciousness and abundance of knowledge gained from a long process of epistemology *irfani*. However, because *Irfani* knowledge is not include in conception and representation, but rather with the unity simplex presence of God in self and self presence in God, then all the experience and knowledge that is so clear and obvious may be disclosed and could not be explained. Therefore, experts of *irfani* matter divide this knowledge in two levels, namely speakable knowledge and unspeakable knowledge.⁹⁰ unspeakable knowledge is divided into three parts, namely:

- 1) *Irfan* Knowledge which is delivered by the actor his/her self.
- 2) Knowledge submitted by a third person but still in one tradition with the concerned (moslems explain the experience and *irfan* knowledge of the other moslems)

⁸⁸ term '*ilmu hudhuri* is brought up firstly by Suhrawardi (1153-1191 M) as one of results of his simplification to the knowledge. According to him, knowledge can be devided in to two kinds; '*ilmu husuli* which can be gained through words (language), mind (logic) and also senses data absorb. And *ilmu hudhuri* is a knowledge which presents in self. Read, Amroeni Drajat, Suhrawardi... p. 137. Mehdi H. Yazdi gives more detail distinction between both terms by describing each characteristics. *ilmu hushuli's* characteristics are having external object, probabilities of correspondence, acknowlading the dualism of true and false. Instead, *ilmu hudhuri* does not have external object, impossibe of doing correspondence, no dualism of true and fals. Lihat Mehdi H. Yazdi, *ilmu hudhuri*,... p. 75-86

⁸⁹ *Ibid*, p. 73-74

⁹⁰ Mehdi H. Yazdi, *Ilmu Hudhuri...*, p. 245-268

- 3) *irfan* Knowledge is submitted by a third person but from different traditions (moslems convey the *irfan* experience and knowledge non-Muslim figures or vice versa)

According to Abed al-Jabri, *irfan* spiritual experience and knowledge was delivered in three ways. First, disclosure of what is referred to as *i'tibar* or *Qiyas irfan*, that is spiritual knowledge analogy with outer knowledge or analogy of inner meaning captured in *kashf* at outer meaning in the text.⁹¹

Second, *irfan* knowledge expressed through symbols. These revelations method as practiced by Suhrawardi with hierarchi-light symbol on the hierarchy of reality, or by Ibn Arabi who describes the relationship of the exist reality with a form that is shaped like a fan that lies on a carpet.⁹²

In the opinion of Al-Ghazali, the disclosure of *irfan* knowledge through symbols is done based on two reasons: 1. The difficulty to explain the spiritual experience that there is not always comparison with empirical reality to others who have never experienced it. According to him, experiences in Sufism are so deep and complex that any words trying to explain it certainly would be wrong and not right. 2. *irfan* knowledge is actually a very special knowledge, limited and closed. This knowledge may not be delivered to the general public as *muamalat* science and law, but only a limited circle truly knows God and whose secrets of the spiritual have been revealed.⁹³

Third, *irfan* knowledge is delivered through what is called *syathahat*. In contrast to *Qiyas irfan* which is consciously described

⁹¹ Al-jabiri, *Bunyah...*, p. 295-296

⁹² Husein Nasr, *Tiga Pemikir Islam; Ibn Sina, Suhrawardi, Ibn Arabi*, trans. A. Mujahid, Risalah, Bandung, 1986, p. 88

⁹³ A. Khudori Sholeh, *Filsafat Islam...*, p. 268-269

and linked with text, *syathahat* do not follow the rules. *Syathahat* is more on oral expression about feeling (*al-wijdan*) because of an abundance of knowledge directly from the source and coupled with recognition, such as the phrase "*Subhana ana*" of Abu Yazid al-Busthomi and "*Ana al-Haqq*" of Al-Hallaj (858-913 M).⁹⁴

E. Correlation among *Bayâni*, *Burhâni* and *'Irfâni*

The three reasons, whether *Bayani*, *Burhani*, or *'Irfani*, in the course initially affect each other and collide with each other in the Arab Islamic civilization that is at least the time of codification (*tadwin*) and in turn became into political conflicts throughout the history of Islam between the Shiite group that bases its *'Irfani* reasoning as the basis of political ideology and religion and group al-Sunnah both of Mu'tazila, Ash'arite, and others who make Bayani reasoning as the basis of religious thought and political, which sometimes also includes elements of Burhani thought system, resulting the synthesis between strength of naql and aql, between philosophy and religion. But in the end, the conflict is won by reason *'Irfani*, not as a system of thought that underlies specific political and religion ideology, but as an alternative to any other system of thought.⁹⁵

One of the figures who try to bridge the three modes of knowledge is Mulla Sadra (1571-1640 AD). He developed a transcendent epistemology called *al-muta'aliyah* wisdom and is a fusion of textual *bayani*, intuitive *Irfani* and rational *Burhani*. With these modes, the knowledge gained is not only produced by the power of reason, but also through spiritual enlightenment and all is provided in the form of rational using rational arguments. For the *Muta'aliyah*, knowledge is not only used to provide enlightenment cognition but also the realization; change the enlightenment receiver itself and realize

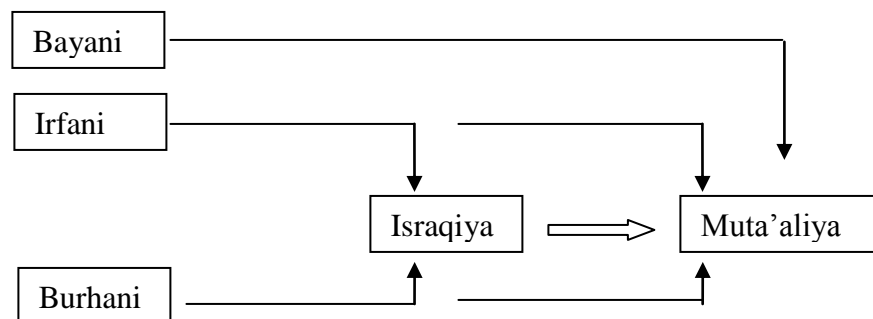
⁹⁴ *ibid*

⁹⁵ Muhammad Abid al-Jabiri, *Isykaliyat al-Fikr al-Arabi al-Mu'ashir*, Markaz Dirasat al-Wihdah al-Arabiyyah, Beirut, 1994, p. 59-60.

acquired knowledge resulting transformation of form, and it can not be achieved except by following the law or *syari'ah*, so that a thought should involve bayani epistemology in his system. With such a concept, Mulla Sadra can resolve disputes between philosophy and *irfan* well.⁹⁶

Before *Hikmah Muta'aliyah* of Mulla Sadra, there is also a system of thought that tries to be an alternative of the dismissals of three modes of knowledge; *bayani*, *Irfani* and *Burhani*, called *Israqiya* of Suhrawardi. In *Israqiya*, Suhrawardi tried to integrate pariphatetic with *irfan* in the concept of epistemology. According Jalaluddin Rahmat, *Hikmah Muta'aliyah* of Mulla Sadra is not different from *Israqiya* which is proposed by Suhrawardi, even it can be said that Mulla Sadra seeks to continue the efforts of Suhrawardi to answer the question more and more deeply. So that, generally, Islamic epistemology map can be described as follows.⁹⁷

Map of Islamic Epistemology



Note:

→ Source / Influence

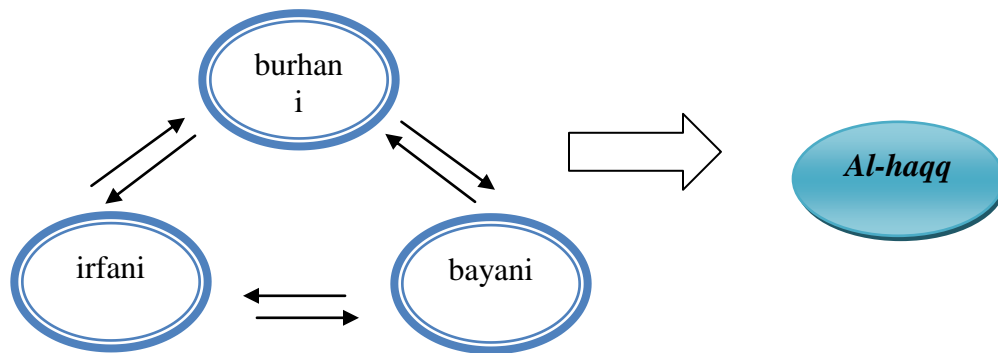
⇒ Continuance and alteration

Above explanation shows that every mode of Islamic epistemology have their own method and perspective which can't be opposite one each

⁹⁶ A. Khudori Sholeh, *Filasafat islam...*, p. 286

⁹⁷ *Ibid*, p 287

another, even they have to be integrated. Therefore, it's recommended for someone who wants to gain Islamic truth (*al-haqq*), to integrate all of that mode if he do not want to get just partial truth of Islam. The cycle bellow, show the integration or correlation of those three modes of Islamic epistemology.



Note:

→ Correlation

⇒ The aim / result