The Islamic Perspective on Trilogy Epistemology:
Bayāni, *Burhāni*, and *'Irfāni*

Adam Malik

Pascasarjana Univeristas Islam Negeri (UIN) Maulana Malik Ibrahim Malang
email: adamelfaridz@gmail.com

Ahmad Barizi

Pascasarjana Univeristas Islam Negeri (UIN) Maulana Malik Ibrahim Malang
email: abarizi_mdr@uin-malang.ac.id

Abstract

This article seeks to elucidate three significant Islamic epistemological ideas. Unquestionably, the Islamic world has been significantly impacted by the expansion of knowledge in the West. Islam has to be able to advance science for it to advance, particularly following the codification period during the Abbasid dynasty. The epistemology of Islam is impacted by the advancement of science in the West. Although the traditional Islamic intellectual riches had a unique epistemological framework, it is impossible to overlook the impact of Western epistemology on Islamic epistemology. But the traditional Islamic epistemology—that is, epistemology based on the Sufi tradition or Islamic mysticism—offers a rather strong foundation for the advancement of science in the Islamic world. *Bayāni*, *burhāni* and *'irfāni* constitute the Islamic epistemology that is based on the heritage of Islamic mysticism.

Abstrak

Artikel ini bertujuan untuk mengelaborasi tiga konsep penting epistemologi dalam Islam. Tidak bisa dipungkiri bahwa kemajuan pengetahuan pada dunia Barat memiliki

dampak yang signifikan, termasuk dalam dunia Islam. Perkembangan ilmu pengetahuan, terutama setelah periode kodifikasi pada masa Abbasyah, menuntut Islam untuk mampu terus mengembangkan ilmu pengetahuan. Perkembangan ilmu pengetahuan di Barat juga berpengaruh terhadap epistemologi Islam. Walaupun khazanah intelektual Islam klasik telah memiliki perangkat epistemologi yang khas, pengaruh epistemologi Barat terhadap epistemologi Islam tidak dapat diabaikan. Namun demikian, epistemologi Islam yang khas, yaitu epistemologi yang berbasis pada tradisi tasawuf atau mistisisme Islam, memberi landasan cukup kokoh terhadap kemajuan ilmu pengetahuan di dunia Islam. Epistemologi Islam yang barbasis pada tradisi mistisisme Islam itu adalah *bayāni burhāni* dan*'irfāni*.

Keywords: Trilogy of Islamic epistemology, *Bayāni*, *Burhāni*, *'Irfāni*.

Introduction

A sign of the long history of Muslim scholars' struggles in diverse domains is the formation of the riches of Islamic thought following the codification or *tadwin* of Islamic scientific works. Knowledge is both a valuable asset and a sign of human health. This is so because knowledge reflects existence in its entirety. People started looking for ways to acquire the expertise as a result. Epistemology has developed into a discipline that plays a strategic role. While epistemology discusses the proper methods for knowledge acquisition. It's because accurate methods are required for knowledge to be actualized. The type and color of knowledge created will depend on one's proficiency with epistemology.

In contrast to western epistemology, which focuses on empiricism and rationalism[1], the study of Islamic philosophy

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[1] A Khudori Soleh, "Model-Model Epistemologi Islam," *Psikoislamika: Jurnal Psikologi dan Psikologi Islam* 2, no. 2 (2005).

also has its epistemological analysis. In general, epistemology in the realm of Islam has its tendency. Epistemology in Islamic thought is divided into three things: *bayāni*, *'irfāni* and *burhāni*. Muhammad Abid al-Jabari said that these three epistemologies greatly influenced the culture and thought of the Islamic world in the golden age.[2] So in this article, the authors try to examine through literature studies three epistemologies in the world of Islamic thought that are often used by Muslim figures to produce new knowledge, namely the epistemology of *bayāni*, *'irfāni* and *bayāni*.

Through credible works of literature, this article attempts to elaborate on three key concepts of Islamic epistemology, *bayāni*, *burhāni*, and *'irfāni*. I searched for these credible kinds of literature using many scientific article search applications in cyberspace, especially articles indexed by Scopus, Web of Science, DOAJJ, Crossref, Springer, ProQuest, and others.

The Nature of Islamic Epistemology

Epistemology is rooted in the Greek word *Episteme*, which means knowledge. Episteme is derived from the verb Epistemai which, if interpreted, will refer to the meaning of putting, placing or occupying. In comparison, Logos means knowledge, thoughts and words. So that the purpose of epistemology in the language is the knowledge that is used as a form of effort to place something in its actual position.[3] Departing from this understanding, epistemology is commonly known as the theory of knowledge, namely the theory of knowledge. The point is a theory that discusses the right way to obtain knowledge from the object being taught.[4] Epistemology is a branch of philosophy

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[2] Mochamad Hasyim, "Epistemologi Islam (*Bayāni, Burhāni, 'irfāni*)," *Jurnal al-Murabbi* 3, no. 2 (2018): 217–228., 1

[3] Jujun Sudirman, *Epistimologi Dasar: Pengantar Filsafat Pengetahuan* (Yogyakarta: Kanisius, 2002).,18

[4] Asrori and Rusman, *Filsafat Pendidikan Islam* (Malang: Pustakan Learning Center, 2020)., 30

that studies whether or not knowledge is proper.[5] So there are many meanings given by the characters regarding this epistemology from various points of view. D. W Hamlyin defines epistemology as a branch of philosophy that deals with the nature and scope of knowledge, presuppositions and the basis in general, with this being used as an affirmation that humans have knowledge. Meanwhile, Azyumardi Azra defines epistemology as a science that discusses science's understanding, authenticity, validity, structure and methods.[6] Anton Bakker and Achmad Charris define epistemology as a science that examines and questions what knowledge is, where it comes from and how to obtain it.[7]

Epistemology includes three main problems: the source of knowledge and how to obtain it, the nature of knowledge, the existence of a world outside our minds and how to know it. The last is about the truth. Here it explains the sources of knowledge and the nature of knowledge, where it affirms the limitations of human potential in knowing it because it is beyond human reach.[8] The existence of advances in the Arab nation in the 8th-12th centuries, then automatically Islamic epistemology examines how knowledge according to the Islamic view, how the methodology and how humans obtain the truth through an Islamic point of view. If viewed from the western tradition, epistemology will refer to rationalism and empiricism.

Meanwhile, it is not enough in the Islamic world to use these two things. Instead, Islam recognizes the existence of intuition and revelation that play a role in it. Intuition is the truth that comes directly from all knowledge, namely Allah, which is usually in the form of inspiration, *ksyaf*, speculais to

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[5] Abdul Halik, "Ilmu Pendidikan Islam: Perspektif Ontologi, Epistemologi, Aksiologi" (Istiqra, 2020).15

[6] Asrori and Rusman, *Filsafat Pendidikan Islam* ., 31

[7] *Ibid*, h. 31

[8] Suparlan Suhartono, *Filsafat Ilmu Pengetahuan* (Yogyakarta: Ar Ruzz Media, 2008)., 40

observation. In Islamic mysticism, this kind of knowledge is known as *ilm laduny* or *ilm dharury*.[9]

Muhammad 'Abed al-Jabiri defines epistemology as a collection of concepts, activities to basic concepts to obtain knowledge in a historical era, namely its subconscious structure. Al-Jaberi tried to introduce Islamic thought as a system embodied in reason which is divided into *bayāni*, *'irfāni* and *burhāni*. The reason here is interpreted as an action and thought carried out by humans based on reason and reason considerations.[10] Islam is seen as a subject when discussing the philosophy of knowledge in Islamic epistemology. In this case, Islamic epistemology will be centred on God and humans. Allah is the source of knowledge from all forms of truth, while humans are the perpetrators of the seeker of knowledge. The hallmark of Islamic epistemology is the inclusion of the values of normative religious teachings significantly as part of the principles of Islamic epistemology. Where revelation has a central role in assessing where Islamic science will be directed. The most fundamental principle of Islamic epistemology is the concept of Faith which emphasizes the oneness of Allah, the absolute single essence and the highest essence in metaphysics and axiology. So that in the Muslim world discourse, there are at least three important schools that underlie the theory of knowledge, (1) rational knowledge (*burhāni*); (2) sensory knowledge (*bayāni*); (3) knowledge of *kasyf* (*'irfāni*).[11]

Based on some of these explanations, it can be concluded that epistemology is closely related to knowledge: about how to get knowledge and the source of that knowledge. Epistemology talks about the nature of an accurate way of thinking to solve correlated problems to find the truth of the questions that arise.

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[9] M. Zainuddin, *Filsafat Ilmu : Perspektif Pemikiran Islam* (Jakarta: Lintas Pustaka, 2006)., 52-54

[10] Nurfitriani Hayati, "Epistemologi Pemikiran Islam 'Abed Al-Jabiri Dan Implikasinya Bagi Pemikiran Keislaman," *Islam Realitas: Journal of Islamic and Social Studies* 3, no. 1 (2017): 68–81., 75

[11] Hasyim, "Epistemologi Islam (*Bayāni*, *Burhāni*, *'irfāni*).", 220

Bayāni's Epistemology

Etymologically, *bayāni* is interpreted as a statement, explanation or determination. Meanwhile, *bayāni* is a mindset that comes from existing texts, ijma 'and ijtihad. In summary, episteme *bayāni* gives more role to the divine text (revelation) as a form of absolute truth. The task of reason is to explain the revelation. It is undoubtedly very different from the *burhāni* episteme, which places more ratios on testing the truth, so *bayāni* strengthens revelation as a truth tester.[12] In terms of terminology, *bayāni* consists of two meanings: the rules regarding the interpretation of discourse and the conditions for producing discourse. Understanding *bayāni* in language has just emerged since the codification period. It is marked by the emergence of two major works, namely the work of ibn Ziyad al-Farra' with his book Ma'dni al-Qur'an and Muqatil ibn Sulaiman entitled AL-Asybah wa al-Nazhair fi al-Qur'an al-Karim.[13] *Bayāni* is part of Islamic epistemology, which includes various disciplines with a base in Arabic. The approach used in *Bayāni*'s epistemology is the Lughawiyah approach. In simple terms, *Bayāni* epistemology is a way of thinking based on text. So that the highest authority in obtaining knowledge is sacred texts, and reason does not play an important role because its function here is only as a guardian of meaning by observing between meaning and pronunciation. So that reason here functions as a barrier, justification, and confirmation of the truth.[14]

The Islamic scientific tradition is still powerful and is often found in this *bayāni* style. But besides that, there are still weaknesses of this *bayāni* method, including the lack of concern for contextual religious issues. To develop advanced of Islamic education, it should be able to balance *bayāni*, *burhāni* and'

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[12] Asrori & Rusman, *Filsafat Pendidikan Islam,*41

[13] A. Khudori Soleh, *Filsafat Islam Dari Klasik Hingga Kontemporer* (Yogyakarta: Ar Ruzz Media, 2016)., 188.

[14] Mochamad Hasyim, 'Epistemologi Islam, 222

irfāni.[15] Quoting the opinion of Abid al-Jabari, in Yunus Abu Bakr, the bay*ā*ni system stands on two basic principles, namely the principle of discontinuity, which can be interpreted as separateness and contingency, which are interpreted as possibilities.[16] *Bayāni* epistemology is widely used by *fuqaha'*, Muslim theolog, and 'ushul scholars. Two things that underlie why the three groups use *bayāni* are (1) understanding and analyzing the text to get the desired meaning or what is in the pronunciation; and (2) studying the laws of the Qur'an and Hadith. So the problems that arise in *bayāni* are about text-meaning and *ushul-furu'*.[17] Over time, the notion of *bayāni* goes hand in hand with Islamic thought and the methods used in it. Al-Shafi'i divides *bayāni* into five levels in terms of methodology, (a) *bayān*, which does not need further explanation; (b) Parrots that partially require explanation; (c) Parrots that are global and require explanation; (d) *bayān* sunnah, namely as a description of something that is not explained in the Qur'an; (e) *bayān ijtihad* is something that is not found in the two main sources.[18]

Al-Jahizh later criticized the concept, and he said that Al-Shafii only entered the stage of how to understand the text, not giving understanding to the listener. Because the process is the most important in *bayāni*. Sheingga according to al-Jahiz, *bayāni* consists of the conditions for producing discourse, not just rules for interpreting discourse. So he set the *bayāni* requirements, namely (1) fluency in speech; (2) selection of letters and pronunciation; (3) the openness of meaning; (4) compatibility between words and meanings; (5) there is the power of the sentence to force the opponent to admit the truth. So far, it has been seen that there is a shift from the meaning of *bayāni* which was previously only limited to explaining the sacred text, to now becoming a method for understanding the text, providing

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[15] Yunus Abu Bakr, *Filsafat Pendidikan Islam* (Surabaya: UIN Sunan Ampel Surabaya, 2014). 44

[16] *Ibid.*, 46

[17] Abd. Wahab Khalaf, *Ilm Ushul Fiqh* (Bandung: Gema Risalah, 1996)., 22

[18] A. Khudori Soleh, *Filsafat Islam,* 188

conclusions and decisions and providing descriptions.[19] Meanwhile, according to al-Farabi, *bayāni* is not a method to understand listeners but builds a concept on the *ushul-furu*, with guidance on the pattern used by fuqaha and Muslim theologs. According to Ibn Wahhab Khatib, what needs an explanation is not merely sacred text, but includes four things, namely (1) the form of matter which includes substance and accident; (2) the secret of the heart that gives wrong decisions and doubts through contemplation; (3) sacred texts and sayings that contain many dimensions; (4) texts that represent concepts. So he offers four kinds of *bayāni*, namely *i'tibbar* (material), *i'tiqad* (hat), *al-ibarah* (text and language), *al-kitab* (written concept).[20]

Meanwhile, in the latest development, Syathibi offers three theories, namely (1) *al-istintaj*, namely the withdrawal of meaning using a syllogism, through propositions (statements) and conclusions; (2) *istiqra'*, namely through research on thematic texts and then the main theme is taken; and finally (3) *maqashid as-syari'ah*, the derivation of sharia has a certain purpose, namely primary, secondary and tertiary.[21]

Sources and Ways of Gaining Knowledge

As Syathibi said, the main source of *Bayāni*'s epistemology is the sacred texts, namely the texts and al-Hadith. So that *bayāni* epistemology has considerable attention in the transmission process between generations. It is because the right or wrong of a source of knowledge depends on the transmission process. It is the reason why during the tadwin period, the selection of a text was very closely guarded.[22] The Qur'an as the primary source of knowledge consists of *qath'i*, namely texts that do not require understanding, accept interpretations and *takwil* (no need for further explanation) and *dzanni dillalah*, texts where there is still the possibility of *takwil* or changes from the

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[19] *Ibid,*. 188

[20] *Ibid.,* 188

[21] *Ibid.,* 191

[22] *Ibid.,* 192

actual meaning. Likewise in the Hadith, in terms of history and *dilalah*.

Bayāni epistemology has a relationship with the text and relates to reality, therefore, the main issues in it are related to lafaz and meaning and *usul-furu'*, so three problems arise, namely first, the meaning of a word based on its original context. Second, using language analogies only on the logical side of the language, not on pronunciation or editorial. Third, the meaning of *asthma 'asyria'* is adapted to the meaning of Arabic culture and cannot be approached with other cultures and languages.[23] Finally, regarding the method of acquiring knowledge, in *Bayāni* epistemology, there are two ways: first, by adhering to the redaction (pronunciation) through Arabic rules. The second is to use the analogy method, which is the main principle of *bayāni*'s epistemology.[24] Several things need to be present in doing *qiyās*, including holy texts that provide law (ashl), something that is not legal (far'u), legal provisions given asl (*hukm ashl*), and certain circumstances as the basis for determining asl law (Illat).[25]

The *qiyās* method as a way of gaining knowledge is used in three aspects: its relation to the status and degree of *ashl* and *furu'* laws. It is divided into three things, namely (1) *qiyās* jali, *ashl* have weaker legal issues than *far'u*; (2) *qiyās fi ma'na al-nash*, ie when *asl* and *furu'* have the same degree and (3) *qiyās khafi*, when *illat asl* is not visible and only according to the opinion of the *mujtahid*. Second, *qiyās* relating to *illat* that exist in *asl* and *far'u*, is divided into (1) *qiyās al-illat*, assigning *illat asl to far'u*; (2) *qiyās dilalah*, which is in *asl* and *far'u* not the illat. Third, *qiyās* has a tendency to unite between *asl* and *furu'*. The style of thinking developed in the *bayāni* episteme is opposite to the *burhāni*

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[23] Wira Hadikusuma, "Epistemologi *Bayāni*, *'irfāni* Dan *Burhāni* Al-Jabiri Dan Relevansinya Bagi Studi Agama Untuk Resolusi Konflik Dan Peacebuilding," *Jurnal Ilmiah Syi'ar* 18, no. 1 (2018)., 4

[24] Zulpa Makiah, "Epistemologi *Bayāni*, *Burhāni* Dan *'irfāni* Dalam Memperoleh Pengetahuan Tentang Mashlahah," *Syariah: Jurnal Hukum dan Pemikiran* 14, no. 2 (2015)., 5

[25] Abd. Wahab Khalaf, *Ilm Ushul Fiqh,* 60

episteme, the deductive way of thinking.[26] In the form of seeking the truth of the text. So, textual epistemology is more emphasized than contextual and spirituality. Here reason does not have an important role, only as an elaborator of the textual.

An Overview of *'Irfāni*'s Epistemology

'Irfāni literally means knowledge of nature by using intuition, senses and conscience. *'irfāni* comes from the Arabic vocabulary, *'arafa*, *yu'rifu*, *irfānan* or commonly known as *ma'rifah*. If *bayāni* focuses on text, *burhāni* on reason, then *'irfāni* is more on intuition.[27] This *'irfāni* or intuitive method is also known as a priori because knowledge is obtained before conducting research or experience. Knowledge obtained from the intuitive approach is the knowledge that is suddenly obtained from God without any experience.[28] The *'irfāni* episteme says that truth is a correspondence that occurs between facts and statements, between considerations and the situation described by those considerations. According to this theory, truth is a statement that is consistent with other statements that have been accepted as true. *'irfāni* knowledge is not obtained through external objects or logical sequences but from the individual self. The object is immaterial and essential, so it cannot be verified based on validity or coherence. So to perfect this thought, other thoughts such as episteme *burhāni* are needed.[29]

Some of the terms used to describe the product of science resulting from this intuitive approach include, according to Ahmad Syirbasyhi, calling it *al-mauhubah* science, while Imam al-Syuhrawardi called it al-Isyraqiyah, Ibn Sina with *al-faid*, and al-Ghazali called it *ma'rifah*.[30] The problem regarding intuition as a method or approach used to acquire knowledge is that the tools used to measure the validity and correctness of the knowledge

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[26] Asrori & Rusman, *Filsafat Pendidikan Islam,*45

[27] *Ibid.*

[28] *Ibid.*, 45

[29] A. Khudori Soleh, *Filsafat Islam Dari Klasik Hingga Kontemporer,* 272-273

[30] Asrori & Rusman, *Filsafat Pendidikan Islam,* h.. 47

products are unclear. Besides, humans tend to be passive in it, even though the attitude shown is progressive or dynamic. So it is natural if there is a conflict in it, there are those who accept and some who reject this method.[31]

'Irfāni' development is divided into five phases: First, the nursery phase. This phase began in the early *hijriah* century, where *'irfāni* at this time was known as the form of *zuhud* practice. *'irfāni* leaders never mentioned themselves directly, even though they were educated in the spirituality of the Prophet and his companions. The characteristics of the *'irfāni* episteme in this period include (a) the motivation for *zuhud* is fear, namely fear that is based on sincere religious deeds; (b) based on the teachings of the Qur'an and Sunnah, namely by distancing oneself from worldly things in order to get the reward for going to heaven; (c) practical in nature, ie there is no attention to formulating theory or practice.[32] Second, the birth phase occurred in the second century Hijri. *'irfāni* figures began to show their existence by writing works originating from *'irfāni* beginning with Hasan Basri's work entitled Ri'ayat Huquq Allah. If at the beginning it was based on fear and hoping for a reward, then during this period *zuhud* is performed as a basic form of love for God, free from fear or hope regarding reward. It is the concept given by Rabiah Adaqiyah.[33]

Third, is a growth phase that occurred in the 3-4th century Hojriah. The third century gave birth to *'irfāni* figures who paid attention to matters related to behaviour and soul so that *'irfāni* became ethics. So that it encourages them to discuss intuitive knowledge and its methods regarding essence and its relationship with humans or vice versa.[34] Some of the *'irfāni* figures, such as Abu Said al-Kharraz, Junaid al-Baghdadi had many students, which was the forerunner to the emergence of the Sufi orders of Islam. In this phase, we have studied matters

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[31] *Ibid.*, h. 48

[32] Abu Al-Wafa Taftazani, *Sufi Dari Zaman Ke Zaman* (Bandung: Pustaka, 1985)., 89-90

[33] A. Khudori Soleh, *Filsafat Islam Dari Klasik Hingga Kontemporer,* 203

[34] bu Al-Wafa Taftazani, *Sufi Dari Zaman Ke Zaman,* 17

of morality, ethics, behaviour, direct intuitive recognition of God, mortality in absolute reality and so on. Dzun Nun Al-Misri was the first character to talk about *'irfāni* in symbolic and allegorical terms and was developed by Junaid Al-Baghdadi and delivered in an open pulpit by Abu Bakr al-Syibli. However, they tend to be in the psycho-moral space, not at the metaphysical level.

Fourth is the peak phase, which occurred in the 5th-century hijriyah. It is the phase where *'irfāni* reaches the golden peak. Many *'irfāni* figures were born and wrote about *'irfāni,* such as Said Abu Khair, Ali ibn Uthman al-Hujwiei, Abdullah al-Ansari, and the peak was al-Ghazali with *Ihya' Ulum al Din*. It was in the hands of al-Ghazali that *'irfāni* became a clearer path for his career, namely to achieve recognition and mortality in monotheism and happiness.[35] Then in the last phase of the 6th and 7th Hijriyah adab, several figures emerged who tried to combine *'irfāni* with philosophy, especially in neo-platonism, such as Suhrawardi, Ibn Arabi, Umar ibn Faridh and others. If the previous characters only wrote about the preparation for receiving knowledge, then Suhrawardi and Ibn Arabi pioneered the writing of mystical experiences called *'irfāni* knowledge. So that *'irfāni* is divided into two schools, namely *'irfāni* which tends to observe behaviour in *tarekat* and *'irfāni,* which is dominated by philosophy. Until the 8th century Hijriyah, *'irfāni* began to decline. This was due to the characters who tended to provide comments and summaries of classical works. The number of followers is not accompanied by the emergence of a superior person to achieve an honourable spiritual degree.[36]

Sources of Knowledge and Disclosure Method

'Irfāni is a knowledge that is obtained through spiritual cultivation through a pure heart, so it is hoped that God, as a source of knowledge from all knowledge, can bestow his knowledge directly on him. It is conceptualized through the

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[35] Taftazani, *Sufi Dari Zaman Ke Zaman*., 184
[36] A. Khudori Soleh, *Filsafat Islam Dari Klasik Hingga Kontemporer,* 205.

mind and then conveyed to others.[37] Experts differ on the origin of this *'irfāni* source. First, they assume that Islamic' *irfāni* comes from Persian and Magian sources, as stated by Dozy and Thoulk on the grounds that a large number of magi in northern Iran still adhere to their religion despite the Islamic conquest and many Sufi figures from Khurasan. Even some of the founders of the Sufi school came from the Magi such as Ma'ruf al-Kharki and Bayazid Bustami.[38]

Second, it states that Islamic' *irfāni* comes from Christianity. It was expressed by Von Kramer, Ignaz Goldzhier and others by explaining several reasons, such as (a) Arab interactions with Christians during the *jahiliyyah* and Islamic times. (b) the similarity of life between the Sufis and the life of Jesus, such as matters of *riyadlah* and seclusion.[39]

Third, *'irfāni* is from India. It is the opinion of Horten and Hartman. Some explanations for the reasons given include (a) The early Sufis mostly came from outside Arabia, such as Ibrahim Ibn Adham; (b) *'irfāni* spread for the first time in Khorasan. (c) Turkistan, before Islam, was a religious and cultural centre for both the east and the west. They give the colour of old mysticism in Islam; (d) The method of Sufism and the use of tasbih have similarities with practices in India. Fourth, *'irfāni* comes from Yanuni sources, especially neo-platonism and Hermes. The figures who state this are O'lary and Nicholson. According to him, *'irfāni* was adopted from the teachings of Hermes, while the adoption of the Qur'anic texts was due to political tendencies.[40]

Knowledge of *'irfāni* is a continuation of *bayāni*, but *'irfāni* is not based on *bayāni* text. *'irfāni* is a form of kasyf, namely the disclosure of hijabs about the reality of God. Al-Jabari argues that knowledge about kashf is not obtained through the reasoning process of the human mind, but is a product that is

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[37] Zulpa Makiah, 'Epistemologi *Bayāni*, *Burhāni* Dan *'irfāni*, 13
[38] Wira Hadikusuma, 'Epistemologi *Bayāni*, *'irfāni* Dan *Burhāni*, 6
[39] *Ibid.*, 6
[40] *Ibid.*, 6-7

produced after doing mujahadah and *riyādah*.[41] It is called the preparations needed before someone can receive an abundance of knowledge directly. This can be done by taking a spiritual journey through certain stages and experiencing certain inner states. Regarding the stages of maqam, the figures have different opinions. For example, Abu Nasr Sarraj At-Thusi noted that there were seven levels. In contrast, Said Abual-Khairi noted that there were forty levels, Al-Qusayairi noted that there were forty-nine levels while Tabatabai wrote that there were twenty-four stages.[42]

But in general, *'irfāni* knowledge is usually obtained after going through three stages, namely preparation for acceptance to disclosure orally and in writing. First, preparation. In order to obtain an abundance of *kasyf*, a person must do several things. There are seven stages, namely starting from repentance, *wara'*, *zuhûd*, *faqîr*, *shabar*, *tawakkal* and *ridla*.[43] Then in the second stage, namely the acceptance process, when a person reaches a certain level in Sufism, he will get an abundance of knowledge directly from God. At this stage a person will gain absolute self-awareness.[44] The third stage is the disclosure of mystical experiences which are interpreted to others through speech or verbally, but not all experiences can be expressed.

*'Irfāni*ah research procedures will usually refer to the Sufism literature, which broadly consists of steps, namely takhliyah (emptying attention from creatures and focusing), tahliyah (multiplying righteous deeds and getting closer to God) and tahliyah (researchers getting spiritual answers about the problems.[45] While the paradigm that is usually built in the *'irfāni* episteme usually uses three special techniques. First, *riyādah*,

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[41] *Ibid.*, 8

[42] Simuh, *Tasawuf Dan Perkembangannya Dalam Islam* (Jakarta: Rajawali Press, 1997)., 49-72

[43] Muthahhari, *Menapak Jalan Spiritual* (Bandung: Pustaka Hidayah, 1997)., 120-155

[44] Mochamad Hasyim, 'Epistemologi Islam, 225

[45] Yunus Abu Bakar, *Filsafat Pendidikan Islam,..*h. 48

which is a series of gradual exercises and has certain procedures. Second, *tarîqah*, is the life of a group of people who study Sufism. Third, the diploma is the authority of a teacher to his students.[46]

The method used in conveying the experience and knowledge is in two ways, first, namely through disclosure called *i'tibar* or *qiyās' irfāni*, by analogizing spiritual knowledge with knowledge that is born or in the form of an analogy of inner meaning captured in *kasyf* to outer meaning in text. An example is in the *qiyās* of the Shia regarding Surah al-Rahman 19-22, "He let the two seas flow and meet; between them, there is a limit that is not exceeded and from both come out pearls and *marjan*. The verse confirms that the two seas are attributed to Ali Ibn Abi Talib and Siti Fatib bint Muhammad. At the same time, the boundary (*barzah*) is the Prophet Muhammad and pearls and *marjan* are Hasan and Husein.[47]

Second, *'irfāni* knowledge is conveyed through symbols. Suhrawardi conveyed this by showing the symbol of the hierarchy of light over the hierarchy of reality, or Ibn Arabi regarding the relationship between existing reality and a being. This second method is more widely used by philosophical Sufi figures. The advantage, in this case, is that they can explain through multi-interpreted symbols.[48] Al-Ghazali argues that conveying through symbols is caused by two reasons: (a) the difficulty in explaining spiritual experiences is due to the absence of an appropriate equivalent in empirical reality, and (b) *'irfāni* knowledge is a special knowledge that is limited and closed.[49] Third, *'irfāni* knowledge is revealed through *sythahat*. Syathahat is an oral expression of feelings caused by an abundance of a direct command from the source and accompanied by a confession. Like subha ana said by Yazid Bustami. The expression can come out of a person when he

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[46] *Ibid.,* h. 49

[47] A. Khudori Soleh, *Filsafat Islam Dari Klasik Hingga Kontemporer,* 210-211

[48] *Ibid.,,* 211

[49] Al-Ghazali, *Skeptisme Al-Ghazali*, ed. A. Khudori Soleh (Malang: UIN Press, 2009)., 92

experiences an intuitive experience that is so deep that it is not following certain epistemological or theological rules.[50]

Burhāni's Epistemology

This epistemology is based on social, human, natural or religious reality. The science produced from *burhāni*'s epistemology is like al *husuli* science, where the science is arranged systematically and conceptualized through logical premises.[51] *Burhāni* itself is rooted in the word *al-burhān,* which means argument. Episteme *burhāni* is a demonstrative style of thinking that follows a specific plot and can be accounted for. The characteristics of demonstrative knowledge have a clear and definite subject, having certain technical terms and being universal.[52] Whereas in Latin it is commonly known as sign, clear or picture demonstrations. If viewed from the term of logic, then *burhān* in a narrow sense means as a way of thinking carried out thoroughly and deeply by using the method of deduction. Meanwhile, al-Jabiry, *burhāni* epistemology is defined as a way of thinking of Arab society that relies on the original power of humans in the form of reasoning and empirical experience to gain knowledge.[53]

The development of *burhāni* was influenced by Aristotle's philosophy which was included in Islamic thought through the translation of Greek philosophy during the Abbasid reign. Where at that time there was a meeting between the Greek *burhāni* and the Arab *bayāni*. The translation was taken seriously, so a special team was formed to look for knowledge books to be developed and translated.[54] It is done to help answer various problems that are increasingly complex and to help answer new religious ideas that are very diverse. The logical principles

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[50] A. Khudori Soleh, *Filsafat Islam Dari Klasik Hingga Kontemporer,* 212

[51] Asrori & Rusman, *Filsafat Pendidikan Islam,* h. 41

[52] Yunus Abu Bakar, *Filsafat Pendidikan Islam,...*h. 46

[53] Amin Tohari, "Epistemologi Pengembangan Pemikiran Islam Menurut Muhammad Abid Al-Jabiry," *Al Iman: Jurnal Keislaman dan Kemasyarakatan* 1, no. 01 (2017): 39–66., 58

[54] Hasymi, *Sejarah Kebudayaan Islam* (Jakarta: Bulan Bintang, 1975)., 227

brought by Aristotle then derived several methods such as analytic or *tahlil*, in the form of a decision-making system based on the proportions of *hamliyah* and *syarthiyah* by taking at least 10 categories such as quantity, space, quality, time and others. Then the analytical method, commonly known as syllogism or in Islam known as qiy*ā*s is divided into category syllogisms, in the form of syllogisms whose premises are based on absolute data without specific conditions. Then there is the hypothetical syllogism in which the premises are not absolute and conditional.[55] Furthermore, this thought of Aristotle developed and was divided into two schools: Alexandria and Hellenism or Athenian. Whereas in the Alexandrian school tried to maintain the purity of Aristotle's philosophy. Meanwhile, the Hellenistic school tried to combine Aristotle's thinking with other thoughts.

The first figure who introduced *burhāni*'s epistemology was al-Kindi with his work, *al-falsafat al-ûla*. As for this matter, al-Kindi has given several philosophical issues in life, such as about the creation of the universe and its processes, the immortality of the soul and its proof, as well as about the particular knowledge of God and how to explain it. Likewise in the time of al-Razi, he made the episteme *burhāni* the basic pattern of his reasoning, even the only one regarding the consideration of acceptable truth. So according to him reason is the essence of man himself.[56] Then the *burhāni* episteme grew when it was used by al-Farabi, who placed *burhāni* as the most superior and highest method, so that philosophy that uses the *burhāni* method is a philosophy that has the highest position compared to theology and jurisprudence.

Burhāni Disclosure Method

The research results using this method include social sciences including sociology, history, archaeology and so on. Some Muslim figures have applied the *burhāni* episteme, such as Ibn Rushd, who tried to apply the basis of this method by

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[55] Poespoprodjo, *Logika Ilmu Menalar* (Bandung: Remaja Karya, 1989)., 154
[56] A. Khudori Soleh, *Filsafat Islam Dari Klasik Hingga Kontemporer*, 219.

defending the argument by looking at the cause and effect.[57] There are two methods in Islam that can be used to obtain knowledge rationally: hearing doubts about something (*shak*) and debate-dialogue (*mujādalah*).[58] First, *shak* or doubt was introduced by al Ghazali about how to gain knowledge and courage. Doubt here is in line with the proposition: "Do not follow what you have no knowledge of." From this, al-Ghazali's doubtful mind is not a skeptical doubt that doubts religion, but in this case Ghazali exemplifies doubt in understanding knowledge.[59] Second is the *mujādalah* or dialogue debate method, where this method emphasizes the critical analytical power by optimizing the potential of reason to receive not only knowledge but also techniques to seek the truth. This method has been found in the history of Islamic thought, which can be included in the realm of *muqāranat al-adyān* science or comparative religion other than the science of kalam.[60] The central system in the episteme *burhāni* is syllogism. The syllogism is also known as *qiyās*, which refers to the original meaning. So that in ordinary terms, it is interpreted as placing two premises (propositions/ideas of reality) which are referred to together and in such a way as to get a decision that accompanies it. There are at least three steps before doing a syllogism, namely:

First, the stage of understanding is the process of abstracting the external objects that enter the mind, with reference to the ten categories of Aristotle. Second, the statement stage is the formation of propositions on existing meanings. It must contain elements of the subject, predicate, and the relationship between the two so that an understanding of truth emerges. Third, the reasoning stage is in the form of concluding the relationship between the existing premises and

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[57] Asrori & Rusman, *Filsafat Pendidikan Islam,* h. 42

[58] Yoga Prana Izza, "Epistemologi Pendidikan Islam (Mengurai Pendidikan Islam ebagai Suatu Ilmu Pengetahuan)", *At-Tuhgah : Jurnal Keislaman,* 8(1), 2019, h. 127

[59] *Ibid.,*127

[60] *Ibid.,* 127

It is where the syllogism occurs. When concluding, at least three conditions must be met, such as knowing the background of the premise, the consistency of the reasons and conclusions, and the conclusion must be certain and true.[61] The premise used in the episteme *burhāni* is a true, primary and indispensable premise. Al-Farabi provides syllogistic premise materials into four parts, namely primary knowledge, sensory knowledge, generally accepted opinion and accepted opinion. The proposition of primary knowledge becomes the highest level in al-Farabi's syllogistic hierarchy, it is because, apart from being considered true in itself, it has also been tested rationally. In essence, the *burhāni* method focuses on logic or uses rational reasoning to test the truth and error of a statement, theory or philosophy while still paying attention to the validity and accuracy of concluding. *Burhāni* epistemology departs from meaning to words. In order to measure whether something is true or not, the episteme *burhāni* uses the natural component possessed by humans, namely in the form of reason, without paying attention to the text or holy revelation. This means that the knowledge obtained is rooted in the results of research, and experiments, both social and natural. So that the thinking style used tends to be inductive, namely in the form of generalizations resulting from empirical research.[62]

Conclusion

Ontology, epistemology, and axiology—the three areas of philosophy—are integral to the creation of knowledge. A subfield of philosophy called epistemology looks at knowledge from a variety of angles. Between the eighth and the twelfth centuries of the Christian era, Islamic philosophy began to establish its own epistemology. Islamic epistemology developed in response to the advancement of science, particularly following its codification during the Abbasid era. In contrast to the concept of epistemology offered by the western world,

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[61] A. Khudori Soleh, *Filsafat Islam Dari Klasik Hingga Kontemporer,* 221-222
[62] Yunus Abu Bakar, *Filsafat Pendidikan Islam,..*h. 48

Islamic epistemology recognizes the role of intuition in acquiring knowledge. Epistemology in Islamic philosophical thought is divided into three domains: *Burhāni*, *Bayāni* and *'irfāni*. *Burhāni*'s epistemology is centred on a profound way of thinking using the method of deduction by emphasizing ratio as the main source. In comparison, *Bayāni* focuses on divine sources such as the Qur'an and As-Sunnah. Jurists and Muslim theologs often use this epistemology. *'Irfāni*'s epistemology is a method of gaining knowledge through an intuitive approach.

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