



Islamic Scientific Epistemology in Al-Jabiri Perspective



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Abstract

After Europe experienced renaissance period, it seems that Arab or Islamic countries till now have difficulty to achieve the glory like the era of prophet Muhammad (Rasulullah), Umayyah, Abbasid to the glory of Islam in the Spanish. As one of Islamic thinker (expert), Al-Jabiri arguing that the solutions offered by many experts were not appropriate with the nature concept. Furthermore, He then proposed a critical construction of Arabian epistemological knowledge by analyzing critically the process of Arabian cultural formation. He concluded that the Islamic reasoning had been "dead" because there are no more innovations given since the codification period (ashr at-tadwin) of various scientific fields (tabwib al-ilm) in the middle of 2nd century and 3rd century of hijri. Since the period, all Islamic epistemologist concept that was born at that time used as a theoretical framework (al-ithar al-marji'i) for the Islamic reasoning until now. Al-jabiri concluded the mainstream Islamic epistemology have existed in the era has three typologies, namely bayani, irfani and burhani. However, ironically the bayani epistemology much more about the Arabian reasoning, so that it created one civilization that is called fiqh civilization (hadlarahfiqh). However, irfani epistemology tends to bring Islamic view into irrational reason. While burhani epistemology is very lacked attention on Islamic view. This thing becomes stumbling to create modern Arab or Islamic era.

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1. Introduction

Since the 9th century, the domination of western imperialism with all its consequences to the political, economic, cultural, intellectual and other fields was greatly affected the Islamic world, especially to the Arab country. After defeated by Israel in war 1948 and 1967 Arab much more been left behind and experienced the real backwardness. Whether "like or not" Politically it can be concluded that the hegemony of west in all areas of Muslim life.

Muslims people at present seem have not yet found their identity. While the European nations are experiencing a renaissance with their scientific modernity findings, Muslims seem to have no idea how to achieve

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their past glory. Moreover, the possibility to achieve the resurrection will be difficult to be realized because the Muslims who face the modernity¹ can't escape from the shackles of traditions² and cultures³ that dominate their lives.

In the context of custom and culture, Issa J. Bollouta,⁴ there are at least three groups tried to give discourses concept as a solution to face the modernity, that is, first, a group who offers a transformative discourse. This group is the one who wants Arabs countries be completely free from their past tradition because it is no longer adequate for contemporary life. The characters of this group are Marxist-like Christians such as Adonis, Salamah Musa, Zaki Najib Mahmud, and others.

Second, the group who offers a reformative discourse. They are accommodative by reforming the tradition that had been living and growing around Muslim community. The representatives of this group like Arkoun, Hassan Hanafi, al-Jabiri, and other. Third, the group with idealistic-totalistic people. They want Arab return to being pure Islam, especially the concept of salaf with slogan back to the Quran and hadith. The representations of this group are Muhammad Ghazali, Sayyid Qutb, Muhammad Qutb, and others.

As part of a group who offered transformative discourse concept, Al-Jabiri actually experienced at least two academic anxieties namely; *first*, the failure of Muslim to rise from their downturn to face western modernity. *Second*, the solutions tried by Muslim thinkers have not been sufficient. Therefore, he tries to provide solutions in order to realize the rise of Islamic without leaving its tradition and culture that had been living for thousand years but also still accept the modernity which comes from the West.

In Al-Jabiri's perfectives, the efforts made far deviate from proper mechanism to the rise of Islam. The advancement ideas are offered by Islamic thinkers only repeating the old theory (*qiraahmutakarrirah*) that had not been able producing productive ideas (*qiraahmuntijah*) which are capable Muslims liberation from the stagnant shackles. For Al-Jabiri, the resurrection must be begun from comprehensive evaluation to the traditions and

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1. Modernity is every things that is presenting of Western tradition and comes with the present. (Hasan Hanafi, *Turats and Tajdid: Our Attitudes to Classical Turats*, [Yogyakarta: Divine Word of God, and Bismillah Press Post 2001, p. 11].
 2. Tradition (*turats*) is something born from the past, either our past or others, the past can be far or near and exist in space and time. Tradition is a particular historical product (Abid al-Jabiri, *Post of Islamic Traditionalism*, [Yogyakarta: LkiS, 2000], page 16). Tradition is a product born as past civilization domination, so it becomes an inherited challenging, as well as problem of recipients present at various levels (Hasan Hanafi, *Turats and Tajdid*, p.9).
 3. Culture (*tsaqafah*) is an expression of society spirit which reflected in art, literature, religion, and moral. Culture has three forms, namely: 1. Ideal form [idea, value, norm and so on]; 2. Behavior; 3. The form of objects [objects of work] (Badri Orphan, *History of Islamic Civilization*, [Jakarta: PT Raja Grafindo Persada, 1997], p. 1-2).
 4. Aksin Wijaya, *Sues for Autensity God's Revelation: Critique of Reasoning Gender Commentary* (Yogyakarta: SafiriaInsania Press, 2004), p. 114-115. Compare with A. Lutfi Assyaukanie, "Typology and Discourse of Contemporary Arab Thinking," article accessed on 5 December 2016 from <https://grelovejogja.wordpress.com/2007/07/10>).
 5. Structuralism in the concept of philosophy believes that the phenomenon of human life is incomprehensible except through the disclosure of the underlying structures of all things human beings do relate, such as their thoughts, feelings, cultures, languages and traditions (Simon Blackburn, *Oxford Dictionary of Philosophy*, [Oxford: Oxford University, 2008]). According to Lutfi Assyaukanie, the reformist group are intellectual people who tend to use deconstructive approach. The majority of Arabian deconstructionist thinkers come from Maghreb region (Morocco, al-Jazair, Tunis and Libya). It seems that French element of the colonialist heritage left in these countries caused its academics to absorb more French literature than any other European languages. The intellectual attachment of Arab Maghribi thinkers to French is not only limited to their language, but also they are influenced by contemporary French philosophical movements of thought, especially the structuralism postal movement. In fact, Lutfi said, almost all Muslim thinkers Maghribi who concerns with Islam and structuralism. That's because the problem which they are face is similiar, that is, the reading problem traditions, both in the form of text and reality. And according to them, the most modern and powerful method for reading traditions (*turats*) is deconstruction (A. LutfiAssyaukanie, "Typology").

cultures made through reasoning system used by Muslims. As structuralism follower,⁵ the main target is an epistemological system, which is a process of constructing Muslim reasoning.

2. Research Methods

The research methodology used is descriptive qualitative. To obtain the data and information relevant to the issue of the treatment, then used some method of to technique the literature study, documentation, and observation. Using this method are based on considerations (1) the data research obtained from the epistemology⁶ of Arab-Muslim and (2) the data collected represents data. With this method, researchers will try described on the functions and meaning of the epistemology⁷ of Arab-Muslim reasoning written by Muhammad Abid Al-Jabiri in his book *Takwinal-'Aql al-Arabi*.

3. Results and Analysis

This paper will discuss the epistemology⁸ of Arab-Muslim reasoning written by Muhammad Abid Al-Jabiri in his book *Takwinal-'Aql al-Arabi*. This book is reviewing the process of Arabian formation, what factors are affecting their reasoning and to whom its purposed for. To be understood well of Arabian reasoning, the writer thought that is needed additional references especially from other works of al-Jabiri.

3.1 Reason (Al-Aql) and Thought (al-Fikr) Arab

The renewal project by Al-Jabiri is by giving epistemological criticism of the Islamic knowledge culture. The central attention of his concern is about Islamic reasoning of culture and the history. According to him, this theme is important by considering Arab civilization where Islam was born and appeared. Besides as the main reference, Arab civilizations almost certainly affecting the Islamic world around the world, Al-Jabiri tried to analyze how the Arabian *socio-cultural background* comes to the process of formulation and its formation. Furthermore, He has also analyzed deeply the core of Arabian rationalities which often contrary each other for getting the hegemony to their past culture. To analyze Arabian reason information,⁹ al-Jabiri, in the theory of Lalande, first distinguishes between logical reasoning (*al-'aql al-mukawwin* or *al-fail* or in French *La raison Constituante*)¹⁰ and logical forming or dominant reason (*Al-'aql al-mukawwan* or *al-sa-id* or in French *La raison Constituee*). For convenience, its translations in this paper used the two terms are active reasoning and dominant reason.

Al-Jabiri defines the active reasoning as the cognitive activity of mind when examining, reviewing, and forming concepts as well formulating the basic principle. In the another word, active reasoning is human instinct

6. Etymologically, epistemology comes from Greek, episteme means knowledge. While terminologically, epistemology is one branch of philosophy that discusses the theory of science. Furthermore, it is also discusses three main issues, namely: [1] What are the sources of science? Where does the true science come and how do we know it?; [2] What is the nature of knowledge? Is there a world that is completely out of our mind?, and if there is, can we know it? It is a matter of what is visible (phenomena) versus essence (noumena / essence); [3] Is our knowledge true (valid)? How can we distinguish right and wrong? This is a matter of studying the truth or verification. Subsequently there are two streams in epistemology, namely idealism/rationalism and realism/empiricism (M. Amin Abdullah, *Religious Studies: Normative or Historical*, (Yogyakarta: PustakaPelajar: 2002), pp. 243-144).

7. Muhammad Abid al-Jabiri is a contemporary Islamic philosopher. Besides as an Islamic philosopher and prolific writer, he is also known as an expert in the field of Literature and philosophy. He was born in Morocco in 1936 in Fejjij (Fekik). His doctoral degree was obtained from the University of Muhammad V Rabat (Morocco), Adab Faculty, 1970. Seven years later (1977), he got professor of Arabic philosophy and thought on the same faculty. Before entering the world of college, from 1964 he had taught philosophy in Middle School, and was actively involved in national education programs. In 1966 he shared with Mustafa al-Qomari and Ahmed Sattati published two textbooks, first on Islamic thought and second on philosophy, for undergraduate students. In addition to being one of the scholars who mastered Classical Islamic philosophy, he is also known as the initiator of the intellectual framework for the rise of modern Islam. He's getting betteris well known when he is able to map out the typology of approaches that have been used in the Islamic scholarly tradition, namely the bayani, burhani and 'irfani approaches. These three approaches can be well described and analyzed by al-Jabiri since its emergence and growth until became mainstream knowledge in their respective, all of which were poured into three books which came to be known as *Naqd al-'Aql al-'Arabi* trilogy. The three books, respectively, are *Takwin al-'Aql al-'Arabi* (1982), *Bunyah al-'Aql al-'Arabi* (1986), *Al-'Aql al-Siyasi al-'Arabi: MuhaddidahwaTajalliyatuh* (1990).

8. Besides being an academic, al-Jabiri is also known as a political activist of socialist ideology. He was registered with the Union Nationale des Forces Populaires (UNFP), which later turned into Union Socialiste Force Populaires (UNSFP). In 1975 he became a member of the USFP political bureau. In addition to being active in politics, al-Jabiri also moves a lot in education. From 1964 he has taught philosophy in High School, and is actively involved in national education programs. In 1966 he along with Mustafa al-Qomari and Ahmed Sattati published two textbooks, first on Islamic thought and second on philosophy, for bachelor students

to be used appealing particular and necessary principles, based on his understanding to the relationship among the things. While dominant reason is a number of principles and rules for arguing¹¹

Furthermore, Al-Jabiri describes two of reasoning characteristics model. That is the active reason (*al-'aql al-mukawwin*) which exist in all humans and that is equal, whenever and wherever. This reason distinguishes between man and beast (*al-quwwah an-natiqah*). While dominant reasoning characteristic (*al-'aql al-mukawwan*) is unique, between one person to another, even in its period are different. According to Lalande, Al-Jabiri said, dominant reasoning can be changed or dynamic, even for certain limits. And it can also exist in certain periods but remains temporal. Because it contains a number of principles and rules, the dominant reason is accepted and standardized in a particular era and obtains an absolute value. It should be remembered, however, that dominant reasoning is an active product of sense. At the certain time, this two sense would create a new culture in society.¹²

In the context of active and dominant sense, Al-Jabiri illustrates it like a hoe. The identity of it appears because it is used effectively for digging. But its function comes from parts, structure and how its use. According to Al-Jabiri, the hoes functionally as well as reason.¹³ With logical framework above, Al-Jabiri then made an epistemological critique to the Arabian reasoning characteristics. By referring to Lalande, he highlighted the critical spirit (historian and philosopher) of Arab notion was being dominated by dominant reasoning in which its ancestors refer to. In fact, they hold that their cultural reason is the best one.¹⁴

With the explanation above, it is clearer that *al-'aql al-mukawwan* is the central theme of Al-Jabiri's discussion about *al-'aql al-'arabi*. If we look closely then, it can be concluded that the dominant reasoning contains a set of principles and rules created by Islamic experts around Arabian intellectual culture and it is used as a mean of knowledge production. This reason that forms Arab thought. *Al-'aql al-mukawwan* is about cognitive system "shared" that exist beyond the knowledge or in the terms of Michel Foucault called episteme.

The work of Arabian reasoning criticism by Al-Jabiri intended as criticism effort of *al-'aql al-mukawwin*'s mechanism, and *al-'aql al-mukawwan* criticism. The Critic of Arabian Reasoning, operationally, analyzes the processes of *al-'aql al mukawwin* performance in forming *al-'aql al-mukawwan* in certain historical chapters and searching for the possibilities of *al-'aql al-mukawwin* to forming new theories. In this context, between dominant reason and active reason are connecting, for dominant reason is a product of active reasoning.¹⁵

3.2 Codification Era (*Ashr At-tadwin*)

After Al-Jabiri reviewed the logical mechanism work in general. He then explained the process of Arabian reasoning is forming. In his view, historically that Arabian reasoning begun since the written of Islamic knowledge disciplines field, namely "codification" (*'ashr al-tadwin*), without ignoring the existence of Jahiliyyah era and its products, as well in early of Arab civilization.

According to Al-Jabiri, the era of codification, which is exist between the middle of 2nd century until the middle of the 3rd century of hijriah¹⁶ as the most decisive era. This is because, Az-Zahabi, in 143 H, Islamic scholars began to codifying the hadith, jurisprudence, tafsir and especially linguistics. In the era was also formed scientific discipline dividing (*tadwin al-'ilmwatabwibih*). It is noteworthy that codification era marked the process of knowledge transformation from memorizing tradition into systematically written system, no longer in the form of irregular records as has done in the previous era. Here, in this era, the writing activity clearly appeared, as Ibn Juraih wrote a book in Mecca, Imam Malik wrote al-Muwattha 'in Madinah, al-Auza'i in Sham, Ibn Abi Urdu and Hamad bin Salmah and others in Basrah, Mu'ammarr in Yemen, Sufyan as-Sauri in Kufa. Abu Hanifah wrote fiqh and Ibn Ishaq wrote the date. There are also other writers such as Hashim, Lais, Ibn Luhai'ah, Ibn Mubarak, Abu Yusuf and Ibn Wahab¹⁷.

During the process of codification and classification of science, Al-Jabiri made criticism. He stated the scientists are only collecting, classifying and discovering transmitted science (*marwiyat*). Codification activity has not reached science production (*intaj al-ilm*)¹⁸ through analytical and critical reasoning. In addition, the process of science codification was also based on two aims, namely to fortify the Arab culture from its extinction (*amaliyah'adah*) and the codification is used as a theoretical framework (*al-ithar al-marji'i*) for the Arabian community in the viewing of all matters, Such as nature, people, society, and history. It is clearly felt that these two motives are successful until now.²⁰ There has been no significant change. Assist consequence, the entire epistemological building of Islamic Science.²¹ Al-Jabiri then concluded that the epistemological system of Arabic thought formed since the codification period is divided into 3 typologies, namely epistemology bayani, irfani and burhani.²¹

3.3 Epistemology of Bayani

According to Al-Jabiri, by referring to Ibn Manzhur in "*Lisan al-'Arab*", the term of bayani etymologically means separation (al-fashl), separated (al-infishal), real (al-zhuhur) and revealed (al-izhar).²² And terminologically, bayani is divided into two kinds, first, bayani is associated with the term of discourse production (*syurut al-intaj al-khitab*), where al-Jahiz (w 255 H.) has been continuing the concept of As-Syafi'i, which later became special part of bayani especially part of literature. Second, bayan is associated with the rules for understanding the discourse (*qawanin tafsir al-khitab*) which begun since codification period. The experts who have contributed greatly to making the epistemology are Muqatil ibn Sulaiman (w.150 H.), al-Farra '(d 207 H.) and Abu' Ubaidah ibn al-Musanna (w.215 H.). However, the complete epistemological framework is only reached after the presence of as-Shafi'i (204 H.) by formulating bayan into two aspects. First, as-Shafi'i set rules in understanding the opening of Al-Qur'an which is focused on the word and its meaning. Second, Shafi'i defines bayan as an expression that encompasses various meanings that share the same principles, but its branch is different. In this second aspect, as-Shafi'i establishes the basic principles which include three things, namely al-Kitab, al-Sunnah, ijtihad and ijmak.²³

Historically, bayani epistemology has been practiced since the era of Rasulullah, Khulafaurrasyidun and Daulah Umayyad Ummah,²⁴ which then developed become Islamic tradition before Ibn Rushd (Andalusia) and experienced the peak of its glory in the era of Ibn Hazmaz-Zhahiri. Nevertheless, As-Shafi'i is known that the concept of epistemology in systematic service, especially after composing Ushul Fikih used the rules of Arab as a means to find the truth. The object of the study is Qur'an text, hadith, *kias* and ijmak. That is why as-Syafi'i said there are three main proposing points that is, al-Qur'an, sunnah, *kias* and plus ijmak.²⁵

In its development, the bayani approach is used as a philosophical study of an epistemological system where the text (revelation) is absolute truth. Moreover, intellect has a secondary position that only explained and defined the existing text would not be able providing the knowledge unless the intellect is based on the text. In the other words, the bayani approach works only with text (*nizam al-kitab*) and becomes the primary source. This approach does not work on the plains reason (*nizam al-'aql*). This approach rests on the "axis of the sky" rather than the "axis of the earth", prioritizing the "voice of God" rather than the "human voice", concernin on normatively rather than historicity, and prioritizing linguistics rather than hardcore and moral ideals. Therefore, the strength of this approach is on the linguistic aspect only, Grammatical level, syntactic or literary, not on the purpose meaning, the set of ideas and laws.²⁶ One implication, the word and meaning full of authority. Long descriptions of a case are always referred to and lead to the language aspect only, ie words and meanings. Epistemology serves the whole Arab-Islamic culture. So if the miracle of Greek is about philosophy, then it can be said that Arabic miracle is language (al-ulum al-arabiyah).²⁷

Al-Jabiri criticized the bayani epistemology which has a too dominant position on the Arabian reasoning. Yet if seriously observed, the main element forming of bayani epistemologies is Bedouin society.²⁸ A primitive society that is not cultured and tends to bar-barian, which according to Ibn Khaldun's argued that their life is "a hard nomadism life (khusyunah al-badawah)". From them, Ibn Manzhur composed 80,000 theoretical concepts in "Arabian Lisanul". Although philosophical and scientific concepts have been incorporated by Ms. Manzur, it still unacceptable because this concept is unofficial or fushal (fusha'), since it is not derived from genuine Bedouin language. Therefore it should be ignored and rejected.²⁹

3.4 Epistemology of Irfani

Etymologically, 'irfan (*gnosis*) means knowledge or makrifah, in which this term is known just only to the Sufis group. Although in its practice has been existing before Islam. For Sufis, 'irfan is the highest knowledge that is passed into the heart through *kasyf* or inspiration.³⁰ But in its developing, terminologically this term is defined as discovery knowledge with direct revelation, without intermediary, from sources of knowledge in the sight of God, with a pure heart, not with senses and reasoning perception.³¹ In order to facilitate its understanding, the figure gave an explanation of irfan: discussion about [1] an-naql and at-taufif, and [2] an attempt to unveil the Quranic discourse and expand its expression ('ibarah) to improving the meaning. Thus, the irfani approach rests on the text, zauq, qalb, wijdan, bashirah, inspiration, and intuition.

The methods used include *manhaj kasyfi* and *iktisyaf*. *Kasyf* methodis is also called *manhajma'rifah 'irfani*, a method without using the senses or reason to achieve the knowledge, but with *kasyf* through *riyadah* (practice) and *mujahadah* (sincerity). While *manhajiktisyafi* also called *al-mumasilah* (analogy), that is a method of unveiling and discovering the secret of knowledge through analogies.³²

The 'irfani' approach is more concerned with the meaning and *batiniyah* (spirituality) than textual sounds and religion legality formal are derived from power. Therefore, the 'irfani' approach is widely used in understanding the text by using *ta'wil*. With *ta'wil 'irafani* to ward Qur'an is not *istinbat*, not *inspiration*, as well as *kasyf*. But it is an attempt to understanding the text through thinking that comes from and relates to the 'irfani' heritage that was existed before Islam to get its inner meaning.³³⁹

Historically, irfani epistemology has been practiced in the first century of hijri. At this period, the new irfanare exists the form of zuhud's behavior. This fact according to Thabathabi, because Sufism leading figures was known as the holy one who does not speak openly about irfan, although they admit that they were taught in spirituality by the apostles or companions.³⁴

In the 2nd-4th century, the works on irfan with his theories also begun to be written. In this century the askest behavior is begun to change, if initially done because of fear and expecting the reward, in this period, in the hands of Rabiah al-Adawiyah (d.801 AD), zuhud done on because of love to God. According to Nicholson, zuhud is the earliest model of irfan behavior or early period of irfan.³⁵ Irfani's epistemology grew at the beginning of the Abbasid period along side Shi'i thought, the philosophy of illumination (*isyraqiyyah*), the philosophy of emanation (*faidiyyah*), the secret sciences such as astrology, magic, and others.³⁶

The highest irfani epistemology development occurred in the 5th century of H. when the emergence of Al-Ghazali which aligned *tasauf* and *fiqh* (epistemology irfani and bayani).³⁷ At that time, irfani epistemology became a clear concept to achieve recognition and mortality in monotheism and happiness. The enormous influence of al-Ghazali made irfani epistemology becomes increasingly recognized and developed in Islamic society. This provides an opportunity to the Sufis for developing *tarikat* in order to educate their students, like A. Rifa'i (w.1194 CE), Abdul al-Qadir al-Jailani (1253 AD), Abu al-Shadili (W 1258 AD), Abu Abbas al-Mursi (1287 CE), and Ibn Atha'illah al-Iskandari (d.1399 AD) are done, but at the era, there were also figures who attempted to combining Irfan with philosophy,³⁸ especially Neo-Platonism, such as Suhrawardi (1191 AD), through his famous works that is *hikmah al-Ishraq*, Ibn Arabi (1240 AD), Umar Ibn Farid (1234 AD), and Ibn Sab'in al-Mursi (d1270 AD). They have many theories of soul, morals, knowledge, being and other which great value to the irfani study and philosophy. But since 8th century of H, this epistemology experienced declining period. The figures are likely only provided commentary and endeavor of previous works, and to emphasize ritual and formalism forming, which sometimes encourage them to deviate from the substance of their own teaching. The followers are indeed growing, but they do not appear to be a superior person who attains a respectable *ruhaniyah* position as in his predecessors.³⁹

3.5 Epistemology of Burhani

Etymologically, the term of *al-burhan* means purity and distinguishable argument (*al-hujjah al-fasilah al-bayyinah*).⁴⁰ In English, it is called demonstration derived from Latin *demonstratio* which means sign, nature, and description and revealing.⁴¹ Terminologically, *al-burhan* is defined in various ways. In the logical perspective, *al-burhan* is a method of thinking by determining its proposition through deductive method to producing an axiomatic conclusion. While in larger view *al-burhan* defines as an intellectual activity to determining the truth of something.⁴²

The nature of burhani approach or rational argumentative is an approach based on logical rational power through logical instruments (induction, deduction, abduction, symbolic, process and so on) and discursive method (*bahtsiyyah*). This approach assumes that knowledge is not only derived from texts such as the bayani approach, but also from the senses, experiments and logical laws. In the other words, the texts, contexts, as well the relationships between them as the study source of this approach. This approaches also no longer focuses on the religious textual understanding of norms, but more than like what has been penetrated deeply into the world, by trying to understand appreciatively and operatively about what human wants. The text is understood not only as its pronunciation and meaning but also for its ideal value and hardcore. Therefore, this approach is more

²⁶*Ibid.*, p. 105-106.

²⁷Muhammad 'Abid al-Jabiri, *Takwin al-'Aql*..., hal.80.

²⁸*Ibid.*, p.75.

²⁹*Ibid.*, p.79.

³⁰ Muhammad 'Abid al-Jabiri, *Bunyah al-'Aql*, p. 253.

³¹*Ibid.*, p. 374.

³²*Ibid.*

³³*Ibid.*

concentrated on *ta'lili* (qiyasi) method which focuses on the text understanding based on rationality and *istislahi* method which try to understand the reality of the objective or context based on its philosophy. The reality includes nature (*kaumiyyah*), historical reality (*tarikhiyyah*), social reality (*ijtima'iyyah*) and cultural reality (*saqafiyyah*). Therefore, the knowledge which is used to read the text and reality is *oral* (rhetoric) and *mantiq* (logic).⁴³

Historically, burhani epistemology was influenced by Aristotelian thinking that entered Islam as Caliph al-Makmun era.⁴⁴ The first person who brought this epistemology to the Arab-Islamic civilization was al-Kindi (185-252 A) through his writing, *al-Falsafah al-Ula*. Works about philosophy which adapted from Aristotle's philosophy. Al-Kindi presented this paper to caliph al-Makmun (218 H-227 H). In the book, he affirmed that philosophy is the science of human who occupies the highest position and their greatest because it makes the whole nature of things can be known. Through this written too, al-Kindi was also dismissed the people doubt who had been rejecting the existence of philosophy. The presence of Al-Kindi as a milestone who are connecting rational thought of Greek and Arab. The encounter of the Greek burhani epistemology with the epistemology of Arabic service.⁴⁵

Although Al-Kindi has introduced burhani epistemology, it has not familiar because of the bayani's epistemological domination is still strong in Islamic society. This burhani epistemology much more famous as one Islamic thought after al-Raziperiod (865-925 AD). He is known more extreme in theology and he is called as a pure rationalist who only believes in reason. According to al-Razi, basically, all knowledge can be obtained by people as long as they are human. The acknowledging is the essence of humanity,⁴⁶ and become the only thing to acquiring the physical knowledge of the world either good or bad, any other source of knowledge which is not an intellect is nonsense, conjecture and lies.⁴⁷

The burhani epistemology really has a role in the Islamic system of thoughts after al-Farabi (870-950 AD) period. After Aristotle, peripatetic philosopher who has known as second teacher, because of his great influence to the fundamental concept of Islamic philosophy after Aristotle, not only used burhani epistemology in his works, even this method is viewed as the best, so that the philosophical sciences which are used Burhani method has higher position than religious sciences, the science of kalamand fiqh do not use burhani method. The same thing is done by Ibn Rushd (1126-1198 M), when he clearly states that the method of burhani just only for the educated people, dialectical method for the middle class and rhetorical method for the laity.⁴⁸

The model of burhani epistemology by al-Jabiri refers to Ibn Rushd who specifically uses Aristotle logical pure which relies on causality theory. Even, Ibn Rushd gave extensive commentary in understanding Aristotle's work. Hence, Ibn Rushd has created a transformative thought by providing opportunities for the development of science between reason and revelation. Reinforcing his argument, al-Jabiri argued that Abu Bakr al-Raziview who quoted from the book "al-Tibb al-Ruhani" that Al-Razi began with praising reason. Al-Razi said Reason is the greatest gift by God, most beneficial and his best blessing. So, do not let us lower its degree and the dignity. Do not make it as "directed one" when it is "directing", do not make it "controlled" because it is "in control", do not make it "the one who follows" because it is "the one who is followed". We must restore our problems to reason, considering based on it, persisting, implementing and rejecting in their direction.

Table of Differences Common Epistemology of Arabian Reasoning

No.	Epistemology	Periode	Dasar	Worldview
1.	<i>Bayani</i>	Rasulullah, Khulafaurrasidin dan dinasti Umawiyah	(<i>infishal</i>) and non-causality (<i>la sababiyyah</i>)	<i>qiyas al-ga'ib</i> <i>'ala al-syahid aw al-far'</i> <i>'ala al-aql</i>
2.	<i>Irfani</i>	Early emperor of 'Abbasiyyah; idea Syi'ah, the concept of Isma'ilyyah; tasawuf dan filsafat emanitation (<i>falsafah faidiyyah</i>), illumination (<i>isyriqiyyah</i>) and hidden knowledge	<i>ittiṣal</i> (communication) and <i>ta'atuf</i> (sympathy)	<i>'irfan</i>
3.	<i>Burhani</i>	al-Makmun	Greek philosophy the idea of Aristoteles.	The law of causality

4. Conclusion

Provide a statement that what is expected, as stated in the "Introduction" chapter can ultimately result in "Results and Discussion" chapter, so there is compatibility. Moreover, it can also be added the prospect of the development of research results and application prospects of further studies into the next (based on result and discussion).

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Biography of Author

Ahmad Zohdi was born in West Lombok, December 31, 1979. He completed elementary education to a high school in his regency. Then his Bachelor education completed at IAIN Sunan Kalijaga with major Arabic language and literature in 2002. He then continued his studies in a master's degree in Islamic education at IAIN Sunan Kalijaga completed in 2004. His current position as secretary of the teacher education department Ryadatul Alfhal (PGRA).