

'*Irfâniy* as Epistemology Method Sufism Based on Conscience

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Abstract

This article aims to explain '*irfâniy*' as a method for human beings to acquire knowledge through the intuition of conscience as did the Sufis through the path of Sufism in the teachings of Islam. Man as a battle creature given the highest degree by God, in addition to the sense and sense, also given the conscience to feel things that are not real in concrete and something that is outside the logic. '*Irfâniy*' as a method of knowledge epistemology can lead man to a spiritual life close to God. The inner nature of the knowledge of '*irfâniy*' has led man to an immaterial life which is sublime in the true life of the world. The path of Sufism's life which is done by the '*irfâniy*' method is able to place the life of *ma'rifat* for man, that is, the highest level of life associated with a very close relationship with God. There are several steps that must be taken by humans to achieve '*irfâniy*' knowledge, starting from the preparation stage, acceptance, formation and disclosure. Therefore, the subjective nature of '*irfâniy*' knowledge, then the quality of knowledge depends on the human ability to perform by the mind. '*Irfâniy*' as a form of human inner knowledge is influenced by the empirical and logical experience and spiritual life of the deity of man, so that knowledge '*irfâniy*' is direct, whole, fixed and comprehensive. Humans with '*irfâniy*' method can reach God truth that is absolute and essential.

Keywords: 'Irfâniy, Epistemology, Conscience, Islam, Sufism

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Abstrak

Artikel ini bertujuan untuk menjelaskan *'irfāniy* sebagai metode bagi manusia untuk memperoleh pengetahuan melalui intuisi hati nurani seperti yang dilakukan oleh kaum sufi melalui jalan tasawuf dalam ajaran Islam. Manusia sebagai makhluk sempurna yang diberikan derajat tertinggi oleh Tuhan, selain diberikan indra dan akal, juga diberikan hati nurani untuk merasakan hal-hal yang tidak nyata secara konkret dan sesuatu yang berada di luar logika. *'Irfāniy* sebagai metode epistemologi pengetahuan dapat menuntun manusia menuju kehidupan spiritual yang dekat dengan Tuhan. Sifat batiniah dari pengetahuan *'irfāniy* telah menggiring manusia kepada kehidupan yang bersifat imateriel yang substansi pada hakikat kehidupan sejati. Jalan kehidupan tasawuf yang dilakukan dengan metode *'irfāniy* mampu menempatkan kehidupan yang *ma'rifat* bagi manusia, yaitu suatu tingkat kehidupan yang tertinggi terkait dengan hubungan yang sangat dekat dengan Tuhan. Terdapat beberapa tahap yang harus dilalui manusia untuk mencapai pengetahuan *'irfāniy*, mulai dari tahap persiapan, penerimaan, pembentukan, dan pengungkapan. Oleh karena sifat pengetahuan *'irfāniy* yang subjektif, maka kualitas pengetahuan tergantung dari kemampuan manusia untuk melakukan oleh batin tersebut. *'Irfāniy* sebagai bentuk pengetahuan batin manusia dipengaruhi oleh pengalaman empiris dan logis serta kehidupan spiritual ketuhanan manusia, sehingga pengetahuan *'irfāniy* bersifat langsung, utuh, tetap, dan menyeluruh. Manusia dengan metode *'irfāniy* mampu mencapai kebenaran Tuhan yang bersifat mutlak dan hakiki.

Kata Kunci: *'Irfāniy*, Epistemologi, Hati Nurani, Islam, Sufisme

Introduction

God has created complete and perfect human beings by the grace of the epistemological based of the senses, mind, and conscience. Understanding that the epistemology is based on the conscience in acquiring the correct knowledge by using intuition reasoning, that is knowledge acquired without going through a particular reasoning process as in reason reasoning methods or sensory empiricism. Intuition as a way of conscience to acquire true knowledge is also essentially a method of reasoning, as the Sufis say, that the conscience as a human instrument for acquiring knowledge also has its own system of reasoning to gain knowledge. Therefore, intuition is part

of the element of knowledge to build human civilization.¹ Intuition is essentially a basic nature that becomes self-consciousness that leads man to inner life. This conscience-based epistemology can evolve into clues in important matters so that with the intuition of the human conscience can discover the vital impulse (*elan vital*) of the world derived from within man and is straightforward, fixed and holistic. A person who is centered in his mind on a problem suddenly finds the answer to the problem he is thinking of arising from the mind of his heart like a path of truth that opens the door. In the reasoning of intuition, people can be assured that it is the right answer to be sought, but sometimes humans are unable to explain how to find it.

Conscience as the based of the epistemology of human science has also been widely described in Islam. It can be seen from the explanation contained in the Qur'an as a source of knowledge that is absolute that comes from God's revelation and various views of Islamic Sufi figures. A human being with a conscience can know the hidden truth in an inner feeling. In the Qur'an there are several verses that describe the conscience or heart as the based of the human epistemology of science, as contained in Qur'an chapter *As Syams* verses 7-10; *"And the soul and its perfection (creation). So God inspired the soul (path) of ungodliness and piety. Truly fortunate is the person who purifies the soul. And in fact, it harms those who pervert it"*. In the verse implied explanation of the use of conscience as the instrument of man to receive inspiration (absolute knowledge) to the right path of God. Therefore, the conscience as the based of epistemology has a closeness to the spiritual life of the Godhead to be preserved in his joy.

The feelings that are in the conscience are inward, so that it has an affinity with the spiritual life of man in order to obtain the correct guidance of knowledge from God through to *dzikr*,² as described in Qur'an chapter *al-Jatsiyyah* verse 23; *And God has locked up his hearing and his heart and laid a cover over his eyesight? Who will guide him after Allah (let him go astray)? Then why do not you take a lesson?"* The conscience as part of the epistemology base has formation and position as an instrument to gain God's guidance so that by the use of a good conscience man avoids the error of obtaining right knowledge from God. The same is also mentioned in Qur'an

¹ Qosim Nursheha Dzulhadi, 'Islam sebagai Agama dan Peradaban', dalam *Tsaqafah*, Vol.11, No.1, (Ponorogo: Universitas Darussalam Gontor, 2015), 154.

² Musa Asy'arie, *Filsafat Islam tentang Kebudayaan*, (Yogyakarta: LESFI, 1999), 22.

chapter al-Furqan verse 63; “And the merciful servants of God are those who walk the earth humbly and if the ignorant address them, they utter the words (which contain) salvation”. Humility of the human-like that in the above verse is a form of implementation of the use of an epistemological base of conscience in accordance with God’s instructions. In this case, the conscience has a position and function that is quite important and determine the degree of humankind in front of God.

Knowledge-based science through the mind-like like *sulûk*, *riyâdhah*, *hudhuri* and *ladunni* gained certain people by not going through processes like science in general. It is obtained through the process of direct enlightenment by the presence of the light of God in the heart, with it all open science doors illuminating the truth, clearly read and absorbed in the intellectual consciousness, as if the person gained the knowledge of God directly. In this case, God acts as his teacher.³ The method of reasoning in the intuition of conscience in Islam is called ‘*irfâniy*. Muhammad Iqbal as stated by Danusiri explains that intuitive knowledge with ‘*irfâniy* method is higher than rational and empirical knowledge since reason and senses are instruments that are more inclined to understand material objects and quantitative relationships,⁴ whereas intuition of conscience with ‘*irfâniy* method can lead to an immaterial life unlimited.⁵ The intuition of conscience with ‘*irfâniy* method is a means to know directly, whole and comprehensive a truth of knowledge.⁶

‘*irfâniy* Method as Epistemology Based of Conscience

The term ‘*irfâniy* is derived from the word ‘*irfân* which Arabic is derived from the word ‘*arafa* which means to know or understand. ‘*irfân* word is equivalent to the word *ma’rifah* is very famous among *tashawwuf* experts that is a deep understanding of the conscience in the form of inspiration or something that can open the veil that closed the life of the inner. If tracing the word *irfan* contains several meanings, among others: science or *ma’rifah*, a method of inspiration

³ Musa Asy’arie, *Filsafat Islam: Sunnah Nabi dalam Berpikir*, (Yogyakarta: LESFI, 2002), 72.

⁴ Akhmad Rizqon Khamami, ‘Membangun Peradaban dengan Epistemologi Baru: Membaca Pemikiran Said Nursi’, dalam *Tsaqafah*, Vol.11, No.1, (Ponorogo: Universitas Darussalam Gontor, 2015), 55.

⁵ Danusiri, *Epistemologi Tasawuf Iqbal*, (Yogyakarta: Pustaka Pelajar, 1996), 68.

⁶ M. Zainuddin, *Filsafat Ilmu Perspektif Pemikiran Islam*, (Jakarta: Lintas Pustaka, 2006), 33.

and *kasyf* which has been known long before Islam and *al-ghânus* or *gnosis*. When '*irfân* was adopted into the teachings of Islam, the *ahl al-'irfân* made it easy to talk about *al-naql* and *al-tawzhîf* and disclose the Qur'an discourse and expand its '*ibârah* to multiply meaning. So the '*irfâniy* approach is an approach used in the study of Islamic thought by *mutashawwifûn* and wisdom to unleash the inner meaning of the mind *lafzh* and '*ibârah*. It is also the *istinbâth al-ma'rifah al-qalbiyyah* of Qur'an.⁷

The development of '*irfâniy* as an epistemology method can generally be divided into several phases. *First*, the nursery phase. This phase occurred in the first century of Hijriyyah. At this time, what is called the new '*irfâniy* is in the form of *zuhûd* (asketisme) behavior.⁸ From the outset, the Sufis known as saints have little to say about '*irfâniy* openly, although they admit that they were taught in spiritualism by the *Rasûl* or the Companions.⁹ The character of the asceticism of this period is: based on the Qur'an and Hadist, ie away from the things of the world in order to achieve the reward and keep away from hell; practical, without any attention to the theory of the practice; the *zuhûd's* motivation is the fear of fear arising from the religious charity ground in earnest.

Second, the birth phase. This phase occurred in the second century of Hijriyyah. At this time, some Sufism leaders began to talk openly about '*irfâniy*. The works on '*irfâniy* also begin to be written, beginning with the writings of *Ri'âyah huqûq Allâh* by Hasan Basri (642-728) which is considered as the first paper to study about '*irfâniy*. *Third*, the growth phase. This phase occurs in the third and fourth centuries of Hijriyyah. From the beginning of the third century of Hijriyyah, the leading figures of Sufism began to pay attention to matters relating to the soul and behavior, so that Sufism became a moral science of religion or morality. *Fourth*, peak phase. This phase took place in the fifth century Hijriyyah. In this period '*irfâniy* reached a glorious period, because in this period many figures who were born and wrote about '*irfâniy*, among others, Said Abu Khair (W.1048 M) who wrote *Rubâ'îyyat*, Ibn Usman al Hujwiri (W.1077 M) wrote *Kasyf al-Mahjûb* and Abdullah al Anshori (W.1088 M) who wrote *Manâzil al-Sâ'irîn* one

⁷ Isa Anshori, 'Kritik Epistemologi Islam dalam Islamologi Terapan', dalam *Teosofi*, Vol.5, No.1, (Surabaya: Universitas Islam Negeri Sunan Ampel, 2015), 121.

⁸ Achmad Khudori Soleh, *Wacana Baru Filsafat Islam*, (Yogyakarta: Pustaka Pelajar, 2004), 199.

⁹ Muhammad Abed al-Jabiri, *Bunyah al-'Aql al-'Arabiyy*, (Beirut: al-Markaz al-Tsaqâfiyy al-'Arabiyy, 1991), 421.

of the most important books of the 'irfâniy epistemology method. *Fifth*, the specification phase. This phase takes place in the sixth century and targets the Hijriyyah. Thanks to the influence of al-Ghazali, through the "*magnus opus (Ihyâ' 'Ulûm al-Dîn)*", 'irfâniy became increasingly known and developed in Islamic society. *Sixth*, the phase of decline. This phase occurs in the Middle Ages to the eighth Hijriyyah. Since that century, 'irfâniy has not experienced a significant development, even decline, the figures put more emphasis on the activities of rites and formalism that sometimes encourage them to deviate from the substance of his own teachings.¹⁰

Sufi Sufism of Islamic Sufism which is quite famous for the 'irfâniy method of intuition of conscience as the base of epistemology is al-Ghazali. Al-Ghazali, having gone through his quest for truth, finally chose the path of Sufism through mental practice to attain ultimate absolute truth. Truth in the Sufi view cannot be achieved only by learning, but it must be with inner and spiritual revelation.¹¹ Someone who follows the Sufi path according to al-Ghazali must consistently live a life of solitude, silence, hunger and not sleep at night. It is intended to foster his heart. The benefit of a solitary life is to empty the hearts of worldly charms that block the path of the Sufis. According to al-Ghazali means, *ma'rifat* is the heart, not a known body part lies in a known body part located on the left side of a man's chest, but is a spiritual spark of God that is the essence of human reality. The heart is like a mirror and science is a reflection of the image of reality contained in it, if the mirror of the heart is not clear, then it can not reflect the reality of science. Something that makes the mirror of the heart unclean is the outward lust and obedience to God and the inevitability of the demands of the lusts that make the hearts are brilliant.¹² According to al-Ghazali, there are several stages of the life of Sufism that must be passed to become a Sufi.

'Irfâniy as a method for obtaining correct knowledge through direct appearance to the subject in Sufism can be called *ma'rifah*. The means to reach *ma'rifah* are the heart, not sense or logic of reason. The heart in question is not a physical part of the body, but it is a splitting of the divine *rûhîyyah* which is the essence of human reality. But so far

¹⁰ Achmad Khudori Soleh, *Wacana Baru...*, 201.

¹¹ Abu al-Wafa al-Ghanimi al-Taftazani, *Sufi dari Zaman ke Zaman: Suatu Pengantar tentang Tasawuf*, Terj. Ahmad Rofi' Utsmani, (Bandung: Pustaka, 2003), 165.

¹² *Ibid.*, 170-171.

the human reason has not been able to understand how the work of intuition of conscience through 'irfâniy method.¹³ The inner experience of Rasulullah SAW in receiving the revelation of the Qur'an is a concrete example of 'irfâniy knowledge. But with the belief we hold in this regard, it may be the knowledge of 'irfâniy that will be developed within the framework of *ittibâ' al-rasûl*.

'Irfâniy in the main epistemology based on the conscience, the Sufis often use the term intuition to obtain the truth within. Intuition will arise and arise when humanity frees the empirical reality and its rational logic from the mechanism of work which has an object of an object,¹⁴ since the relation of the spiritual and spiritual reality in this case can be understood by the model of the mutation of matter into an energy, where light (energy) is function and can arise from a physical object that is moved to touch air particles at a certain speed. Intuition is a form of intellectual work through a mechanism of reasoning called spiritual activity. This intuition is not really a method of reasoning that suddenly emerges without intellectual work, but intuition is the result of the intellectual work itself deeply. Intuition in other languages is interpreted as a continuous evolutionary outcome of a human reasoning when it puts the whole level of knowledge about the lower reality and ideas acquired earlier in a new synthetic union.¹⁵

In translating the term 'irfâniy, it is often confronted with two similar but unequal equivalents. The first is gnose (*gnosis*) which means intuitive knowledge of the spiritual nature obtained without learning. The second is a gnostic devoted to the knowledge of God attributed to agnosticism, a stream of sufism that emerged in the second century Masehi. This is as proposed by al-Jabiri.¹⁶ The 'irfâniy method is a continuation of *bayâniy* and *burhâniy*. The term 'irfâniy itself is used to denote a reasoning process based on inspiration and *kasyf* as a source of knowledge.¹⁷ In this case that makes the content of pre-Islamic traditions as the essence, as the content of esoteric (inner) and from that revealed by religious texts outward (*zhâhir*) ie the disclosure of reality by God.¹⁸ Therefore, knowledge of 'irfâniy is not obtained on

¹³ M. Faisal Munif, 'Mashlahah sebagai Dasar Istinbath Hukum Islam', dalam *Paramedia*, Vol. 4, No. 3, (Surabaya: Universitas Islam Negeri Sunan Ampel, 2015), 30.

¹⁴ Titus, *Mengenal Ajaran Kaum Sufi*, (Jakarta: Pustaka Jaya, 1984), 127-131.

¹⁵ Fazlur Rahman, *Filsafat Shadra*, (Bandung: Pustaka, 2000), 314-315.

¹⁶ Muhammad Abed al-Jabiri, *Bunyah al-'Aql...*, 253.

¹⁷ *Ibid.*, 251.

¹⁸ Muhammad Abed al-Jabiri, *Formasi Nalar Arab: Kritik Tradisi Menuju Pembebasan*

the basis of text analysis but with a conscience, where with the sanctity of the heart, it is hoped God will bestow knowledge directly to him. From there it is then conceived or entered into the mind before it is expressed to others. Methodologically the knowledge of *'irfâniy* is done by means of mental.¹⁹

In accordance with esoteric *'irfâniy* aiming targets, the central issue of *'irfâniy* is *zhâhir and bâthin*, not as opposite concepts but as a couple. According to Muhasibi, al-Ghazali, Ibn Arabi, as well as other Sufis, religious texts (the Qur'an and Hadits) contain not only what is written (*zhâhir*) but also what is implied (inner). *Zhâhir's* text is his reading, while his mind is his *ta'wil*. If analogous to the ministry, the concept of *zhâhir-bâthin* is no different from lafaz and meaning. The difference is in the epistemology of ministry, one departs from *lafzh* to meaning, whereas in *'irfâniy* one begins from meaning to *lafzh*, from inward to *zhâhir*, or in the language of al-Ghazali, meaning as *ashal*, while *lafzh* follows the meaning of *furû'*.²⁰

Al-Qusyairi notes that there are forty-nine stages that a person must follow in the *'irfâniy* method to the path of Sufism, while *al-Thabthabai* records twenty-four levels.²¹ *Irfân* is a method of knowledge acquired by *mansia* through spiritual practice, where with the sanctity of the heart, it is expected that God will bestow knowledge directly to him. From there it is then conceived or entered into the mind before it is expressed to others. Thus, the methodology of *'irfâniy* knowledge must be obtained through several stages.²² Several stages that must be done by someone in doing mental exercise through *'irfâniy* method that is:²³

First, the preparation phase. To be able to receive the abundance of knowledge, one must complete the preparatory stage found in the levels of the spiritual life. There are at least seven stages of preparation, namely;

dan Pluralisme Wacana Intereligijs, Terj. Imam Khoiri, (Yogyakarta: IRCiSoD, 2003), 190.

¹⁹ M. Faisol, 'Struktur Nalar Arab-Islam Menurut Abid al-Jabiri', dalam *Tsaqafah*, Vol. 6, No. 2, (Ponorogo: Universitas Darussalam Gontor, 2010), 342-344.

²⁰ Al-Ghazali, *Misykât al-Anwâr*, (Kairo: Dâr al-Qawmiyyah, 1964), 65.

²¹ Simuh, *Tasawuf dan Perkembangannya dalam Islam*, (Jakarta: Rajawali Press, 1977), 49-72.

²² Achmad Khudori Soleh, *Muhammad Abed al-Jabiri: Model Epistemologi Islam dalam Pemikiran Islam Kontemporer*, (Yogyakarta: Jendela, 2003), 241-242.

²³ Parvis Morewedge, *Islamic Philosophy and Mysticism*, (New York: Caravan Books, 1981), 177; Seyyed Hossein Nasr, *Intelektual Islam Teologi, Filsafat dan Gnosis*, Terj. Suharsono, et. al, (Yogyakarta: CIIS Press, 1995), 75; Mehdi Ha'iri Yazdi, *Epistemologi Illuminasionis dalam Filsafat Islam: Menghadirkan Cahaya Tuhan*, Terj. Ahsin Muhammad, (Bandung: Mizan, 2003), 65.

1. *Tawbât*, by abandoning all bad deeds with deep regret and then replacing them with new, better and commendable deeds. The behavior itself consists of several levels. The initial level is the repentance of sinful deeds and forbidden things, then repentance from the remembrance of God and the apex of the claim that he has repented. According to al-Qusyairi repentance is the very first basic foundation of the first preparation stage for the next spiritual journey. If one does not succeed in cleansing himself at this stage, it will be difficult to rise on the next level, because repentance as a form of confession and remorse of sin is an attitude that recognizes imperfection and begs forgiveness of Allah SWT for all sins committed.
2. *Wara'*, an attitude of distancing themselves from everything that is not a clear status (*syubhât*). In the world of Sufism, *Wara'* is composed of two levels, namely *wara'* birth, and mind. *Wara'* born means not doing anything except to worship to Allah SWT, while *Wara'* inner is not put anything in the heart except for Allah SWT.
3. *Zuhûd*, which is not a greedy attitude and does not give priority to the life of the world alone. At this stage more serious and higher than the previous level, because here not only keep from the things that are subhat, even *halâl*. However, *zuhûd* is by no means leaving the life of the world or treasure at all. According to al-Syibili, a person is not considered *zuhûd* if it happens because he does not have property. *Zuhûd* is a form that the heart is not busied by anything but affairs with Allah SWT. Everything does not mean in conscience and not give influence in relation to Allah SWT.
4. *Faqîr*, which empties all the thoughts and expectations of present and future life and does not want anything except Allah SWT, so that he is not bound by anything and the heart does not want anything. At this level of the indigent is the realization of the purification of the heart as a whole of everything other than Allah SWT.
5. *Shabr*, which is acceptance of all that happens with *ikhhlâsh* because Allah SWT Almighty, which can be shown by the attitude of willing, polite and humble. Forbearance is a difficult stage for a man who is equipped with lust to determine the choices in his life. A man with his lust can do something he should not do.

6. *Tawakkal*, the attitude of believing in all what is determined by Allah SWT. The initial stage of *tawakkal* is surrendering to Allah SWT, like a corpse in front of the bathing person. But according to Qusyairi, this does not mean fatalism, because *tawakkal* is a condition in the heart and it does not prevent a person to keep trying and work to make a living for the sake of survival. And vice versa, what to do does not deny *tawakkal* in his heart so that if you have difficulty he will realize that it means his destiny and if it succeeds means over His ease. Being confident after grabbing all this science means not denying the existence of a business process in human beings, to gain knowledge that must be passed by a person who wants to get it is to optimize the potential that exists within the human being.
7. *Ridhâ*, the loss of a sense of displeasure in the heart so that the only left is joy and joy. This is the culmination of the preparatory stage, so the heart is always wide open and wise life by accepting all that exists by the will and power of Allah SWT.

Second, the stage of acceptance. Having succeeded through the preparatory stages, one will have an illuminative illumination of God's direct knowledge. At this stage, one will get the reality of self-consciousness so absolute so that with the self-consciousness one is able to see his own reality as a known object. But the reality of consciousness and conscious reality is the same existence, so at this stage according to Mehdi Yazdi gave birth *hudhûriy* science or knowledge that is self-object-knowledge.

Third, the stage of formation. It is the stage of human processes in conceptualizing the accepted knowledge into the mind. All received science needs to be constructed to become a form of thought organized with a clear and coded systematics, to be easily understood and meet the demands of the scientific study of what it wants to achieve. At this stage of formation more on how to transform the science gained from the irrational nature into the realm of rational logic.

Fourth, the stage of disclosure. It is the last stage of the process of attaining knowledge of the intuition of conscience through the '*irfâniy*' method, in which the mystical experience can be interpreted and expressed to others through speech or writing. This '*irfâniy*' knowledge of conscience is not in the order of conception and representation, but is related to the simplified unity of God's presence in self and the presence of the self in God, so the result of this intuitive knowledge

of conscience tends to be difficult to communicate, so not all of these experiences can be expressed.

In practice, the approach of 'irfâniy method is widely used in *ta'wîl*. This means that *ta'wîl* 'irfâniy against the Qur'an are not *istinbâth*, not inspiration and not *kasyf*. But it is an attempt to approach *lafzh-lafzh* Qur'an through thought derived from and related to the 'irfâniy heritage that existed before the coming Islamic teachings, with the aim of capturing its inner meaning. A concrete example of another 'irfâniy method approach is the *isyraqiy* philosophy which views discursive knowledge (*al-ḥikmah al-bâthiniyyah*) to be harmoniously combined with intuitive knowledge (*al-ḥikmah al-dzawqiyyah*). With the integration of knowledge, it will be obtained an enlightening knowledge, even will achieve *al-ḥikmah al-ḥaqîqah* from God the ruler of everything.

How the inner meaning or dimension derived from the *kasyf* is expressed. According to al-Jabiri, the inner meaning in 'irfâniy can be expressed through *i'tibâr* and *syathahât*. *I'tibâr* or *qiyâs* 'irfâniy ie the analogy of the inner meaning captured in *kasyf* to the meaning of *zhâhir* present in the text. For example, *qiyâs* committed by the *Syî'ah* who believe in the superiority of Imam Ali's family over Qur'an letter al-Rahman verses 19-22: "He left two oceans flowing and met, between them there were boundaries not exceeded and from both came pearls and marjan".

In that case, Ali and Fatimah were attributed to two seas, Muhammad SAW attributed to *barzakh*, while Hasan and Husein attributed to pearls and *marjân*.²⁴ Thus *qiyâs* 'irfâniy is not the same as *qiyâs bayâniy* or syllogism. *Qiyâs* 'irfâniy here attempts to adapt the existing concept or knowledge gained through *kasyf* with the text, *qiyâs al-ghâib* as argued by *al-syâhid*. In other words, as mentioned by al-Ghazali above, *zhâhir* text is used as *furû'* (branch) while the concept or knowledge *kasyf* as *ashal* (principal). Therefore, *qiyâs* 'irfâniy or *i'tibâr* does not require the requirements of divinity or the connection between pronunciation and meaning, as it exists in *qiyâs bayâniy*, but is only guided by cues (inner guidance).²⁵ Al-Syatibi said that the mindset *bathîniyyat* supported by the Shiite *bâthiniyyat*. They only trust the infallible *Imâm*. What does the priest say, then that is the truth. So any rule composed by the framed jurists in the *ushûl fiqh*, *qawâ'id al-fiqhiyyah* as attributes for *istinbâth* law is not considered. They reject *mashlahah*

²⁴ Achmad Khudori Soleh, *Muhammad Abed al-Jabiri...*, 246.

²⁵ Muhammad Abed al-Jabiri, *Bunyah al-'Aql...*, 274.

mursalah, istihsân, qiyâs, and ijmâ' in determining a problem.²⁶

Syathahât as a method of expressing *'irfâniy* knowledge is different from *qiyâs 'irfâniy* which is consciously explained and attributed to the text. This evil does not follow the rules at all. Evil is more an oral expression of feelings because of the abundance of direct knowledge from its source and is accompanied by acknowledgments such as the phrase "Great Great I" from Abu Yazid Bustami or "*ana al-Haqq*" (*I am God*) of al-Hallaj. The phrases come out of a person while experiencing an intuitive experience so profound that it is often incompatible with certain theological and epistemological principles so that he is often blasphemed and judged to deviate from the standard Islamic teachings. However, in general, *syathahât* actually accepted among Sunfis sufisme that limit themselves to the rules of the *Syarî'ah*, provided that *syathahât* must *ta'wîl*, ie first expression must be returned to the meaning of *zhâhir* text.²⁷

The essence of *i'tibâr (qiyâs 'irfâniy)* and *syathahât* according to al-Jabiri does not lie in its general meaning or universality but on its temporal meanings and subjectivity, because *i'tibâr* or *syathahât* is nothing but meaning or understanding of the reality that is captured during *kasyf* and it is certainly different among each person, according to the quality of the soul in the mental and social experience of the accompanying community.²⁸ According to Suhrawardi, *'irfâniy* as a method of conscience-based epistemology is related to the feelings contained in the innermost mind of man, so this tends to be subjective depending on the ability of the human mind. It can be said, though *'irfâniy* knowledge is subjective, but everyone can feel the truth. That is, each person can do with levels and levels of their own, then the validity of the truth is intersubjective. In this case, the role of sense and reason logic are participatory. Such intersubjective nature can be formulated in stages capable of guiding humans toward the path of Sufism to the level of *ma'rifah*, which is a closeness with God.

The *'irfâniy* approach is an understanding approach based on the inner, *qalb, wijdân, bashîrah* or intuition instruments. While the method used can include *manhaj kasyfiy* and *manhaj iktisyâfiy*. *Manhaj kasyfiy* is also called *manhaj ma'rifah 'irfâniy* who does not use sense or logic of reason, but *kasyf* with *riyâdhah* and *mujâhadah*. Whereas *manhaj iktisyâfiy*

²⁶ Fazlur Rahman, *Islam*, (Chicago: London university Press, 1979), 170.

²⁷ Muhammad Abed al-Jabiri, *Bunyah al-Aql...*, 290.

²⁸ *Ibid.*, 281.

is also called *al-mumâtsilah* (analogy), the method to uncover and discover the secret of knowledge through analogies. The *'irfâniyyun* also do not deal with mythology, it even cleanses it from religious issues and with *'irfâniy* also they seek to catch *ḥaqîqah* which lies behind the *syarî'ah* and the inner (*al-dalâlah al-isyârah wa al-ramziyyah*) behind the *zhâhir* (*al-dalâlah al-lughawiyyah*). Taking into account the above two methods, we know that the sources of knowledge in *'irfâniy* include inspiration-intuition and text (which is sought in its inner meaning through *ta'wîl*). Keywords contained in the *'irfâniy* approach include *tanzîl-ta'wîl*, *ḥaqîqiy-majâziy*, *mumâthilah* and *zhâhir-bâthin*. *Zhâhir-bâthin* relationship is divided into three aspects. *First*, the *siyâsiy mubâshyar*, ie turning meanings is like in some verses and *lafzh* to a certain person. *Second*, the ideology of the school, that is to turn the meanings that are based on a particular school or ideology. *Third*, metaphysics, ie, turning meanings to metaphysical images associated with *al-ilâh al-muta'âliyah* and *'aql kulliy and nafs al-kulliyah*.

To measure the validity and validity of the truth resulting from the reasoning of the intuition of the conscience through the *'irfâniy* method can not actually be determined in a real or definite way, because it is related to the intersubjective nature to do the inner work. However, to recognize the signs of the *'irfâniy* method from a conscience-based epistemology can be done using the feelings embedded in the human mind. Feelings are a constant, whole and thorough discovery process of an object of study because feelings are not based on certain reasoning methods such as deductive or inductive. Feelings in the stage of intuition *'irfâniy* is a non-analytic reasoning activity that does not base on the pattern of a particular system of thinking but can be done based on the values of Islamic (*Syarî'ah*) that can guide people toward the spiritual path of Godhead. In human life, especially in the eastern world feelings have a very important role, such as feelings of guilt, shame, and regret if someone has done bad deeds.

The implication of the method of *'irfâniy* knowledge in the context of Islamic thought is to approach religions at the substantive level and the essence of their spirituality and develop it with full awareness of the existence of the otherness of its different accidents and expression but has a substance and essence more or less same. The value of the proximity of the *'irfâniy* method to a transhistorical, transcultural and transreligious God is balanced by a sense of empathy and sympathy for others fairly and wisely. This includes sensitivity to

humanitarian problems, the development of culture and civilization illuminated by the light of divine nature. This shows Islam as a vast source of knowledge for all human civilizations.²⁹

Conclusion

'Irfâniy as a method of the epistemology of *tashawwuf* based on conscience has a very important role in guiding humans to find the right way according to God's guidance. The inner nature of the *'irfâniy* method can lead humans to lead into the spiritual life of the Godhead. Intuition as the process of working the conscience is able to feel the mystical and unseen things that are not reached by reasoning empirically and reason in a rational way. Although it is difficult to explain the *'irfâniy* method in achieving the truth of knowledge, it can be felt and done directly by each individual, because of the subjective nature of this knowledge. Islam as a religion that gives humanity the perfect and highest degree of being has given the grace of resources capable of achieving the absolute truth of God. The limitations of the senses and reason in acquiring knowledge can be met by the conscience through *'irfâniy* reasoning methods. However, it is important to note that, not all human beings are able to reach the level of *'irfâniy* knowledge so that this can complicate the understanding of the resulting truth. Therefore, in Islam, the knowledge of *'irfâniy* is the way of Sufism to achieve the meaning of life *ma'rifah* from Sufi class that has a self-closeness to God. Every human being has a feeling as a measure of validity to judge something from within the inner mind to always whisper the basic things that can be felt good for human life.[]

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²⁹ Hamid Fahmy Zarkasyi, 'Tamaddun sebagai Konsep Peradaban Islam', dalam *Tsaqafah*, Vol. 11, No. 1, (Ponorogo: Universitas Darussalam Gontor, 2015), 10-11.

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