

Analysis of Reason Bayani, Burhani, and 'Irfani's in Islamic Studies

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Abstract

This paper analyzes the ideas of one of the foremost Arab thinkers, Muhammad Abed al-Jabiri. As a leading Moroccan Muslim thinker, Al-Jâbirî offers three approaches (bayânî, burhânî, and 'irfânî) to Islamic studies. This paper aims to provide an understanding of the three approaches. The type of research used is library research. The results showed that; 1) Bayani reason places text (revelation) as an absolute truth, 2) knowledge is obtained by conscience, where with a pure heart, it is hoped that God will bestow knowledge directly to Him, 3) Burhani upholds intellectual abilities in the form of senses, experience, reason and ratio in an effort to achieve and prove this knowledge and truth.

Keywords

Nalar; bayani; 'irfani; burhani.



I. Introduction

Understanding Islam thoroughly (kâffah) is important although not in depth. This is the most minimal way that must be done to understand Islam properly. In the treasures of Islamic philosophy, it is known that there are three methodologies of thought, namely bayani, irfani and burhani.

The three methodologies were formulated by a contemporary Muslim thinker named Muhammad Abid al-Jabiri. Al-Jabiri is famous as a philosopher who carries the spirit of Averroism and an expert on Hermetism, born in 1936 in Morocco. Al-Jabiri is known as a figure who glorifies reason, so he is restless at the phenomenon of Arab attitudes and reasoning that lead to irrationalism tendencies. Al-Jabiri's anxiety began with the weakening of rationalism and democracy which was then not appreciated by the Arabs. Meanwhile, the culture of irrationalism on the other hand is increasingly spreading and strengthening which is able to thwart the rationalism movement. Arabs mostly do not recognize the ability of human reason, let alone believe in rational projects and scientific pursuits. Arabs believe more in irrational products in tradition.

This phenomenon has motivated al-Jabiri to criticize 'Arabic reason', not 'Islamic reasoning'. On the one hand, the Arab community has a noble and natural goal to return to the existing turats and become a characteristic for the Arab nation, but on the other hand, in practice, the community is not yet 'critical' in seeing the problems that arise.

II. Review of Literature

2.1 Bayani's Reason

a. Understanding Bayani Reason

Based on an epistemological study by referring to the Lisan al-Arabi dictionary by Ibn Manzur, Al-Jabiri concluded that the term al-Bayan contains four meanings, namely

separation and separateness (al-fashl wa al-infishal), clear and explanation (al-zhuhur wa al-izhar). These four meanings can be classified into two groups: al-Bayan as a methodology (manhaj), which means separation and separateness (al-fashl wa al-infishal); and al-Bayan as a world view (ru'yah), which means clear and explanation (al-zhuhur wa al-izhhâr).

Imam Ash-Shafi'î then explains the hierarchy of bayân, particularly with regard to bayân to the Qur'an in five levels; First, the bayân which requires no explanation; Second, the bayân some parts of which require an explanation of the Sunnah; Third, bayân which is general in nature and requires an explanation of the Sunnah; Fourth, bayân which is not found in the Qur'an but is found in the Sunnah; and fifth, bayân which is not found in either the Qur'an or the Sunnah, which from here then gave rise to qiyâs as a method of ijtiâh. From the five degrees of bayân, Imam ash-Syafi'î then formulated four basic religious principles, namely the Qur'an, Sunnah, ijmak, and qiyâs.

Bayânîs a philosophical study of the knowledge building system that places the text (revelation) as an absolute truth. As for reason only occupies a secondary position, which is in charge of explaining and defending the existing text. The strength of this bayan lies in the language, both at the grammatical level, structure, and literary value.

b. Bayani's Source of Reason

Bayani is a typical Arabic method of thought that emphasizes the authority of the text (nash), directly or indirectly, and is justified by linguistic reasoning which is explored by inference. directly means understanding the text as finished knowledge and directly applying it without the need for thought: indirectly understanding the text raw without the need for interpretation and reasoning. however, this does not mean that reason or reason is free to determine the meaning or purpose, but must still rely on the text. In bayani, reason or reason does not have the ability to provide knowledge without relying on the text. The target of this bayani method is the exoteric aspect (shari'a).

Thus, the source of Bayani knowledge is text or texts (Al-Qur'an and Hadith). Therefore, according to al-Jabiri in Bayani epistemology, he pays great attention to the transmission of texts from generation to generation. As a source of knowledge, whether or not the transmission of the text is true or not determines the right or wrong of the legal provisions taken. This can be found especially during the tadwin period of hadith, scientists are so strict in selecting an acceptable text. For example, Bukari, one of the accepted conditions for the text of a hadith is that there must be positive information about the narrators who explain that they meet each other face to face and the students learn directly from the teacher. It can also be found several criteria that are acceptable narrators, among others, must be fair, taqwa, common sense, strong memorization and others.

c. Bayani's Theory of Reason

Based on the fact that bayani is related to the text and its relationship to 'reality', the main issue in it is related to 'ushul-furu' and lafaz-meaning.

1) 'Usul-furu'

In bayani knowledge, usul produces furu'. According to al-Jabiri there are three methods used in producing furu'; First, the method of thinking that starts from the suggestion, which is called istinbath, which is a pattern of deductive thinking that originates from the text. Istinbath, the original meaning is to bring out, that is to remove knowledge from the 'origin'. So the 'origin' here is located as a source of knowledge, namely the Qur'an and Hadith.

Second, the method of thinking that produces the product of thought as proposed, in a bayani perspective called qiyas. There are two models of Qiyas, namely; The first qiyas is called qiyas 'illat or qiyas far' 'ala al-asl, just as the prohibition of drinking whiskey is diqiyaskan on the prohibition of drinking wine on the basis of the similarity of 'illat. The second qiyas is called qiyâs al-dilâlah, which is to determine the guidance (dilâlah) that is in the asl to the far`, not the illat. Such is the relationship of the few to the many in the law of prohibition (al-tahrim). If a little is haram, then a lot is haram.

Third, the method of thinking with direction as used by the proposal which is based on the existence of certain rules. For example, there is a rule 'whoever adheres to the original then he has been released from the demand for evidence'. Likewise in the science of fiqh there are rules, 'as long as everything is allowed', and so on.

2) Lafaz-meaning

The relationship between lafaz and meaning includes two aspects, namely the theoretical aspect (votive) and the practical aspect (tatbiqi). At the theoretical level, it revolves around the discussion of language problems, while at the practical level it deals with the interpretation of orders (khitab). In the theoretical aspect, three problems arise, namely; 1) regarding the origin of language, whether the pronunciation and meaning are based on terminology or tauqifi. Terminology is a language that is formed from the agreement of the local community, in the sense that language is a human formation, while tauqifi is language is a revelation that comes from Allah (kalam Allah), 2) the issue of whether or not it is permissible to assign qiyas into language. Then the third 3) problems about asthma' ash-shari'ah such as prayer, fasting, zakat and so on.

While on the practical aspect, Problems of lafaz and meaning are more developed by 'ulama ushul fiqh. Meaning can be drawn from different perspectives. The following are the details of the meaning used as a tool to analyze the text based on the intended perspective:

- a) Position perspective, includes: typical (special), 'amm (general) and musytarak (synonym).
- b) The usage perspective (isti'mal), includes: (1) Nature; includes: sarihah and maknawiyah, (2) Majaz, includes: sarih and kinayah.
- c) The perspective of the level of clarity includes: (1) Muhkam, Mufassar, (2) Nass, (3) Zahir, (4) Khafi, (5) Musykil, (6) Mujmal and (7) Mutasyabih.
- d) The perspective of the Dalalah Method:
 - (1) According to Hanafiah, include: a) Dalalah al-ibarah, b) Dalalah al-Isyarah, c) Dalalah al-iqtida'.
 - (2) According to Ash-Shafi'iyah a) Dalalah al-Manzum, b) Dalalah al-Mafhum, including: a) Mafhum Muwafaqah, and b) Mafhum Mukhalafah which includes: as-Sifah, al-Hasr, ash-Syart, al-Ghayah, al-'Adad.

d. Bayani's Principle of Reason

In general, Bayan as an epistemology of Islamic scholarship has at least three main principles, namely as explained below:

1) Infishal principle (disconnection and disconnection)

The infishal principle (disconnection and disconnection) was built from the atomism theory proposed by the Mu'tazilah and later adopted by the Ash'ariyah school. As is well known this theory asserts that everything and all events in the universe are substantially discontinuous. There is no connection between one thing and another, between one event and another, and including in the case of human actions, there is no relationship between one action and another, except through divine will.

2) The principle of tajwiz (possibility)

The principle of tajwiz (possibility). As a theological consequence of the principle of infishal gave birth to the principle of this possibility. Because God's will and power are unlimited and there is no limiting it, it is logically possible to admit that God can act outside the law of habit or the law of causality. God can bring together two contradictory things. Bringing cloth with fire without the burning process on the cloth, or it can also unite the nature of knowing something with blindness.

3) Qiyas principle (analogy)

As mentioned earlier, qiyas functions as a methodological device, namely analogizing one branch of law with the original law as applicable in fiqh. Or quote the original law called ash-syahid to a branch called al-ghaib (istidlal bi al-syahid 'ala al-gha'ib) as applies in the tradition of kalam.

III. Result and Discussion

3.1 Reason 'Irfani

a. Understanding Reason 'Irfani

'Irfan In Arabic it is masdar from 'arafa which means ma'rifah. In the oral dictionary of al-'Arabic, al-'irfan is defined as al-'ilm. Among the Sufis, the word irfan is used to indicate the highest type of knowledge, which is presented in the heart by means of kasyf or inspiration. It's just that the term has not developed its use among Sufis, except in recent times.

The inspiration referred to above is not in the sense of prophetic "inspiration", but is an instantaneous intuition usually evoked by spiritual practices. This inspiration comes from the center of the human being who is beyond the limits of time or from "angel". In other words, inspiration comes from the universal emanation of reason that connects humans with God.

Meanwhile, ma'rifah among Sufis is defined as direct knowledge of God based on revelation or God's instructions. It is not the result or fruit of a mental process, but is completely dependent on the will and grace of God, who will give it as a gift from Him, which He has indeed created humans with the capacity to receive. This is the divine light that shines into the human heart and fills the part of the body with dazzling rays of light.

Irfani knowledge is a continuation of bayani, irfani knowledge is not based on bayani texts, but on kasyf, namely the revelation of the secrets of reality by God. Therefore, irfani knowledge is not obtained based on text analysis but with conscience, where with a pure heart, it is hoped that God will bestow knowledge directly on Him.

b. Source of Reason 'Irfani

If the main source (origin) of knowledge in the bayân approach is text (revelation), then in the 'irfân approach, the main source is experience, i.e. authentic, real life experience, which is an invaluable lesson.

These inner experiences that are very deep, authentic, natural, and almost unspeakable by logic and cannot be expressed by language are called direct experiences, and are called hudhûrî science in the isyrâqiyyah tradition. All these authentic experiences can be felt directly without having to say it first through the expression of 'language' or 'logic'.

The experience is not produced through a process of human intellectual reasoning in which humans are required to be active and critical, but is produced through mujahadah and riyadah (forging oneself morally and spiritually). From there, it is then conceptualized

or entered into the mind before being revealed to others. Methodologically, spiritual knowledge is obtained through three stages, namely, preparation, acceptance, and disclosure both in painting and in writing.

The first stage, preparation. In order to receive an abundance of knowledge (*kasyf*), a person who is usually called a *sâlik* (a traveler on the spiritual path) must complete the stages of the spiritual life. The figures differ on the number of levels that must be passed. However, at least, there are seven stages that must be followed, all of which depart from the most basic level to the peak level where at that time the heart (heart) has become neutral and clear so that it is ready to receive an abundance of knowledge. Among other things, repentance, *wara`*, *zuhud*, *faqir*, patient, *tawakkal*, and *ridha*.

The second stage, if you have reached a certain level in the spiritual level, someone will get an abundance of direct knowledge from God in an illuminative way or the radiance of divine light. In the study of Mehdi Yazdi's philosophy, at this stage, a person will get the reality of self-awareness which is so absolute (*kasyf*), so that with that awareness he is able to see his own reality (*musyahadah*) as a known object.

The third stage, disclosure. This is the last stage of the process of attaining *irfani* knowledge, where mystical experiences are interpreted and revealed to others, through speech or writing. However, because *irfani* knowledge does not enter into the order of conception and representation but is related to the simple unity of God's presence in the self and the self in God, so that it cannot be communicated, then not all of these experiences can be expressed.

c. 'Irfani's Theory of Reason

1) Zahir and Inner

As in the epistemology of *bayani* there are concepts of *lafaz* and meaning, in the epistemology of *'irfani* there is also the concept of *zahir/batin*. The outer aspect of the text is the reading (*tilâwah*) while the inner aspect is the *takwil*. If it is analogous to *bayani*, the concept of *zahir-batin* is no different from *lafat-meaning*. The difference is, in the epistemology of *bayani*, a person departs from *lafaz* towards meaning; while in *irfani*, someone actually departs from meaning to *lafaz*, from inner to outer, or in Imam Al-Ghazali's language meaning as *ashl*, while *lafaz* follows meaning (as *furû`*).

Furthermore, the question is how is the inner meaning or dimension obtained from the *kasyf* expressed? According to Jabiri, this inner meaning, firstly, is expressed by what is called *ʾitibâr* or *qiyas irfani*. The point is the analogy of the inner meaning captured in the *kasyf* to the outer meaning in the text. For example, the *qiyas* performed by the Shia who believe in the superiority of the family of Imam Ali ra. over QS. Al-Rahman, 19-22. 'He let the two seas flow and meet; between the two there is a limit that is not exceeded and from both pearls and marjans come out. In this case, Ali and Fatimah are associated with the two seas, Muhammad is associated with the boundary (*barzah*), while Hasan and Husayn are associated with pearls and marjan.

Thus, *qiyas irfani* is not the same as *qiyas bayani*. *Qiyas irfani* here tries to adapt existing concepts or knowledge obtained through *kasyf* with the text. Meanwhile, knowledge of *kashf* is expressed through what is called *syatahat*. However, in contrast to *qiyas irfani* which is explained consciously and linked to the text, this *syathahat* does not follow these rules at all. *Syathahât* is more of an oral expression of feelings (*al-wijdân*) because of the abundance of knowledge directly from the source and accompanied by a confession, such as the phrase 'I am Greatest' from Yazid Bustami (d. 877 AD), or 'Ana al-Haqq' (I am God) from al-Hallaj (d. 913 AD).

Such expressions come out when someone experiences a very deep intuitive experience, so that they are often not in accordance with certain theological and epistemological principles; so, because of that, he was often blasphemed and judged to deviate from standard Islamic teachings. However, in general, the syathahât is actually accepted among Sufism on the condition that the syathât must be interpreted, that is, the expression must first be returned to the literal meaning of the text. This means that the syathahat should not be expressed 'wildly' and contrary to the existing shari'a provisions.

2) prophecy and Region

In line with the concepts of zahir and batin, the concepts of nubuwah and walayah emerged. Nubuwah is the equivalent of the concept of zahir being walayah of the inner partner. Both are related to the religious authority that God has given to a person. The difference is, prophethood (nubuwah) is characterized by revelation and miracles and is obtained without effort, while guardianship (territory) is characterized by karamah and irfani, and is obtained through effort (iktisâb). According to Ibn Arabi these two concepts he called the concepts of 'general prophethood' and 'special prophethood'. General prophethood is a guardianship related to inspiration, makrifat or irfan, while special prophethood is a prophet who is equipped with the Shari'a and the provisions of formal laws.

3.2 Burhani's Reason

a. Definition of Burhani Reason

Etymologically, al-Burhan in Arabic, is a strong and clear argument (al-hujjah al-fashilah al-bayyinah), in English it is called demonstration, comes from the Latin demonstratio which means a sign, characteristic, description and display. In French, it is distinguished between démontrer which means to explain something or problem in a clear and logically structured manner, and montrer, which is a verb which means to show something so that it can be touched. Al-Burhan can also be interpreted as decisive proof and clear information.

According to the term logic (al-Mantiq), with a narrow meaning is intellectual activity (dzihniyyah) that determines the right or wrong of a problem (qadhiyyah) by way of conclusion or deduction (istintaj). Meanwhile, in a general sense, burhan is all intellectual activity to prove the truth of a proposition. Intellectual activity in question is human intellectual ability, either in the form of senses, experience, or ratio.

Based on the explanation above, it can be concluded that burhani upholds the natural power that exists in humans, namely their intellectual abilities in the form of senses, experience, reason and ratio in an effort to achieve and prove this knowledge and truth.

b. Burhani's Source of Reason

Burhani, in contrast to bayani and 'irfani, which are still related to the sacred text, burhani is not based on the text at all. Burhani made himself aware of the power of reason, reason, which was carried out through logical arguments. Even religious arguments can only be accepted as long as they are in accordance with rational logic. Comparison of these three things, as explained by al-Jabiri that bayani produces knowledge through non-physical analogy or furu' to the original, irfani produces knowledge through the process of spiritual union with God with universal union, while burhani produces knowledge through logical principles on prior knowledge. which is believed to be true.

Thus, the source of burhani knowledge is ratio, not text or institutions. It is this ratio which, with logical arguments, provides judgments and decisions on information that enters through the five senses, known as tasawwur and tasdiq. Tasawwur is the process of

forming concepts based on data from the senses, while tasdiq is the process of proving the truth of the concept.

c. Burhani's Theory of Reason

1) Meaning and words

The discussion between meaning and words has broad implications in the area of epistemology. Geneologically, the core at issue is which one comes first between the meaning and the word. This polemic actually emerged and crystallized during the time of al-Farabi, where there was a debate between two thinkers between Abu Sa'id Ash-Syirafi and Abu Bisr Matta, in 931 AD. comes first from meaning, while Matta, a logician, argues that meaning comes first.

For Burhaniyun, who uses philosophy as a framework of thought, he sees that in essence the universal will place meaning in a position of authority, while the particular language is only an affirmation or expression. This is in accordance with what is explained by al-Farabi that meaning comes before words, because meaning comes from an intellectual conception that is at the level of thought or ratio which is then actualized in words. Al-Farabi presupposes that if the intellectual conception is located in the words themselves, then what is born next is not new meanings and thoughts, but new words.

2) Demographic syllogism or Qiyas Burhani

In Arabic, the syllogism is translated as qiyas or al-Qiyas al-Jami' which refers to the original meaning. In terms, a syllogism is a form of argument in which two propositions, called premises, are referred together in such a way. So a decision must follow. However, because burhani knowledge is not purely sourced from the ratio of external objects, it must go through stages before carrying out a syllogism, namely:

- a) First, the stage of understanding (ma`qulat). This stage is the stage of the abstraction process of external objects that enter the mind, with reference to the nine categories given by Aristotle which include quantity, quality, reason, passivity, relations, place, time, attitude and circumstances.
- b) Second, the statement stage ('ibarah) is an attempt to express this understanding in a sentence, which is called a proposition (qadiyyah). In this proposition, it must contain elements of object (maudu') and predicate (mahmul) as well as the relationship between the two, which only has one meaning and contains the truth, namely the existence of conformity with reality and the absence of doubts and prejudices.
- c) Third, the stage of reasoning (tahlilat). At this stage the decision-making process is based on the relationship between the existing premises, this is where the syllogism occurs. According to Al-Jabiri, in drawing conclusions using a syllogism, several conditions must be met: (1) knowing the background of the preparation of the premise; (2) there is a logical consistency between the reasons and conclusions; (3) the conclusions drawn must be definite and correct.

IV. Conclusion

1. Bayânîs a philosophical study of the knowledge building system that places the text (revelation) as an absolute truth. As for reason only occupies a secondary position, which is in charge of explaining and defending the existing text. The strength of this bayan lies in the language, both at the grammatical level, structure, and literary value.
2. Irfani knowledge is not based on bayani texts, but on kasyf, namely the revelation of the secrets of reality by God. Therefore, irfani knowledge is not obtained based on text

analysis but with conscience, where with a pure heart, it is hoped that God will bestow knowledge directly on Him.

3. Burhani uphold the natural strength that exists in humans, namely their intellectual abilities in the form of senses, experience, reason and ratio in an effort to achieve and prove knowledge and truth.

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