

METHODS OF INTERPRETATION: EPISTEMOLOGICAL VIEWS OF BAYANI, BURHANI, AND IRFANI

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ABSTRACT

*Bayani, Burhani and Irfani epistemology is a part of philosophy that is integrated with sources of interpretive methods. So it is necessary to explore and examine the relevance of Islamic epistemology in analyzing exegetical methods. This research is qualitative descriptive research using a library research approach based on literary sources, journal articles and books related to research. The purpose of this study is to classify the dimensions of tafsir studies that have been devoted by mufasir in contributing to Islamic thought through the holy book of the Qur'an. Bayani, Irfani and Burhani epistemology is a characteristic of Arabic research that originates directly from the teachings of the Prophet Muhammad, his companions and tabi'in. The integration of the Bayani epistemology with the interpretation method is in the historical aspect of *bī al-ma'sūr*, namely examining the meaning of the message through the text. Meanwhile, Burhani epistemology in its integration with the method of interpretation from the perspective of *bī ar-ra'yi*, namely revealing messages conveyed through human reason and rational reasoning. Meanwhile, Irfani epistemology reveals the method of interpretation through the *al-Isyārī* method, namely understanding the message through the intuition of each person's ability after carrying out the stages that go through to obtain intuition (the science of *kasyf*).*

Keywords: Bayani, Burhani, Epistemology, Irfani

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INTRODUCTION

Islamic science (epistemology) as a basic foundation in discussing the discourse of interpretive studies will find a proportional direction in determining methods. The existence of epistemology occupies a strategic position in determining the influence of the results of interpretive studies. Ahmad Tafsir explains that epistemology examines the basis of knowledge and how to obtain it (Mahfud, 2018). Using appropriate methods to obtain knowledge in line with the results you want to achieve. So suitability in determining epistemology will be a benchmark for the truth or diversity of the types of knowledge obtained (Alam, 2022).

Al-Jabiri as a thinker in Islamic studies classifies the styles of thinking used by Islam to understand the theory of knowledge (epistemology) into three schools, namely Bayani, Burhani and Irfani which have their own characteristics in viewing science (Juliansyahzen, 2019). The instrument, when the above schools use is very important in Islamic studies, especially in the field of exegesis. Islamic scholars always provide a fulcrum in implementing their thoughts in creating new perspectives in the approach to interpretive studies. It cannot be denied that many Al-Qur'an researchers want to interpret Al-Qur'an verses carefully and use a critical approach so as to give birth to new knowledge.

Several studies have emerged that discuss the epistemology of Bayani, Burhani and Irfani with several tendencies. The first is research that has a tendency towards the relevance of Bayani, Burhani and Irfani epistemologies (Hadikusuma, 2018; Idrus, 2019; Makiah, 2015). Second, research that emphasizes Islamic epistemology in implementing Islamic education (Aini & Prastowo, 2022; Mubin, 2020). Third, studies that have a tendency to revitalize the integration of Bayani, Burhani and Irfani epistemologies in the development of the Islamic boarding school world (Samsudin, 2019). Specifically, studies that examine the epistemological views of Bayani, Burhani and Irfani in interpretive methods have not been touched upon by researchers. So the study above will be the topic that will be written in this article.

Nevertheless, after tracing the existing research, it is necessary to add the treasure of knowledge about the study of Islamic epistemology in its review of the tafsir method. It is important to be researched, taking into account the diversity of thought patterns of tafsir scholars in developing the meaning of each verse of the Qur'an. In addition, seeing that the results of previous research are still vague studies on the position of Islamic epistemology in its review of the method of interpretation, this study seeks to show the contribution of the diversity of mufasir in producing the interpretation of the Qur'an. So it will seem easy to study the interpretation if you know the epistemological dimensions of Bayani, Burhani and Irfani of the interpretation method itself.

Epistemology Bayani, Burhani and Irfani is one branch of the approach produced by Muslim philosophers who have relevance to every pattern of Islamic studies (Chabibi, 2018). Especially in explaining the basic source of Islam itself, namely the Qur'an. In the end, in this research, the author will propose several problem formulations that become benchmarks to find how relevant Islamic epistemology is in the study of tafsir methods. First, about the meaning of Bayani, Burhani and Irfani epistemology, second about the perspective of Bayani, Burhani and Irfani epistemology in the method of interpretation, third, its relevance to the method of interpretation.

RESEARCH METHODS

The success of research can be determined by the method used to explore the problem. A method is an analytical tool used to achieve results, such as when exploring a hypothesis using a certain approach. The focus of this article study is using library research, namely collecting library data obtained from various sources of library information related to the research object, such as through

abstracts of research results, indexes, reviews, journals and books related to Bayani, Burhani and epistemology. Irfani in the interpretation method.

The method used in this study is the content analysis method using the Bayani, Burhani and Irfani approaches. Nugroho Eko Atmanto states that the content analysis method is used to reveal, understand and capture the message of the author's written work (Atmanto, 2012). This research will explore various sources of references and findings related to previous research which serve to build a theoretical foundation for the problems discussed. This is done to strengthen more accurate data and determine appropriate research results. The analysis stage used in this research is by categorizing the thoughts of the mufasirs in producing interpretations of Islamic sources. The results will be integrated with Bayani, Burhani and Irfani approaches that will bring out the relevance between the two.

Table 1. Approach Interpretation method

Aspect	Description
Research Title	Epistemological approaches of Bayani, Burhani and Irfani in tafsir methods
Primary Focus	The relevance of Bayani, Burhani and Irfani to the diversity of interpretations by Islamic scholars in the Islamic philosophy approach
Research Approach	Descriptive analysis method
Key Methodological Steps	<ol style="list-style-type: none"> 1. explain based on the literal meaning 2. explain the Islamic philosophical approach in the study of tafsir 3. integrate the Islamic approach with the method of tafsir.
Interpretation Model	Describes the diversity of interpretations by Islamic scholars in using the method of tafsir.
Key Contributions	Shows the emergence of methodological and theoretical relevance between the exegetical method and the Islamic philosophical approach.
Historical-Critical Methods	It is used to clarify and examine the background of interpretations and distinguish between normative and contextual elements.
Relevance of Study	Makes it easier to categorize interpretative methods in line with the Islamic philosophical approach.

RESULTS AND DISCUSSION

Epistemology Bayani

The word Bayani is a loanword from Arabic which means explanation. Al-Jabiri (1936-2010 AD) gave the definition of bayan *al-faṣl wa inḥiṣāl, aẓ-ẓuhūr wa iẓhār* (separate and separate, clear and explain) (Mohammad Abed Al-Jabiri, 1991). Of these two terms *al-faṣl wa iẓhār* directs toward methodology, while *-inḥiṣāl wa aẓ-ẓuhūr* related to the objectives of the Bayani method. There are several expressions regarding the meaning of bayan, for example, al-Alūsī explains al-bayan through Surah ar-Rahman: 4 is an eloquent pattern of speaking and expressing his heart, guidance for the right and wrong paths both or the

knowledge of the world and the hereafter. Similar to ar-Razi's expression, bayan is a pattern of speaking correctly so that the framework of understanding can be understood (Al-Farabi, Tanjung, & Irawan, 2021). Al-Jabari revealed that the term bayan refers to text-based Islamic sciences such as nahwu, fiqh, balağah, where the discourse of these sciences uses the method of *qiyās al-gaib 'alā syahīd* (equating something that does not yet exist with something that already exists). Meanwhile, discussions on kalam science use the *qiyās al-istidlāl 'alā syahīd* method (looking for evidence for something from something that has been born). Even though the methods used are different in seeking goals, the objects used to seek goals are the same, namely the revealed texts in the form of the Qur'an and Hadith (Mohammad Abed Al-Jabiri, 1991).

In terms of Bayani terminology, there are several definitions, considering that many Muslim experts have adopted the term Bayan as a separate scientific discipline. Ulama' balagah provides a definition of bayan as the science used to know the technique of conveying a message, idea, thought or feeling using expressions that are in harmony with the context, both *tasybīh* (similarity), *majāz* (parable) and *kināyah* (theory and practical science of bayan). Uşūl scholars use the term bayan to find out and analyze the meaning contained in lafad. In other terms, bayan is used to study and understand the law (*istinbāt*) from the naş al-Qur'an and hadith (Soleh, 2018). However, bayan seen from the dimension of Islamic epistemology is a character of Islamic thought that focuses on the authority of the text, whether directly or indirectly, and the process of extracting it through inference (*istidlāl*) (Soleh, 2018). From several uses of bayan used by Muslim thinkers in every scientific discourse, it can be tied into one understanding that bayan is a discipline of knowledge that positions the text as the main basis for gaining understanding contained in the text.

Islamic scientific discourse places the term bayan as a means of understanding and studying sources of knowledge or texts that are the object of study. Bayani epistemology uses texts as a guide in finding knowledge so that the resulting knowledge can be justified in accordance with the transmission process of the source of the knowledge text. If the transmission of texts from generation to next generation is correct, then the truth of the knowledge produced can be used as a basis. However, on the other hand, if the transmission of the text is still in doubt then the resulting knowledge cannot be used as a legal basis and cannot be accounted for (Soleh, 2018).

Imam Syāfi'i classifies bayan in terms of his reasoning methodology into five levels, including: *first*, bayan which is qaṭ'i in nature, that is, it does not require further interpretation, such as verses that have qaṭ'i meaning, *second* bayan which is ḥukmī in nature, namely bayan which partly requires explanation through the Sunnah of the Prophet SAW, *third*, the global nature of the bayan as a whole requires an explanation from the Sunnah of the Prophet SAW. *fourth* bayan sunnah, namely the bayan that originates from the Prophet Muhammad SAW whose followers are obliged to obey all his commands. *fifth*, bayan ijtihād, bayan produced through qiyas which has been explained in the Qur'an or sunnah (Lathifah, Latif, Jauhari, & Cholid, 2023). The bayan classification of knowledge methodology is applied to all Islamic scientific discourses including tafsir studies.

As a source of knowledge, according to al-Jabiri, Bayani epistemology places great attention on the transmission of texts from time to time. Incidents like this can be proven during the hadith codification period, hadith experts were very strict in selecting whether hadith were acceptable or not. Al-Bukhari states that a hadith can be accepted if there is positive information about the transmitters, that they meet face to face between the transmitters and study directly from their teacher. Apart from that, the narrator must be *dābit* (strongly memorized), fair, devout and healthy. Bayani in extracting knowledge relies on texts that are closely related to the reality of problems which are related to pronunciation - meaning and *aṣl-furū'*. According to al-Jabiri lafad-meaning contains theoretical and practical aspects. From a theoretical perspective, three problems arise, a) regarding the meaning of a word based on its context or original meaning (*tauqīfi*). b) about language analogies, 3) about the meaning of *asmā' al-syar'iyyah*.

The problem of meaning originating from context or terms emerged from the debate between rationalists and hadith experts, between mu'tazilah and sunnah experts. According to the Mu'tazilah, a text is absolute, so it can be given meaning according to the terms and context. Meanwhile, Sunnah experts state that the text (the Qur'an and hadith) comes from God which was revealed to his apostles to be distributed to his people, so they must be given meaning according to their origin. In this way, Sunnah experts guard every word of the text so that there is no change in meaning. The reasoning of sunnah experts is based on Arabic knowledge that meaning is born from a text, not a text that is born from meaning and thought patterns. The science of nahwu was born to protect texts from possible deviations in meaning. In its development, the science of nahwu became the basis for language rules that regulate correct speech and writing as well as the rules of thinking that gave birth to Bayani knowledge (Soleh, 2018).

Problems regarding language analogies, for example the words nabīz (wheat press with khamr), the words *sāriq* (object thief) with *nabāsy* (corpse thief in burial). Ulama' allow analogies, but only in terms of language, not in the text and editorial. Each language has its own terms which have characteristic meanings so if they are made an analogy it will damage the language and meaning of both (Soleh, 2018). Problems regarding *asmā' as-syar'iyyah*. Quoting the words of an *as-Syar'iyyah* figure, namely al-Baqilani, that the Koran was revealed in Arabic tradition and language, so it must be interpreted according to Arabic culture. Meanwhile, according to the Mu'tazilah, under certain conditions, the text can be interpreted with other meanings, because sometimes the Qur'an uses Arabic terms but the meaning given is different from the original meaning (Soleh, 2018). Meanwhile, the term meaning from a practical perspective boils down to the interpretation of the Islamic context, which is developed by the ulama' in aspects of word use, level of clarity or method (Mohammad Abed Al-Jabiri, 1991).

Quoting al-Jabiri's words about the relationship between text and *aṣl-furū'*, that *aṣl* is more directed at the base of the process of extracting texts, not just directed at fiqh sources such as the Qur'an, sunnah, *ijma'* and *qiyas*. *Aṣl* is the basis of the chain of reciprocal relationships with *furu'*. The position of *ashl* and *furu'* has three roles. First, the process of obtaining *ashl* through *istinbath*. Second, *ashl* as a guideline for other knowledge through the use of *qiyas* either

qiyas illat or qiyas dalalah, third, ashl as the basis for forming knowledge through the process of fiqh rules (Soleh, 2018).

Bayan knowledge in exploring text knowledge in two ways. First, based on text, using Arabic grammar such as nahwu and şaraf as an analytical tool. Second, based on the meaning of the text by using qiyas, logic, reasoning or ratios as analytical tools. Qiyas is giving rise to a decision on a problem based on a problem that is already stipulated in the text, due to the similarity of illat. The standards that must be met to carry out qiyas are a) al-aşl, the text that provides the law and is used as a basis, b) al-far' problems that are not stated in the text, c) hukm al-aşl, the legal provisions given, d) ' illat, the situation that is used as the basis for determining the law of aşl (Soleh, 2018).

Reasoning about the meaning of the text can also be done through logic by following several methods, first, guided by the basic objectives of maqāsid as-şari'ah which aims to protect the religion of the soul, mind, lineage and property. secondly, guided by the illat of the text which can be known through reasoning (*masālik al-illah*) which is commonly known as the path of naş, ijma' and as-sibhr wa at-taqşim by deducing the appropriate characteristics to be used as illat in the text, then the illat is returned to these characteristics. Bayani epistemology is the basic point in understanding Islamic studies, such as fiqh, kalam, uşul fiqh, tafsir and so on. Bayani epistemology will find it difficult to analyze religious texts owned by groups, cultures, nations and communities that adhere to other religions, as expressed by Amin Abdullah (Hadikusuma, 2018).

Epistemology Burhani

The term Burhani, seen from the literal dimension, means argument, evidence and guidance. Mathematics experts use the term burhan as a scientific discipline to find out whether a proposition is true or not through deduction (*istintāj*), namely by connecting premises whose truth is axiomatic (Mubin, 2020). Without realizing it, the Qur'an has actually provided an example of using the interpretation method in understanding the content of the verse through rational methods, such as the story of the search for God by Prophet Ibrahim in QS. Al-a'raf: 74-79. The basis used by Burhani epistemology is to rely on its results on rational power or reason through logical postulates.

In terms of Burhani epistemology, it is defined as a method that positions the logic of the mind in obtaining knowledge, in other words the techniques used by Burhani epistemology are not based on experience or text (revelation) alone but are in accordance with the demands of logic (Aini & Prastowo, 2022). In principle, the term Burhani was coined by Aristotle, known as the analytical method, namely a decision-making system based on hamliyah propositions or syartiyyah propositions by applying ten categories as objects of study, such as quality, quantity, time and space and so on (Al- Hanafi, 1990). During its development, Aristotle's thought split into two schools, namely Alexandrian and Athenian. The Alexandrian school was a consistent school and tried to keep Aristotle's philosophical ideas pure so that they were not mixed with other thoughts. Meanwhile, the Athenian school was a school that combined the philosophical thoughts of Aristotle with other thoughts, including Plato (427-347 BC) and spread the neo-platonic philosophy initiated by Plotinus (207-270 AD) (Soleh, 2018).

Muhammad Irfani, Muhammad Ikhwan Habibi, Muhammad Rifqiyansyah

Methods Of Interpretation: Epistemological Views Of Bayani, Burhani, And Irfani

Aristotle's philosophical thought entered into Islamic thought through the philosophical book translation program carried out during the reign of the Bani Abbas (750-1258 AD) during the leadership of the caliph al-Ma'mun (811-833 AD). This event is an important history of the arrival of Greek Burhani epistemological thinking with Arab Bayani epistemology (Mohammad Abed Al-Jabiri, 1991). Then this Burhani method was brought into the Islamic world by al-Kini (806-875 AD) through his treatise *al-Falsafah al-Ulā* which explained that the position of philosophy is the highest knowledge because the essence of everything can be known. Through his treatise, al-Kini was able to refute the statement that had become a doctrine of the denial of the existence of philosophy (Rosyadi, 2019). However, the Burhani thoughts brought by al-Kindi did not resonate among the public. However, according to Muhsin Mahdi (1926-2007 AD), al-Kini's thoughts were able to introduce philosophical issues that continue to develop to this day, in the form of human creation and how it was processed, the immortality of the soul and its proof as well as God's knowledge of particulars and their explanations (Soleh, 2016).

The Burhani epistemological perspective uses the role of rationality and reason to seek knowledge through logical postulates. So that the postulates of religious truth can be accepted according to the logic of reason. This shows that the source of natural knowledge is reason, not text or intuition. Ratio through logical postulates is able to provide decisions on information that enters the five senses which is called *tasawur* (determining concepts based on the five senses) and *taşđiq* (proving the truth of concepts) (Soleh, 2018).

Furthermore, the Burhani epistemology which is assumed to be superior to the Bayani and Irfani epistemology, apparently shows that not everything can be reached by the reality of existence. Even though reason claims to be the principle of everything, it cannot define and interpret what it knows. Many criticisms are aimed at Burhani's epistemological reasoning, according to Osman Bakar, the criticism aimed at Burhani's epistemology is not to interpret everything rationally. Furthermore, the emergence of criticism tries to accommodate all realities into ratios, so that ratios are in accordance with the principles of everything, but in reality, the opposite is true (Bakar, 2010).

Epistemology Irfani

The word Irfani is rooted in the Arabic root word 'arafa which literally means knowledge. The word irfan means ma'rifat, which means knowledge is produced directly from God (*kasyf*) (Idrus, 2019). The definition of Irfani in terms is the disclosure of knowledge obtained through the secrets of nature by God to his servants after undertaking a spiritual journey (*riyāđah*) carried out on the basis of love. The meaning of irfan is different from ilm which is the process of extracting knowledge through a process of transformation (*naql*) or rationality (*aql*) (Soleh, 2018). The story of the meeting and journey between Prophet Musa a.s and Prophet Khidir, which is contained in the Qur'an Q.S al-Kahf 62-78, has provided insight into the emergence of intuitive insights possessed by a special person. Amin Abdullah said that the Irfani tradition as a word wise takes precedence over the word alim. Because pious people focus more on knowledge through text reasoning. Mehdi Hairi Yazdi specifies that Irfani epistemology is called huđuri science (present knowledge) which is different from rational science

Muhammad Irfani, Muhammad Ikhwan Habibi, Muhammad Rifqiyansyah

Methods Of Interpretation: Epistemological Views Of Bayani, Burhani, And Irfani

which brings efforts to achieve the goal of knowledge (muktasab science) (Yazdi, Liputo, & Muhammad, 1994).

Nicholson explained the complexity of finding the chronology of the emergence of Irfani sources so that a simple chronology of its emergence cannot be stated. Based on this basis, researchers tried to trace the chronology of Irfani sources through several expert opinions. First, Dozy and Thoulk claim that Irfani originates from Persian and Magian sources. The reason is that the majority of magi in Iran continued to adhere to their teachings after the Islamic conquest and many Sufi figures came from Khurasan. Apart from that, the pioneers of the Sufi sect came from magi groups such as Ma'ruf al-Karkhi (d. 815 AD) and Bayazid Busthami (d. 877 AD) (Nurhayati & Mahsyar, 2021). Examining history broadly, it turns out that many of the pioneers of the Sufi sect lived in Egypt, Syria and Baghdad, for example Dzun al-Nun al-Mishri (d. 861 AD), Abd al-Qadir al-jailani (d. 1165 AD), Ibn Arabi (d. 1240 AD) Umar ibn Farid (d. 1234 AD) and Ibn Athaillah As-Sakandari (d. 1304 AD). Their existence was much more influential for the development of Irfani knowledge in the future. the presence of figures Ma'ruf al-Karkhi and Bayazid Buthomi after the generation of apostles, friends and the first generation of Sufi scholars. This has ignored the influence of the lives of the apostles, companions and the first generation of Sufi sects such as Hasan al-Basri (d. 728 AD), Malik ibn Dinar (d. 748 AD), Rabi'ah al-Adawiyah (d. 752 AD) and Ibrahim ibn Adham (d. 782 AD) (Hadikusuma, 2018).

Second, Von Kramer, Ignaz Goldziher, Nicholson Asin Palacios and O'lery claim that the source of Irfani comes from Christianity. The arguments raised include, *frist* Arabs and Christians interacting with each other both during the Jahiliyyah period and the era of the introduction of Islam, *second* the similarity of the life patterns of Sufis with the life of Jesus and his teachings in matters of teachings, training the soul (*riyāḍah*), seclusion (*khalwat*) and similarities in clothing and worship styles (Nicholson, 2000). It is true, there are similarities between Sufi life and Christian teachings. Likewise, several terms in Sufism are the same as Christian teaching terms, such as al-Hallaj (853-913 AD) adopting the words *malakūt*, *lahūt* and *nasūt*. However, reasons like this only emerged after the strength of the second and third Sufi generations. The teachings brought by the Prophet Muhammad through the Qur'an and his sunnah further convince us that Irfani is rooted in the teachings of Islam itself. Nicholson, in concluding his study, also refuted the argument he had formulated himself regarding the source of Irfani from outside Islam by revealing that Christianity had an impact on the growth of Irfani but was not its source (Hadikusuma, 2018).

Third, according to Horten and Hartman it comes from India with several arguments raised, including: a) Irfani knowledge was first born and developed in the Khurasan area, b) many Sufi figures did not come from Arabia, such as Ibrahim ibn Adham (d. 782 AD), Syaqq al-Bakh (d. 810 AD) and Yahya bin Muadz (d. 871 AD). c) Turkestan became the center of east-west religion and culture before the birth of Islam. d) the methods and applications of Sufism such as the expansiveness of the heart and the use of prayer beads are practices from India (Nicholson, 1974). From the arguments raised, there is no clear evidence that suggests that the Sufists were aware of the spiritual teachings and practices carried out by Indians except for Abd al-Haqq ibn Sab'in (d. 1270 AD) who wrote

Muhammad Irfani, Muhammad Ikhwan Habibi, Muhammad Rifqiyansyah

Methods Of Interpretation: Epistemological Views Of Bayani, Burhani, And Irfani

the book *al-Risālah an-Nūriyah*. In it there is an expression taken from Indian circles, but the meaning is unknown. Because the school of Sufism had been born and had strong teachings since the previous six centuries (Hadikusuma, 2018).

Fourth, the view that the source of Irfani comes from Greece, especially neo-platonism and Hermes as expressed by O'learly and Nicholson. Aristotle's theology as a unification of the porphyry and proclus systems is well known in Islamic philosophy. Dzun an-Nun al-Miṣri (796-861 AD) was a Sufi figure known as a Hellenistic philosopher and scientist. Including al-Jabiri is said to be a follower of this group as well. The source of Irfani's teachings follows the teachings of Hermes, while it is taken from the texts of the Koran as a political basis. It cannot be denied that Greece had an impact on Irfani knowledge, as the ideas of illumination and single form initiated by Plotinus (205-270 AD) had an impact on several Sufi figures such as Suhrawardi (1153-1191 AD), Ibn Arabi (1165-1240 AD), Ibn Faridl (1165-1240 AD), Abd Karim Al-Jilli (1365-1402 AD) and so on, but not all of the teachings of Irfani Sufism came from Greece. The first generation of Sufis had views and concepts that were different from Greek philosophy, but starting from the sixth century Hijriyah, Sufi figures began to open up Greek teachings by compromising their intuitive knowledge with intellectual insight (Hadikusuma, 2018).

Based on the views above, the chronology of the emergence of Irfani knowledge comes from the Islamic religion itself, while its development was influenced by other elements such as Greece, Christianity and so on. Orientalist scholars such as Nicholson, Louis Massignon and Spencer Trimingham state that the source of Irfani knowledge comes from Islamic teachings themselves (Rizal, 2014). Some views of the source of Irfani's knowledge were born from an external perspective of Sufi life solely by ignoring his thoughts on religious teachings. Irfani knowledge is a continuation process of Bayani knowledge which can reveal the secrets intended by God without going through text knowledge.

Al-Jabiri said that knowledge of *kasyf* is not obtained through human intellect which is required to be active and critical, but is obtained through the process of *mujāhadah* and *riyādah*. So that it can be digested in the heart before being expressed to others. Conceptually, Irfani epistemology can be obtained through three stages, namely preparation, acceptance and disclosure. In the first stage, a person can gain knowledge by completing the spiritual phase of life. There are several phases that must be undertaken, there are at least seven phases that must be carried out to make the heart clearer and cleaner so that it is able to receive an abundance of knowledge. Among the seven phases are repentance, *wara'*, asceticism, *faqir*, patience, *tawakal* and *riḍa* (Hasyim, 2018). When one has reached a certain phase in the spiritual journey, a person will receive direct, illuminative abundance from God. In this second stage, a person will gain the reality of self-awareness (*kasyf*), which is able to see his own reality (*musyāhadah*) as a known object. External elements have no role in obtaining Irfani knowledge, but this knowledge is based on existential unification (Hadikusuma, 2018).

The peak of Irfani knowledge is the disclosure of the knowledge gained, where mystical knowledge is interpreted to other people through writing or speech. This experience appeared spontaneously and brilliantly, like a dream experienced by the prophet Yusuf a.s. similar to the dream experienced by the

prophet Ibrahim a.s (Hasyim, 2018). However, Irfani knowledge does not fall into the category of conception and representation so it cannot be communicated and formulated universally. Because not all experiences at this stage can be expressed by the perpetrator.

The epistemological principle of Irfani rejects knowledge that is not interconnected (*infiṣāl*), the knowledge that is probable (*tajwīz*) or gives rise to decisions based on similarities (*qiyās*) (Mohammad Abed Al-Jabiri, 2000). Knowledge will be generated through two processes, namely first the logical process from axioms given by reason and sensory perception, and secondly the reasoning process from the axioms of reason and sensory perception. However, in this context, sharia must provide knowledge that is accessible to reason and not accessible to it. Reason in deciding, for example, whether Ramadan fasting is obligatory or permissible, whether usury is halal or haram, reason has no role at all in accepting or rejecting a decision. This does not mean that reason has no position in sharia. The laws decided by sharia are similar to natural laws (Makiah, 2015).

The influence of Irfani's epistemology in the context of Islamic thought is to approach the goals of religion at a substantive level and the essence of its spirituality and to develop with a sense of awareness the emergence of experiences that have different expressions and responses, but have the same substance of religion. The term Irfani in philosophy is better known as intuitive knowledge. Humans will gain knowledge suddenly without going through a specific knowledge process. Signs of the emergence of intuitive knowledge include direct experience (*dzauq*), the presence of objects in the subject and existential, namely being able to interpret objects intimately without going through a categorization process (Idrus, 2019).

CONCLUSION

Bayani, Burhani and Irfani's epistemological reasoning is a characteristic of Islamic philosophical thinkers. Several theories have alleged that the three Islamic epistemologies originate from thoughts outside Islamic teachings themselves, such as the Irfani epistemology which is thought to be influenced by Persian theory, Indian theory and Christian theory. However, some of these allegations only have similarities in terms of the customs used by Sufis. In principle, the epistemology of Irfani comes from Islamic sources themselves brought by the Prophet Muhammad SAW, the Companions and the tabi'in.

Bayani epistemological way of thinking relies more on the text to find the meaning and content of its understanding, while Burhani epistemology emphasizes the mind as an intermediary in knowing the meaning to be conveyed through human logical reasoning so that understanding the text tends to be ignored. This is different from Irfani's epistemology which prioritizes the intuitive ability to analyze the text or the meaning of the message conveyed. Achieving Irfani epistemology can be obtained through several stages such as riyadlah bataniyyah which consists of seven aspects so that later you can gain knowledge intuitively which is called kasyf science.

The implications raised in the epistemology of Bayani, Burhani and Irfani in relation to the method of interpretation are very close to the thoughts

presented by the reviewer of the Qur'an. This epistemology can classify variations in interpretation of the meaning of the Qur'anic verse. The presence of studies like this, raises the impetus for the reviewer of the Qur'an to sort and interpret the meaning of the Qur'an with the style of thought of the mufasir. In the future, it is hoped that there will be a development of al-Qur'an studies involving Bayani, Burhani and Irfani epistemological approaches so that it will bring up scientific treasures that are increasingly structured and broaden their insights.

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