CHAPTER I

INTRODUCTION

1.1   Background

The backwardness of Muslim societies in many aspects today as – compared to Western civilization – has pushed many Muslim thinkers to make internal changes to close the disgraceful gap between them and the West. Myriads of ideas have been proposed in seminars and conferences; both local and international, and various institutions have been established in an attempt to change the religious views and understandings of Muslim to discard from their multi-dimensional crisis. Most of them tried to understand what Muslim should do to arise from this multi-dimensional crisis and to rebuild a better civilization as it was in the advent of Islam. Therefore many of them suggested that the most important thing to be revived is the belief and religious practices, while others believed that the economical and political issues are central in their problem and it has to be reformed, whereas some others stressed that the educational crisis is the critical one and a new reformed educational system is needed.[1]

The root of this problem, as explained by Syed Muhammad Naquib al-Attas, one of the great Muslim thinkers in this age, is concerned with the problems of knowledge.

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[1]   The discussion of the multidimensional crisis had been a hot topic amongst scholars in the 20th century to solve the problems of Muslim Ummah. It was a kind of response initially to the Westernization and secularization by Western people. And the issue emerged was not the issue of knowledge as such, but also multi issues, such as economy, education, politic, science and technology and so on. Those who involved in the crucial issue were such as Jamaluddin al-Afgani (1838 – 1897), Muhammad Abduh (1849 – 1905), Hasan al-Banna (1906 – 1949), Sayyid Qutb (1906 – 1966), Syed Ahmad Khan (1817 – 1898), Abul A'la al-Maududi (1903 – 1979) and others. See Javaid Saeed (1994), *Islam and Modernization: A Comparative Analysis of Pakistan, Egypt, and Turkey*, Wesport: Praiger Publishers; see also Yvonne Yazbeck Haddad (1982), *Contemporary Islam and the Challenge of History,* New York: State University of New York Press.

He had suggested at the First World Conference on Muslim education organized by King Abdul Aziz University, in Mecca, in 1977 that knowledge is the most important element in education and suggested that today it has undergone critical corruptions and errors. It is due to these corruptions and errors that then caused the disorientation in education, and created some problems and chaos in human life, including the Muslim. There is knowledge that was insincerely presented to be real but it is actually the product of confusion and skepticism, it is that have exalted doubt and conjecture to the scientific position in the hierarchy of methodology and that regard doubt as a notably valid epistemological tool in the quest of truth. This knowledge has brought chaos to nature, and as it is the fill of education now it produces therefore unjust and unqualified leaders and leadership, which in turn will carry on in creating the condition of confusions and errors in knowledge in a vicious circle.[2]

The error and corruption of knowledge have indeed conceived and disseminated throughout the world by Western civilization. The element of this corruption which constituted its substance, spirit, character and personality – as analyzed by al-Attas – is the reliance upon the powers of human reason alone to guide man in life; affirmation of secular worldview; espousal of the doctrine of humanism; emulation of allegedly universal reality of drama and tragedy in the spiritual, or transcendental, or inner life of man, making drama and tragedy real and dominant elements in human nature and existence; adherent to the validity of the dualistic vision of reality and truth that brings about dichotomy in their worldview which fulfills all spheres of their life and philosophy: the speculative, the social, the political and the cultural. The dichotomy between rationalism and empiricism, between subjectivism and objectivism, between

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[2]   See Syed Muhammad Naquib al-Attas (1980), *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*, Kuala Lumpur: Muslim Youth Movement of Malaysia (ABIM).

religion and science, between textual and contextual understanding, between history and normative, and others, is among the consequences of the Western's view of its world.

As a result, Western civilization has contributed to the distortion of true knowledge as perceived in Islamic tradition into a corrupted one and disseminated throughout the world through the so-called westernization or secularization. After having westernized and secularized, knowledge is no longer related to the comprehensive sources of knowledge as proposed by Islam, since Islam proposes not only ratio or sense perception as source of knowledge but also divine revelation and intuition and true information without any dichotomy, any contradiction, and negation between one and others. The Western civilization has then proposed a so-called scientific worldview that contrasts with its religion, Christianity, and hegemonies the other civilization to adopt its experience and concept by colonizing them for some periods of ages, mostly Islamic world. This has caused, apart from other factors, the backwardness of Muslim societies as it brought chaos and confusion in the Muslim worldview.

As to make this clearer, we can see now how science is understood and defined in a limited and restricted meaning and objective. Science was denoted by acquaintance with a clear perception of fact, and the fact was limited to merely the empirical fact. The fact of outside empirical was not considered factual at all and therefore it is considered as non-scientific facts. Thus, all essential and fundamental truth that gave strength to religion was separated and discarded from science. In addition, the same treatment was adopted by those who advocated rationalism. As a result, according to secular worldview, science only talks about natural, physical, applied, human sciences, and

aesthetic which are obligatory to some (*fard kifayah*) in Islamic tradition and disenchants of religious sciences which are obligatory to all (*fard 'ain*).[3]

This present condition of Muslim, especially in terms of the backwardness of knowledge, must be dewesternized and Islamized in order to bring it back to its proper condition. The first contemporary Muslim scholar who has comprehensively considered the idea of Westernization and Secularization of knowledge and dealt with it through his concept of "Islamic University" and "Islamization of Knowledge" is Syed Muhammad Naquib al-Attas, although some other Muslim scholars like Seyyed Hussein Nasr, 1968 and 1976[4]; Ismail Raji al-Faruqi, 1982[5]; Syed Ali Ashraf, 1977-1996[6] and C.A. Qadir, 1988[7] have also in a way thought about it.

The main purpose of Islamization of knowledge is to bring contemporary knowledge into its true sources according to Islam. When it is islamized, the dualism concept, limitation or restriction and separateness of it and other epistemological problems, as occurred in the West, are explained and replaced with the Islamic understanding of it.

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[3] The classification of knowledge into *fard kifayah* and *fard 'ain* is based on al-Ghazali's thought in his monumental book the *Ihya' 'Ulum al-Din*. See Abu Hamid Muhammad ibn Muhammad al-Ghazali (n.d.), *Ihya' 'Ulum al-Din*, vol. 1, Singapore, Jeddah, Indonesia: al-Haramain, pp. 14-32. Cf. Syed Muhammad Naquib al-Attas' elaboration in his book *The Concept of Education*, p.39.

[4] Seyyed Hossein Nasr (1933 –) is Professor of Islamic studies at George Washington University, and among a prominent Islamic philosopher in this age. His prominent books are such as *Knowledge and Sacred*, *The Need for A Sacred Science* and other books.

[5] Ismail Raji al-Faruqi (1921 –1986) was a Palestinian-American philosopher, widely recognized as an initiator and founder of the International Institute of Islamic Thought. His most notable book is *Christian Ethics: A Historical and Systematic Analysis of Its Dominant Ideas, Islamization of Knowledge: General Principles and Work Plan* and some others.

[6] Syed Ali Ashraf (1925 – 1998) was Director-General of the Islamic Academy, Cambridge and the Founder and Vice-Chancellor of Darul Ihsan University, Bangladesh. He was also a member of the Faculty of Education and a Fellow of Clare Hall, Fitzwilliam College and Wolfson College, the University of Cambridge. He was an author on education, islamization of knowledge, Islamic university. Among his books are *The Concept of an Islamic University* (1984), *New Horizons in Muslim Education* (1984).

[7] C. A. Qadir (1909 – 1987) is a Muslim Philosopher of Pakistan. His most famous book is *Philosophy and Science in the Islamic World* (Croom Helm, 1988; reprinted Routledge, 1990) that is a critical study of Islamic philosophy. His other major books are *The World of Philosophy* (Lahore, 1965) and *Logical Positivism* (Lahore, 1965).

This study will concentrate on sources of knowledge in Islam according to Professor Syed Muhammad Naquib al-Attas who considered perfectly the epistemological dilemma of the Muslim.

1.2 Scopes of Study

There are many studies on the sources of knowledge by myriad reseachers in some universities and institutions. Therefore, this study is intended to adress dome scopes of study as followed:

1. This research is to study the concept of knowledge in Islam. Since it is broad enough to discuss, therefore, it will discuss some issues related to the fundamental ones in knowledge. These are the issue of its definition, its possibility, its classification and its sources.

2. The issues above are discussed based on the works of Muslim philosophers, theologians and mystic such as Ibn Sina, al-Ghazali and al-Nasafi. These are three major fields of knowledge in Islam which are chosen to be analyzed and synthesized to show the sape of the concept of knowledge in Islam.

3. Since the focus of this study is the study of the philosophical ideas of Syed Muhammad Naquib al-Attas, it recognizes that al-Attas' ideas are not just philosophical, but also non-philosophical, and they can be differentiated by viewing the topics most discussed in philosophical tretises writen by philosophers especially in knowledge issues. Therefore, by philosophical ideas here means that the topics of knowledge are elaborated based on the generally understood in philosophical tretises as fundamental issues to discuss and perpetually debated among philosophers.

1.3   Statements of Problem

This study is going to investigate some problems below:

1. Who is Syed Mohammad Naquib al-Attas and what are his contributions?
2. What is a general concept of knowledge in Islam?
3. What is the true channel of knowledge in Islam?
4. How does Al-Attas conceptualize the true sources of knowledge in Islam?

1.4   Objectives of Research

1. To elaborate the biography of Syed Mohammad Naquib al-Attas and his contributions.
2. To explain the concept of knowledge in Islam.
3. To analyze true sources of knowledge in Islam based on the works of Muslim philosophers, theologians and mystics such as Ibn Sina, al-Ghazali and al-Nasafi and synthesize their views on the true sources of knowledge in Islam.
4. To analyze al-Attas' concept on sources of knowledge based on his works and briefly compare his views with some other Muslim thinkers' views.

1.5   Importance of Research

It is true that the advancement of knowledge nowadays had developed thus far and the educational system has also reached it remarkable development. It is also true that by

this later development, the world becomes better in many aspects. Only that, the standard of this so-called 'better' situation is based on the Western standard. As a result, the Muslims have to face the same consequences of the modern Western civilization which are not necessarily 'better' from the Islamic perspective. Therefore, the Muslims are in a dilemma and somehow confused by this secular Western civilization. The worth is that some of the Muslims themselves were influent by this coming challenge. They played a significant role in westernizing all systems of life of the Muslim including that related to knowledge and education. This research is trying to survey on the Western influences on Islamic education system, particularly on Muslim's perception of knowledge. It will focus on an aspect concerning the sources of knowledge.

The research will try to understand the problem of knowledge in the West in order to grasp how it influences the Muslim mind. It will analyze the strength and the weakness of this concept of knowledge based on Islamic concept of knowledge. In doing this, a major framework of Islamic concept of knowledge proposed by the earlier Muslim thinkers will be applied. In addition, since we are living in the modern era and since the problems faced by the Muslim now are different from the past, therefore a modern approach in dealing with this modern problem is needed. It is this point that motivates us to choose professor Syed Muhammad Naquib al-Attas as our focus.

Professor al-Attas is one of the great scholars in modern Muslim world who has served the Muslim world with his idea and involved practically in establishing a great educational institution in Malaysia, namely the International Institute of Islamic Thought and Civilization (ISTAC). His works are still the masterpieces in Islamic philosophy and education in the modern Muslim world. His vast knowledge on Islamic thought together with his personal experiences dealing with Western thought and civilization has been the great advantage for him when analyzing the West. It is obvious

that the way he deals with the West is different from the westernized Muslim mind in the sense that although he does not totally reject the West but also does not slavishly accepts. The way he adopted the authentic and the earlier Islamic concept for the modern challenges is worth studying.

Therefore, this study has chosen one of the fundamental issues of knowledge that is the sources of knowledge, focusing on one of the great Muslim thinkers in this age, namely Syed Muhammad Naquib al-Attas.

1.6   Survey of Literatures

Islam pays great attention to knowledge, for knowledge has played leading role in giving more opportunities for those who want to do observation, research and study on every object of knowledge which already preserved by Allah (the Almighty). As a result, many scholars of various sphere of knowledge took part in it, from the theologians (*mutakallimun*), philosophers and even the sufis, from as early as the very beginning of Islam itself. Knowledge then becomes a special topic discussed by great scholars such as al-Kindi (d. 873 C.E.), al-Farabi (d. 950 C.E.), Ibn Sina (d. 1037 C.E.), al-Ghazali (d. 1111 C.E), Ibn al-Qayyim al-Jauziyyah (691 A.H.), al-Iji, and many others.[8]

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[8]   See Abu Yusuf Ishaq al-Kindi (1950), *Rasail al-Kindi al-Falsafiyyah*, ed. Muhammad 'Abd al-Hadi Abu Raidah, Cairo: Matba'ah Hassan, especially in the second part (*al-fann al-thani*), in the first chapter of the Fisrt Philosophy (al-Falsafat al-Ula), pp. 37-58; Abu Nasr al-Farabi (1966), *Ihsa'al-'Ulum,* ed. 'Ali Bu Mulhim, Beirut: Dar wa Maktabah al-Hilal; Abu 'Ali Ibn Sina (1992), *al-Najat fi al-Mantiq wal-Ilahiyyat*, ed. Abd al-Rahman 'Umairah, Beirut: Dar al-Jail, especially in the second volume of this book, pp. 5-170; Abu Hamid al-Ghazali (n.d.), *Ihya' 'Ulum al-Din*, Singapore, Jeddah, Indonesia: al-Haramain, especially the first volumes which elaborates on knowledge, pp. 2-89; Ibn Qayyim al-Jawziyyah (2001), *Fadl al-'Ilm wa al-'Ulama'*, Beirut: al-Maktab al-Islami; 'Abd

In the contemporary era, when Muslims undergo backwardness in every aspect of their life caused by multidimensional crisis, knowledge again becomes a central issue as it is considered the key to overcome the crisis. One of the prominent scholars who pay attention on this issue is Professor Syed Muhammad Naquib al-Attas as he believed that knowledge is an essential element in Islamic education and that education is the most important aspect for the revival of the present Muslim's backwardness. Since this research is a study on Syed Muhammad Naquib al-Attas and his contribution in modern Islamic thought in general and on the topic related to the sources of knowledge in Islam in particular, the survey of literatures on the related topic is presented.

There are number of studies on Syed Muhammad Naquib al-Attas and most of the studies touched on issues concerning Islamic education, Islamization of knowledge, Islamic worldview, Islamic metaphysic and Islam and secularism, in which the topic concerning the sources of knowledge was only a little part of the discussion.

There are two works of undergraduate students who studied the works of al-Attas. The first is a research by Mohd Amar Asyraf Abd Rahman at the Academy of Islamic Studies, University of Malaya, 2006, entitled: *"Isu-isu Utama Epistemologi Islam menurut Syed Muhammad Naquib Al-Attas: Risalah Untuk Kaum Muslimin"* (The Main Issues of Islamic Epistemology of Syed Muhammad Naquib al-Attas: *Risalah Untuk Kaum Muslimin*). The second is a research by Septawardana at Universitas Islam negeri (UIN) Syarif Hidayatullah, Jakarta, 2003, entitled: *"Islamisasi Ilmu Pengetahuan Kontemporer dalam Perspektif Syed M. Naquib al-Attas"* (The Islamization of Contemporary Knowledge in the perspective of Syed M. Naquib al-Attas). Both are unpublished and do not elaborate the topic of sources of knowledge in Islam in detail.

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al-rahman al-Iji (1980), *al-Mawaqif fi Ilm al-Kalam*, Beirut: 'Alam al-Kitab, especially pages 140-150 on some issues in knowledge.

Apart from these studies, there are four postgraduate researches found. The first study is written by Imron Rosyidi entitled *"An Analysis of Al-Attas' and Al-Faruqi's Conceptions of Islamization of Knowledge: Implication for Muslim Education"*[9]. This study compares between two concepts of Islamization of knowledge proposed by Syed Muhammad Naquib Al-Attas and Ismail Raji Al-Faruqi. It studies the idea of Islamization of knowledge, the misunderstandings surrounding the concept, and attempts to clarify and investigate the implication of the conceptions for Muslim education. It concludes that there are similarities and differences between Al-Attas and al-Faruqi in their concept of Islamization of knowledge. Both are agreed in terms of their philosophical worldview. They are based on Islamic metaphysical, epistemological and axiological principles taken from Islamic fundamental concept of *tawhid*. However they differ in terms of the definition, process and methodology which lead to a difference in both approaches. Al-Faruqi advocated that courses on Islamic civilization should be introduced in Muslim universities as a short-term measure, whereas al-Attas suggested that the university curricula should be modified in line with the Islamic worldview, as a long term program. Therefore al-Attas proposed that Islamic studies should be made a core requirement in all level of education, especially in the university. This study had successfully compared between the two scholars on their viewpoints of Islamization of knowledge. However, as far as the present topic is concerned, it does not touch on the issue in detail.

The second study is by Fatimah Bt. Abdullah, entitled *"An Analysis of the Concept of Islam as True Submission on the Basis of Al-Attas' Approach"*[10]. The study presented an investigation of the concept of *Islam* as true submission, and the contents encompass

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[9] This is unpublished research of Imron Rosyidi, a student master of Islamic Revealed Knowledge of Islamic International University Malaysia (IRK-IIUM), 1998.

[10] It is unpublished dissertation of Ph.D student of International Institute of Islamic Thought and Civilization (ISTAC), Fatimah Bt. Abdullah, 1998.

"the conceptual foundation of true submission", "the concept of submission", "submission as an experiential phenomenon", "submission as considered with its consequences", and "submission as a social expression". The important finding of this study stated that the term *Islam* is always used to stand for the name of a particular religion revealed to Prophet Muhammad (peace be upon him!). It can be investigated in the semantic richness of the word *Islam* that supports submission and other related meaning such as obedience, self abasement and surrender.

The discussion might carry out a complete task to refute some orientalists' perspective on the modern concept of transcendent unity of religions. Al-Attas is one of the scholars who concern of the task. From the semantic richness of the word *Islam,* al-Attas emphasizes that the religion of Islam is the only right *Din* accepted by God. And therefore, Islam is the only revealed knowledge in this world. While some others are just religions made of culture and traditions.

Nevertheless, although this study deals with al-Attas' thought, but it does not discuss Islamic epistemology completely. It just mentions epistemology as the basis of Islamic worldview.

The third study was conducted by Rabiatul Adawiyah Ahmad Rasyid, entitled *"Konsep Kesepaduan Ilmu: Satu Perbandingan Antara Islam dan Barat"* (The Concept of Integration of Knowledge: A Comparative Study between Islam and the West)[11]. This study compares the concept of knowledge and its integration between Al-Attas and Paul Hirst. The discussion includes the concept of knowledge, its integration, the philosophy of education, and its curriculum. The major findings of this research state that the concept of knowledge and the characteristics of its integration are very

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[11]   This is unpublished research of Rabiatul Adawiyah Ahmad Rasyid, a student master of faculty of Education of University Malaya, 2004.

complicated and need a broader reading in order to get a precise definition. Discussion on knowledge here involves some issues which cannot be separated between them. They are interconnected. The issues are such as "concept of knowledge", "hierarchy of knowledge", "classification of knowledge", "concept of contents of education", and "the ultimate purpose of knowledge". As far as we observe, this research tend to describe the issue of the concept of knowledge in more detail as compared to the other issues, including the issue of the sources of knowledge. The discussion on the sources of knowledge in this study mentions some other scholars like Hasan Langgulung (1986), Hamid Fahmi Zarkasyi (1990), and Rosnaini Hasyim (1996). Although the elaboration of the discussion put forward by Rabiatul Adawiyah is clear enough, but it may be not sufficient to describe the sources of knowledge in al-Attas' thought since it presents the sources of knowledge in many perspectives and does not give attention to al-Attas' conception of sources of knowledge in particular. Thus apparently there are certain limitations which still need to be studied further.

The fourth study is from UIN Jakarta by Baharuddin, entitled *"Pemikiran Pendidikan Naquib Al-Attas: Aktualisasinya dalam Konteks Pendidikan Islam Kontemporer"* (The Educational Thought of Naquib al-Attas: Its Actualization in the Sense of Contemporary Islamic Education)[12]. The main issue that emerges in this research is the meaning and objective of education, curriculum, method, authority, Islamic University, University as micro-cosmos, and others. This study concludes that what Al-Attas has formulated, particularly on education, is his great effort to bring the idealism of Islamic education, which is based on spiritual ethic and religion (*din*), in reality. The orientation of it, basically, is in its wholly self equilibrium between human body and soul. This equilibrium can be seen also from the function of human as servant

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12 It is unpublished thesis master of of Baharuddin, a student master of Universitas Islam Negeri (UIN) Syarif Hidayatullah, Jakarta, 2004.

of God (*'abid*), in which human has horizontal relation to God beside as vicegerent of Him in organizing his social world. It can be touched by exercising our soul, intellect, and senses in the process of *ta'dib.* In this sense, al-Attas optimistically states that his idea of education should be applied more in university level, for the university is a manifestation of Universal or Perfect Man (*al-insan al-kamil*), i.e the Prophet Muhammad (p.b.u.h.). To realize that idea, al-Attas offer "the Islamization of knowledge" that begins with "the Islamization of language". One of the important components of the educational philosophy of al-Attas is knowledge (*al-'ilm*), because it is one of the contents of his conceptual education; process, human, and content. This research covers a broad topic and it did not sufficiently discuss the sources of knowledge.

The other studies are in the form of articles such as "Islamic Metaphysic—A Restatement: The Vision of Syed Muhammad Naquib al-Attas", by Wan Mohd Nor Wan Daud, *Iqbal Review*, vol. 35, no. 3, oct. 1994, pp. 57-80; "S.N. Al-Attas: "The Beacon on The Crest of A Hill or The Fusion of A Military Ethos With Sciences?" of Mona Abaza in her book entitle: *Debates on Knowledge in Malaysia and Egypt: Shifting Worlds*, London: Routledge Curzon, 2002, pages 88-247; "Islam Sebagai 'al-Din': Beberapa Pengamatan Terhadap Pemikiran Syed Muhammad Naquib Al-Attas" (Islam as the Religion: Some Perspectives on Syed Muhammad Naquib al-Attas' Thought) by Mohd Zariat Abdul Rani, in *AFKAR, Journal of 'Aqidah and Islamic Thought*, No. 4, Mei 2003, pages 29-62; *"Hakikat Bahasa Menurut Chomsky dan al-Attas: Satu Tinjauan Perbandingan"* (The Nature of Language according to Chomsky and al-Attas: A Study Comparison) by Adi Setia, *Kesturi*, Jurnal Akademi Sains Islam Malaysia (ASASI), January-December 2004, pages 1-12; *"Islam dan Sekularisme: Pandangan Al-Attas dan Al-Qaradhawi"* (Islam and Secularism: al-Attas' and al-

Qaradhawi's Perspective) by Ugi Suharto in *Islamia*, July-September 2005, pages 18-28.[13] These articles are not directly connected to the issue of sources of knowledge. Nevertheless, they discuss the issue on knowledge in general manner, not in sense of specific issue on the sources of knowledge as what we are going to do here.

However, there are some works deal directly with the sources of knowledge in al-Attas' perspective. The first book was written by Prof Wan Mohd. Nor Wan Daud entitled *"The Educational Philosophy and Practice of Syed Muhammad Nauib Al-Attas: An Exposition of the Original Concept of Islamization"*[14]. The book is composed of several issues, namely demonstration of the systematic outlook of al-Attas, the problem of metaphysics and *weltanschauung* in his thought-system, the problem of epistemology, the very emergence of 'meaning', the idea and reality of the Islamic University and Islamization of knowledge. The significant contribution of al-Attas, according to this book, states that religion is precisely directed to manage and control realm. In the same word, the realm should be transformed or islamized. In his concept of education, another significant of his work is his conception of knowledge. Since knowledge is one of the fundamental element in education, Wan Daud gives sufficient portion to discuss this issue in this book in chapter two entitled: *"On Knowledge and Knowing"*. Yet, channels of knowing mentioned in this book need further study, since he only elaborated it briefly.

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[13]   This article was also published in Afkar Journal, Bil. 4/2003 with different title: *al-Attas dan al-Qaradawi Mengenai Islam dan Sekularisme* (al-Attas and al-Qaradawi on Islam and Secularism).
[14]   First published in 1998, at ISTAC. It was also translated into Malay by University of Malaya Press, with the title *Falsafah dan Amalan Pendidikan Islam Syed M. Naquib al-Attas, Satu Huraian Konsep Asli Islamisasi*, first printed in the year 2005.

The second work is by Adi Setia, entitled: *"Al-Attas' Philosophy of Science: An Extended Outline"*[15]. This article presents an outline of al-Attas' ontological, cosmological and epistemological premises underlying his philosophy of science. In epistemology, the sources of knowledge are also described. According to Adi, al-Attas sees that Western science is the rival of Islamic science, and this challenge from the rival not just in its interpretation, but rather against its claims to objectivity, universality and other claims, whereas there are influential internal critiques in the West from amongst many noticeable, reflective practitioners and observers of modern science. Unfortunately, accordingly, modern philosophy has become scalpel to interpret science, and organizes the result of the natural and social science into a worldview. Hence scientific research shall always be restricted result of particular parts of nature, and never of the ultimate essence of existence. In contrast with Western science, the Islamic science system has interpreted the fact of existence in correspondence with the Qur'an system of conceptual interconnections and its methods of *tafsir* and did not interpret that system in accordance with merely the fact. It is what al-Attas has said that in Islam it is not a *reconstruction*, but a *restatement* of the statements and general conclusions of Islamic metaphysics. The Islamic system of science can thus evaluate and examine the modern science; its concepts, presupposition, and symbols; it empirical and rational aspects, and those impinging upon values and ethic; and others. In Al-Attas' epistemology, he follows al-Nasafi (d. 1142) in formulating his concept of knowledge, who states firmly that knowledge is from God and divides sources of it into "sound senses", "authoritative true reports", and "sound reason and intuition". Although the article explains the sources of knowledge but it is relatively in a short explanation and

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[15] It is an article of Adi Setia in *Islam and Science* Journal, vol. 1, December 2003, no. 2. He also writes "Epistemology Islam Menurut al-Attas: Satu Uraian Ringkas" in Islamia (Islamic Epistemology according to al-Attas: A brief Explanation), July-September 2005, no. 6.

still requires more elaboration. This study perhaps could continue in advocating it in a complete one.

The third is also written by Najibah Abdul Mutalib, entitled: *Teori Ilmu Menurut Syed Muhammad Naquib al-Attas* (The Theory of Knowledge According to al-Attas)[16]. The exposition of this article emerges the issues surroundings the definition, the hierarchy, the Islamization, and the sources of knowledge. This article affirms that al-Attas is a contemporary prominent who successfully formulate the important definition of knowledge and elaborate it in detailed under the Islamic worldview. As for the sources of knowledge, this article has advocated three formulation of it, namely *'ain al-yaqin*, *khabar sadiq*, and *ta'aqqulan*. From this formulation, the writer does not observe the sources of knowledge perfectly. This article may be lack of data about it. So, it will be better if the formulation could add more information about it. And this research will complete it in more detail.

And the latest is a *Festschrift* dedicated to al-Attas.[17] This book contains 22 essays from an international array of scholars who have known him as a friend and teacher. It provides readers not only with an erudite exposition of the significance of his ideas and writings, but also with a highly engaging introduction to Islam in philosophical, historical, cultural depth. In particular, it highlights al-Attas' important contribution to Islamic Philosophy, History, Education and Islamization of Knowledge. Of special relevance to this study are the stimulating essays by Wan Mohd Nor Wan Daud (pp. 13-57) and Bilal Kusnipar (pp. 135-162). Wan Daud's opening chapter on al-Attas as Real Reformer and Thinker, which sets the stage for the further 21 essays, provides an

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[16]   It is an article written by Najibah Abdul Mutalib in *Wacana Peradaban Journal*, ed. 1 July-December 2000.

[17]   The festschrift is entittled *Knowledge, Thought and the Civilization of Islam: Essays in Honor of Syed Muhammad Naquib al-Attas*, ed. Wan Mohd Nor Wan Daud and Muhammad Zainy Uthman, Kuala Lumpur: UTM Press. 2011.

excellent summary of al-Attas' views on true and false knowledge, the Islamic concept of religion, and the notions of *adab*. Kuspinar's essay offers an interesting discussion concerning illuminitive knowledge as understood by the sufi poet Jalal al-Din al-Rumi. Kuspinar expalins among others, Rumi's distinction between *'ilm* and *ma'rifah*, the role and limits of sense-perception, and the nature of illuminitive knowedge as well as its source and efficacy.

From researcher's analysis of the previous literatures mentioned above, there is apparently no specific study that elaborated Al-Attas' conception on sources of knowledge in Islam. Although the problem was mentioned by some studies in brief but it is still not yet been comprehensively studied. This study intends to explain and describe the issue in more detailed and will enrich and improve this area beside other issues like definition, classification, possibilities of knowledge.

1.7   Research Methodology

This research relies mostly on the library research Theory-Based that will be started with the desire of study the meaning of a theoretical construct. It is qualitive research usually involves two main processes, as commonly known in research methodology; collecting data and analyzing data.[18]

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[18]   See for example John W. Creswell (2009), *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*, London: Sage Publication, Inc.; Carol S. Aneshensel (2002), *Theory-based Data Analysis for the Social Sciencies*, London: Sage Publications, Inc.

1.7.1   Collecting Data

In the process of collecting data of both primary and secondary sources, this research will make a thorough cross reference with all the relevant information at hand. This is to facilitate complete understanding of the research problem before a proper analysis could be done.

In collecting data of primary sources, priority would be given to the works of Professor al-Attas, from his books, monographs, papers, lecturers, and others. Whereas, for the secondary ones, it will depend on the relevant sources including researches, books, papers on him, his view. The main sources of research would be the major library in Kuala Lumpur especially the main library of University of Malaya (UM), the library of Academy of Islamic Studies of UM, the library of International Islamic University of Malaysia (IIUM), the library of International Institute of Islamic Though and Civilization (ISTAC), the library of Malaysian National University (UKM), the Public Library of Islamic Center in Kuala Lumpur and others.

1.7.2   Analyzing Data

After collecting data it will be carried on analyzing and organizing the data into the relevant chapters. Subsequently, in analyzing the data the following methods are used to produce a qualitative research.

a)   Deductive Method

It is used to draw a specific conclusion based on facts and principles that support the argument built in the elaboration. For examples, the research deduces that the inadequacy of sociological theories and methods in the study of social phenomenon based on the general state of its lack of its universal application.

b)   Inductive Method

It is used to derive a conclusion which is general in its nature from particular fact in supporting the argument. For example, the research inducts the general conclusion of considering the principle value as the constituent elements of social phenomenon, based on their specific mention in particular instance as the factors for social existence.

c)   Comparative Method

This research will reflect variety of views on various facets on the Islamic epistemology and in particular on the sources of knowledge. It will discuss the topics according to Western philosophers, Muslim thinkers and Professor al-Attas. Thus, a comparative methodology is needed to demonstrate aspects where views converge or diverge. Moreover, an attempt will be made to use the convergent and divergent approach to determine the criteria towards its truth for the benefit of the Muslim in acquiring knowledge. This will be followed by criteria assessment of views that do not conform with general standard of certainty in the source of knowledge.

1.8   Systematic of Research

To facilitate this research, it has been divided into five main chapters. Each chapter was culled and compiled based upon data gathered as mentioned in research method above.

For the first chapter, it is a general introduction to the research that includes background, statements of problem, objectives, importance, surveys of Literatures, research methodology, and systematic of research. The most important thing of this introduction is about the survey of literatures, since it is to acknowledge that some studies have been done by some scholars related to the topic that is going to be done here. From here it can be known that this research is relevant to do since there is no one elaborates before the same as will be elaborated here.

As for the second chapter, it presents the biography of Syed Muhammad Naquib al-Attas. This biography is important for this research since it shows the shape of his thought. It also helps us to abstract some important issues from his daily life to enrich the discussion later. Therefore this chapter is required to elaborate his biography adequately. It includes his personality, family background, educational background, his contribution, and inauguration to his outstanding contribution.

While for the third chapter is going to elaborate the general issues on knowledge in Islam. It comprises the origin of human knowledge, its definition, its possibility, its classification and its sources. This chapter is a basic understanding on knowledge before going through discussion on sources of knowledge in al-Attas' perspective. It is significant to do since these issues always connect to the sources of knowledge which al-Attas discusses later.

The fourth chapter is the main discussion in this research. It is on the sources of knowledge in al-Attas' perspective. But before this discussion, it will be firstly preceded by the al-Attas' account on the problem of the use of sources of knowledge in contemporary thought. It is important to do since it is commonly known that al-Attas is the one who conceptualizes the Islamization of contemporary knowledge. Al-Attas also always eludes the problem of Western thought, including the problem of the use of sources of knowledge, in elaborating the process of Islamization. After that, we are going to elaborate source of knowledge according to him, which comprises True Report (*Khabar Sadiq*), Sense perception (*hiss*), Intellect (*'aql*), Intuition (*ilham* and *hads*). And for the last chapter is going to conclude the whole discussions of this research. It comprises of a conclusion and suggestion.

CHAPTER II

PROFESSOR SYED MUHAMMAD NAQUIB AL-ATTAS AND HIS CONTRIBUTIONS

Since this research is focusing on Syed Muhammad Naquib Al-Attas and his perception on sources of knowledge, it is important to introduce Syed Muhammad Naquib Al-Attas and his contributions. Therefore, this chapter will explain his personality as well as his constributions to Islamic thought and civilization.

2.1   On Al-Attas' Personality

To approach Al-Attas' personality, the researcher is going to devide it into his biography and his education as mentioned below:

2.1.1   Biography and Family Background

Syed Muhammad Naquib bin Ali bin Abdullah bin Muhsin al-Attas, a contemporary Malaysian Muslim scholar, was born on 5 September 1931, in Bogor, West Java, Indonesia. From paternal, his father was Syed Ali Al-Attas, from Johor Bahru, while his grandfather was Syed Abdullah Muhsin bin Muhammad Al-Attas, and his grandmother

was Ruqayah Hanum, a Turkish lady from aristocrat family. Then from maternal, his mother was Sharifah Raguan al-Aydrus, from Bogor, West Java.[19]

Syed Naquib Al-Attas was the second of three brothers; the late Syed Hussein Al-Attas was the oldest of them, who was well known sociologist and the former Vice Chancellor of the University of Malaya, while the youngest, Syed Zaid was a chemical engineer and a former lecturer at Mara Institute of Technology.[20]

Al-Attas' family was an honoured, both from his paternal or maternal side. *First*, his geneological tree could be investigated for over one thousand years in the Ba 'Alawi *Sayyid* in Hadramaut who was the 37th generation of Prophet Muhammad (peace be unto him) under the grandson of the prophet, Husein.[21] *Second*, his grandfather, Syed Abdullah bin Muhsin Al-Attas, was a saint (*wali*) in Java, and his influence was well known not only in Indonesia but also in the Arab. Indeed, the student of his grandfather, Syed Hasan Fad'ak, was a friend of Lawrence of Arabia, who was inaugurated as a religious adviser to Amir Faisal, the brother of King Abdullah of Jordan. *Third*, from both paternal and maternal side, Al-Attas was a royal discent; from paternal, his grandmother was a sister of Queen of Johor, while his mother was a Sundanese royal family of Sukapura. *Fourth*, from maternal, one of his ancestors was Syed Abu Hafs 'Umar Ba Syaiban, from Hadramaut, "who initiated one of the most prominent scholars in the Malay world, Nur al-Din al-Raniri into the Rifa'iyyah Order".[22]

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[19] Wan Mohd. Nor Wan Daud (1998), *The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas: An Exposition of the Original Concept of Islamization*, Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), p. 1.

[20] Ibid, p. 2. Cf. Muhammad Zainiy Uthman's introduction to Al-Attas' book *The Meaning and Experience of Happiness in Islam*, ISTAC, Kuala Lumpur, 2002 , p. xv.

[21] Ibid.

[22] Wan Mohd. Nor Wan Daud (1998), *op.cit*, p. 1.

2.1.2   Educational Background

The depth of his knowledge is perhaps influenced by the strength of educational background of his family, who had successfully directed him to become an educated person in his early childhood. At hid five years of age, he was entered to Ngee Heng Primary School, in 1936-1941, in Johor Bahru. In this school, then, he got the basic principle of English. During the Japanese occupation of peninsular, he went to school in Suka Bumi, West Java (1941-1945), in *Madrasah Al-`Urwatu'l-wuthqa* (the school of al-Urwatu al-Wuthqa), studying in Arabic. In 1946-1950, after the Second World War, he was back to Johor and continued his study at Bukit Zahrah School, and then at English College (1946-1951). He lived, in that period, with his uncle, Ungku Abdul Aziz bin Ungku Abdul Majid, who was the Chief Minister of Johor. He spent much time to read, because this uncle had a good library of many Malay manuscripts mainly on Malay literary and historical subject. It seems that Al-Attas was satisfied enough living with his uncle where he spent most of his youth to read and to study these manuscripts, and other classical books, apart from the books he got from other families.[23]

In 1951, after the completion of his secondary school, Al-Attas joined the Malay Regiment as Cadet Officer no. 6675. Then the General Sir Gerald Templer, the British High Commissioner of Malaya, selected him to join military education at Eton Hall, Chester, Wales, then at the Royal Military Academy, Sandhurst, England, in 1952-1955.[24] This gave him understanding of what the spirit and style of British society was like. During this time he was drawn to the metaphysics of the sufis, especially works of Nur al-Din 'Abd al-Rahman ibn Ahmad al-Jami (1414-92), "commonly called the last

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[23]   Ibid, pp. 2-3. See also Muhammad Zainiy Uthman (2002), *op. cit.* p. xvi.
[24]   Ibid, p.4.

great classical poet of Persia, the celebrated saint and mystic whose works include Salaman and Absal and Lawa'ih al-Durrah al-Fakhirah",[25] which he found in the library of the Academy. He traveled extensively, drawn particularly to Spain and North Africa where Islamic heritage had a great influence on him. Al-Attas got strong desire to continue his study, and voluntarily resigned from the King's Commission to serve in the Royal Malay Regiment, in order to pursue studies at the University of Malaya in Singapore, in 1957-1959.[26]

During his study at University of Malaya, he had written two important books; *Rangkaian Ruba'iyyat* and *Some aspects of Sufism as Understood and Practised Among the Malays.* The fisrt book was published by Dewan Bahasa dan Pustaka (DBP), Kuala Lumpur, in 1959, while the second book published by the Malaysian Sociological Research Institute, in Singapore, in 1963. From this second book, then, Al-Attas was awarded fellowship, in 1959, from the Canada Council Fellowship to study at Institute of Islamic Studies founded by Wilfred Cantwell Smith at McGill University in Montreal, Canada, started in 1960. Later in 1962, Al-Attas finished his Master degree, with distinction in Islamic philosophy (*tasawwuf*), with his thesis entitled: *Raniri and The Wujudiyyah of 17th Century Acheh*, and awarded as a good work.[27]

Looking at the productivity and prospect of Al-Attas, some scholars and orientalists, such as Prof. A.J. Arberry (Cambridge), Sir Mortimer Wheeler (British Academy), Sir Richard Winstedt (British Academy), the President of Royal Asiatic Society, advised him to continue his study to doctoral level at the School of Oriental and African Studies (SOAS), University of London. In this campus, then, he studied and

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[25]   Adi Setia (2003), "Al-Attas' Philosophy of Science An Extended Outline", *Islam and Science*, vol. 1, no. 2, December 2003, p. 166.

[26]   Wan Mohd. Nor Wan Daud (1998), *op. cit*, p. 5.

[27]   See his biography also in *Commemorative Volume on the Comferment of the Al-Ghazali Chair of Islamic Thought*, Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), 1994, p. 4.

worked with Professor Arberry and Dr. Martin Lings, in 1965.[28] In the same year, Al-Attas finished his Ph.D degree with distinction, with two-volume doctoral thesis entitled *The Mysticism of Hamzah Fansuri*, a comprehensive, important work about "the greatest and perhaps the most controversial Sufi scholars in the Malay world".[29]

2.2   On His Contributions

A contribution is an act of giving something to help a person or organization; or an action or a service that helps to cause or increase something; or an item that forms part of books, magazines, discussions, broadcasts, etc.[30] This section is going to elaborate Al-Attas' contribution in connection with his teaching experiences, his writings, his contribution towards institution, and his influences upon scholars in Asia and Muslim world.

Al-Attas' experience on academic teaching started at the University of Malaya (UM) on his return to Malaysia in 1966 from London after finishing his degree of the Doctor of Philosophy at the University of London in 1965. In UM, Al-Attas was appointed Head of the Division of Literature in the Department of Malay Studies, and then as a Dean of the Faculty of Arts at that University, from 1968 to 1970. Al-Attas, that time, strived to "reform some academic structures of the Faculty requiring each department to plan and organise its academic activities in consultation with other, rather than independently, as had been the practice hitherto".[31] Al-Attas also endeavoured to make Malay Language as the medium of teaching of every subject in the faculty and in the university.

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[28]   Ibid., p. 4.
[29]   Ibid., p. 5.
[30]   See Oxford Advanced Learner's Dictionary (1995), 5th Edition, Oxford University Press, p. 252
[31]   http://en.wikipedia.org/wiki/Syed_Muhammad_Naquib_al-Attas. 5 February 2008.

Further reading showed that Al-Attas was one of the pioneers and senior founders of the National University of Malaysia (UKM) that established in 1970. He was then one of the conceptualized the philosophy of this university. According to him, "that university be based on an Islamic conception of knowledge and learning".[32] Because of this reason, Al-Attas gave the Qur'anic wisdom, *"Zidni 'Ilma"*,[33] at top of the original logo's shield, when he made a shield logo of UKM.[34] Thereafter he was in this University, he was appointment to the chair of Malay Language and Literature then Dean of the Faculty of Arts in 1972, and one of his deeply propound and far reaching of his works in Malay Language and Literature is a book published and distributed entitled *Islam Dalam Sejarah dan Kebudayaan Melayyu* (Islam in Malay History and Culture). In the same time, he strongly recommended the use of Malay as the language of instruction at the university level and proposed an integrated method of studying Malay language, literature and culture so that the role and influence of Islam and its relationship with other languages and cultures would be studied clearly. In 1973, he founded and directed the Institute of Malay Language, Literature, and Culture (IBKKM) at the National University of Malaysia to impliment his vision which has been planned. [35] His works in UKM was so profound and attractive. Therefore, Peter Riddell said that "the major part of his working life and its principal literary output has been associated with Malaysia, where he was long on the academic staff of the National University of Malaysia."[36]

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[32] Wan Mohd. Nor Wan Daud (1991), *The Beacon on the Cest of A Hill: A brief History and Philosophy of the International Institute of Islamic Thought and Civilization*, Kuala Lumpur: ISTAC, p. 7.

[33] Taha, 20: 114.

[34] See also *ISTAC Illumanated* (1998), Kuala Lumpur: ISTAC, p. 33.

[35] See Wan Mohd. Nor Wan Daud (1991), *op. cit*. p. 8; Wan Mohd. Nor Wan Daud (1998), *op. cit*, p. 6; Adi Setia (2003), Al-Attas' Philosophy of Science An Extended Outline, *Islam and Science*, vol.1 (December 2003), No. 2.

[36] Peter Riddell (2001), *Islam and the Malay-Indonesia World*, Singapore: Horizon Books, p. 234

The most wonderful work further was the extraordinary establishment of International Institute of Islamic Thought and Civilization (ISTAC). Al-Attas was a founder-director of this institution, which now became part of the Islamic International University of Malaysia (IIUM). ISTAC deduced from al-Attas' conception on the idea of Islamic International Institute. However, it was then established when Dato' Seri Anwar Ibrahim, who was one of al-Attas' students, started to provide some financial support for Al-Attas to visit many institutions all over the world, in the late of 1986 until the beginning of 1987. He expected that Al-Attas would be able to formulate his idea into an institution and it could be implemented by the Ministry of Education. As the result, Dato' Seri Anwar Ibrahim, in his capacity as the president of IIUM, had instructed to start establishing ISTAC.[37]

On February, 27 in 1987 becomes the most historic day for ISTAC. Because in that day, the establishment of ISTAC was decided, through the Islamic International University of Malaysia, by Minister of Education, Dato' Sri Anwar Ibrahim. On the first of September, in the same year, the minister of education appointed Al-Attas as Professor of ISTAC, with distinguished founder-director of this institute. Furthermore, Al-Attas himself chose the location, its architectural design and became its founder director.[38] Then, finally, ISTAC was takenover by IIUM in 2001 hitherto.

Al-Attas is the one who establishes the unique knowledge tradition and intellectual environment in ISTAC. The excellence of this tradition stretched along 14 years from 1988 until 2002. It appeared in interaction and relationship between teacher and student in harmony, between al-Attas and all students. The tradition built was

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[37] Wan Mohd. Nor Wan Daud (1991), *op. cit*. p. 4; *ISTAC Illuminated* (1998), Kuala Lumpur: ISTAC, p. 39; see also Mona Abazah (2002), "S.N. Al-Attas: The Beacon on the Crest of A Hill or the Fusion of A Military Ethos with Science?", in *Debates on Islam on Knowledge in Malaysia and Egypt*, London: Routledge Curzon, p. 88.

[38] Wan Mohd. Nor Wan Daud (1991), *op. cit*. p.5; ISTAC Illuminated (1998), p. 39; Muhammad Zaini Uthman (2002), p. xx.

deduced from his metaphysical worldview and scientific conceptual scheme, in which the knowledge tradition was properly arranged, managed and applied from that in ISTAC.[39] In choosing lecturer, al-Attas prioritized those who had authority of each discipline of knowledge and ready to understand Islamic philosophy completely. It is likely not as simple as other university in recruiting lecturer due to difficulty of fulfilling the second criteria. But later, it seems that many scholars were interested in al-Attas invitation. The professors in ISTAC of his era comprised of numerous authority scholars from overseas who had fulfilled certain prerequisition proposed by him, some of them were non-Muslims. One of the most prominent scholars who had contributed significantly to ISTAC, beside Prof Dr Wan Daud, was Prof Dr Alpaslan Acikgenc. He was then followed by many scholars like Professor Mehmet Bayrakdar whose specialization was in Kalam; Cemil Akdogan in the philosophy of Western Science; Mehmet Ipsirli in history; Bilal Kusnipar in mysticism; Murat Cizakca in Islamic Economy Foundation; Ali Safak in Syariah; Teomon Durali in philosophy; Sabri Orman in Islamic Economy Thought and some others.[40] Some authoritative scholars also then participated in the development of ISTAC's academic program like the late Professor Muhammad Saghir Ma'sumi who was and expert in Islamic Studies, Sami Hamarneh in History of Islamic Medicine, Malik Badri in Psychology, Mudaththir Abdel Rahim in Political Science, Paul Lettinck in History of Islamic Science, Hans Daiber in History of Islamic Philosophy, Alauddin Kharofa in Islamic Jurisprudence, Abdul Karim Crow in Islamic Philosophy, Ferid Muhic in modern philosophy, and Amer Roubaie in Contemporary Economy.[41]

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[39]   ISLAMIA vol. 3, no. 2, p. 35.
[40]   ISLAMIA vol. 3, no. 2, pp. 35-36.
[41]   ISLAMIA vol. 3, no. 2, p. 37.

One of the greatest efforts of al-Attas in establishing the tradition of knowledge in ISTAC was the establishment of one of the best library in this age, the unique and the richest literatures in Southeast Asia, and perhaps in the Muslim world, especially in Islamic thought and civilization. ISTAC library was an authoritative library. It contains many rare manuscripts, books and journals. Many of them could not be found in other libraries in Malaysia, even in the world. Therefore, the library was a special library in which many serious scholars in the world did serious research. They found references that cannot be found in other places.[42]

In writing, al-Attas has contributed many works to Muslim world civilization in the world, mainly to Malay-Indonesian world. He was known as a prolific writer on many authoritative works. His early works were chiefly concerned with Islamic History, Islamic Thought and Civilization, especially on Sufism, Cosmology, Metaphysics, Philosophy, Malay Language and Literature, and Education.[43] He wrote in Malay but most of his writings were in English and some of them had been translated into Arabic, Persian, Turkish, Urdu, French, German, Italian, Russian, Bosnian, Japanese, Korean, Hindi, Malayalam, and Indonesian.

Here the researcher, thus, will arrange a list of writings by him chronologically and they are classified based on its subject, both in books or monographs and articles.

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[42]   See further *ISTAC Illuminated*, p. 16.
[43]   Peter G. Riddell (2001), *Islam and the Malay-Indonesian World*, Singapore: Horizon Books, p. 234.

a) Works on Sufism, Metaphysics and Kalam

i. Books

1. *Some Aspects of Sufism as Understood and Practised Among the Malays*, Malaysian Socialogical Research Institute, Singapore, 1963.

2. *Raniri and the Wujudiyyah of 17th Century Acheh*, Monograph of the Royal Asiatic Soceity, Malaysian Branch, No. 111, Singapore, 1966.

3. *The Mysticism of Hamzah Fansuri*, University of Malaya Press, Kuala Lumpur, 1970.

4. *Comments on the Re-examination of al-Raniri's Hujjat al-Siddiq: A Reputation*, Museums Department, Kuala Lumpur, 1975.

5. *A Commentary on the Hujjat al-Siddiq of Nur al-Din al-Raniri*, Ministry of Culture, Kuala Lumpur, 1986.

6. *The Oldest Known Malay Manuscript: A 16th Century Malay Translation of the 'Aqa'id of al-Nasafi*, Publications Department, University of Malaya, 1988.

ii. Articles

1. *New light on the Life of Hamzah Fansuri*, JMBRAS, vol. 40, pt. 1, Singapore, 1967.

2. Hamzah Fansuri, *The Penguin Companion to Literature, Classical and Byzantine, Oriental and African*, vol. 4, London, 1968.

b) Works on Philosophy and Civilization

i. Books

1. *Islam: The* Concept *of Religion and the Foundation of Ethics and Morality*, The Muslim Youth Movement of Malaysia (ABIM), Kuala Lumpur, 1976. Trans. into Korean, Japanese, and Turkish.

2. *Islam, Secularism and The Philosophy of the Future*, Mansell, London and New York, 1985.

3. *Islam and the Philosophy of Science*, ISTAC, Kuala Lumpur. Trans. into Indonesian, Bosnian, Persian and Turkish, 1989.

4. *On Quiddity and Essence*, ISTAC, Kuala Lumpur, 1990. Trans. into Persian.

5. *The Meaning and Experience of Happiness in Islam*, ISTAC, Kuala Lumpur, 1993. The book was translated into Malay with introduction and explanation by Dr Muhammad Zainiy Uthman, ISTAC, Kuala Lumpur, 2002.

6. *The Degree of Existence*, ISTAC, Kuala Lumpur, 1994.

7. *Prolegomena to the Metaphysic of Islam: An Exposition of the Fundamental Elements of the Worldview of Islam*, ISTAC, Kuala Lumpur, 1995. Trans. into Russian.

8. *Tinjauan Ringkas Peri Ilmu dan Pandangan Alam*, Penerbit USM, Pulau Pinang, 2007.

9. *Risalah untuk Kaum Muslimin (Message to the Muslims)*, ISTAC, Kuala lumpur, 2001.

ii. Articles

1. Comparative Philosophy: A Southeast Asian Islamic Viewpoint, *Acts of the V International Congress of Medieval Philosophy*, Madrid-Cordova-Granada, 5-12 September 1971.

2. Some Reflections on the Philosophical Aspects of Iqbal's Thought, *International Congress on the Centenary of Muhammad Iqbal*, Lahore, 1977.

3. Hijrah: Apa Ertinya? (What is the Meaning of Hijrah?) *Panji Masyarakat*, December, 1979.

4. Knowledge and Non-Knowledge, *Readings in Islam*, no. 8, first quarter, Kuala Lumpur, 1980.

5. Prelimnary Thought on an Islamic Philosophy of Science, *Zarrouq Festival*, Misrata, Libya. (with Arabic Version), 1980.

6. Religion and Security, *Congress of the World's Religions*, New York, 1985.

7. The Worldview of Islam: An Outline, in *Islam and the Challenge of Modernity*, ISTAC, Kuala Lumpur, 1994.

8. The Muslim Encounter with Modern Western Civilization, *10th General Conference of the Royal Academy*, Jordan, 1995.

c) Works on Malay Language and Literature

i. Books

1. *The Origin of the Malay Sha'ir*, DBP, Kuala Lumpur, 1968.

2. *Concluding Postscript to the Origin of the Malay Sha'ir*, DBP, Kuala Lumpur, 1971.

3. *Rangkaian Ruba'iyat*, Dewan Bahasa dan Pustaka (DBP), Kuala Lumpur, 1959.

ii. Articles

1. Konsep Baru Mengenai Rencana serta Cara-gaya Penelitian Ilmiah Pengkajian Bahasa, Kesusasteraan dan Kebudayaan Melayu (A New Concept and Mehodology For The Study of Malay Language, Literature and Culture), *Buku Panduan Jabatan Bahasa dan Kesusasteraan Melayu*, Universiti Kebangsaan Malaysia, Kuala Lumpur, 1972.

2. Islam dan Kebudayaan *Malaysia, Sharahan Tun Sri Lanang*, siri kedua, Kementerian Kebudayaan, Belia dan Sukan, Kuala Lumpur, 1974.

3. Pidato Penghargaan terhadap ZAABA (Public Oration in Honour of ZAABA), in *Zainal Abidin bin Ahmad*, Kementerian Kebudayaan, Belia dan Sukan, Kuala Lumpur, 1976.

4. ASEAN—Ke Mana Haluan Gagasan Kebudayaan Mahu Diarahkan? (ASEAN: Where are the Cultural Aims Heading?) *Diskusi*, vol. 4, no. 11 – 12 , Nov – Dec. 1979.

d) Works on Malay-Indonesian History

i. Books

1. *The correct Date of the Terengganu Inscription,* Museums Department, Kuala Lumpur, 1972.

2. *Islam Dalam Sejarah dan Kebudayaan Melayu* (Islam in Malay History and Culture), Penerbit Universiti Kebangsaan Malaysia, 1972. Partly translated into Russian and French, with a version in Indonesia.

3. *Preliminary Statement on a General Theory of the Islamization of the Malay-Indonesian Archipelago*, DBP, Kuala Lumpur, 1969.

4. *Islamic Culture in Malaysia*, Malaysian Society of Orientalists, Kuala Lumpur, 1966.

5. *Historical Fact and Fiction*, Universiti Teknologi Malaysia Press, Johor Bahru, 2011.

ii. Articles

1. Indonesia: 4 (a) History: The Islamic Period, *Encyclopedia of Islam*, new edition. E.J. Brill, Leiden, 1971.

2. Islam in Malaysia, *Malaysia Panorama*, Spesial Issue (also in Arabic and French), Ministry of Foreign Affairs, Malaysia, Kuala Lumpur, 1974.

3. A general Theory of the Islamization of the Malay Archipelago, in *Profiles of Malay Culture, Historiography, Religion and Politics*, ed. Sartono Kartodirdjo, Ministry of education and Culture, Directorate General of Culture, jakarta, 1976.

4. Islam dan Alam Melayu (Islam and the Malay World), *Budiman,* Special Issue Commemorating the 15th Century of Hijrah, Universiti Malaya, December 1979.

5. Note on the Opening of Relations between Malacca and China, 1403-5, *JMBRAS*, vol. 38, pt.1, Singapore, 1965.

e) Works on Education

i. Books

1. *Aims and Objectives of Islamic Education:* Islamic Education Series, Hodder and Stoughton and King Abdulaziz University, London, 1979. Trans. into Turkish.

2. *The Concept of Education in Islam*, ABIM, Kuala Lumpur, 1980. Trans. into Indonesian, Persian, and Arabic.

ii. Articles

1. Preliminary Thoughts on the Nature of Knowledge and the Definition and Aims of Education, *First World Confrence on Muslim Education*, Mecca, 1977. (with Arabic and Urdu Versions).

2. The Concept of Education in Islam: Its Form, Method and System of Implementation, *World Symposium of al-Isra'*, Amman, 1979. (with arbic version).

3. The Concept of Education in Islam, *Second World Confrence on Muslim Education*, Islamabad, 1980.

f) Other Catagories

i. Books

1. *The Rare Gift and the Key to Opening the Door of Union*, Singapore, . Trans. from Arabic which was writen by Al-Habib Umar b. Abd. Rahman al-Attas.

2. *The ICLIF Leadership Competency Model (LCM)*: an Islamic Alternative, Kuala Lumpur: International Center for Leadership in Finance, 2007.

2.3   Inauguration to Al-Attas' Outstanding Contribution

Besides being active and productive in writing his ideas in various books, a-Attas was also active in attending important sessions at international congresses. Since al-Attas had many contributions to the world of science, he received many appreciations from fellowship foundation, orientalists and scholars of Islamic and Malay Civilization. He received, for example, a fellowship from Canada Council Fellow Foundation in 1960 until 1964, from British Commonwealth Fellow in 1963, from Asia Foundation, British Council, and Fellow Research from University of London in 1964.[44] Since his excellent contribution in the field of comparative philosophy, he was conferred fellow of the Imperial Iranian Academy of Philosophy in 1975.[45] He was, later in 1976, "a Principal Consultant to the World of Islam Festival held in London, and was speaker and delegate at the International Islamic Conference held at the same place".[46] In 1977 he was a

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[44]   Muhammad Zaini Uthman (2002), *op. cit*. p. xxi.
[45]   Imperial Iranian Academy of Philosophy is a academy membered by some foremost scholars such as Professor Henry Corbin, Seyyed Hussein Nasr, and Toshihiko Izutsu. See Wan Mohd. Nor Wan Daud (1998), *op.cit.* p. 9.
[46]   Ibid. p. 9.

speaker at the first World Conference on Islamic Education held at Macca. From 1976-77, he was a Visiting Professor of Islamics at Temple University in Philadelphia. He chaired the UNIESCO meeting of experts on Islamic history held at Aleppo, Syria. In 1979, the president of Pakistan, General Muhammad Zia ul-Haq, inaugurated him the Iqbal Centenary Commemorative Medal.[47] In 1980-1982 he held the Tun Razak Chair of Southeast Asian Studies at Uhio University, U.S.A. In 1993, due to numerous significant and far reaching contributions to Islamic thought, Dato' Sri Anwar Ibrahim, as the chairman of ISTAC and the president of IIUM appointed al-Attas as the first holder of al-Ghazali Chair of Islamic thought of ISTAC. In 1994, King Hussein of Jordan made him as a Member of the Royal Academy of Jordan. Then in 1995 he is given the Degree of Honorary Doctorate of Arts (D. Ltt.) by the University of Khartum.[48] And the latest innauguration to the professor is when United Malay National Organization (UMNO) holds the 65th anniversary. Umno's 65th anniversary names Professor al-Attas as 'Tokoh Melayu Terbilang' and 'Tan Sri'.[49]

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[47]   See also Muhammad Zaini Uthman (2002), *op.cit.* p. xxi.
[48]   See further Wan Mohd. Nor Wan Daud (1998), *op. cit*., p. 9.
[49]   http://umno-online.com/?p=37296. 8/10/2011 10:44 am.

CHAPTER THREE

GENERAL ISSUES ON KNOWLEDGE IN ISLAM

The problem of knowledge is one of the most important topics in Islam, since Islam always gives special attention to it. Many scholars from the early time until now are interested in discussing this topic. It is because knowledge is essential in Islam and fundamental element in human life. It is also a gift from Allah to mankind to make them special and noble as compared to other living things. Therefore human is termed as "rational animal", where the term rational refers to intellectual in Islamic tradition.

However, many people in the modern era have interpreted knowledge as limited and restricted to that which could be understood only by human mind through five sound senses. They refer knowledge specifically to natural sciences and nothing beyond physical thing is considered knowledge. This implies that they reject knowledge on the metaphysical being. From this fact it can be understood that there is a process of eliminating metaphysic from physical being; there is a process of disenchantment of religious values from nature; there is a process of secularization; and this is a kind of worldview hold by Western civilization. Unfortunately, this Western worldview has been disseminated to all over the world including Muslim society. Therefore, Muslim now rightfully proud of this worldview and as a result, they feel inferiority in the eyes of the West and use Western civilization as their main reference. What have occurred in the West are now in process of completely occurring in Muslim.

Consequently, many Muslims are now following what has been conceived by the Western mind with regards to knowledge and they forget the treasure of knowledge in

Islam as preserved in their intellectual heritages (*turath*). Since this research observes on the source of knowledge in Islam in al-Attas' perspective, it is relevant to do some observation on some issues most relating directly to the Islamic tradition of knowledge. This includes issues related to the historical background of the concept of knowledge in Islam, which gives some accounts on the origin of knowledge in Islam; on its possibilities, i.e. in order to discuss the certainty of knowledge in Islam; and on its definition, classification and the sources of knowledge in Islam. These are based on some works written by the Mutakallimun, philosophers, and Sufi of Islam.

3.1   Historical Development of the Concept of Knowledge in Islam

Islam states that human knowledge began from Adam *'alaihissalam* when Allah taught him about names (*al-asma'*)[50]. From Adam then the transmission of knowledge from Allah to humans continued to all generations whether by revelation revealed to all Prophets (*ayat qawliyyah*) or through the physical signs of universe (*ayat kawniyah*). Based on this reality, it can be noted that indeed all knowledge comes from Allah and therefore they are of the same source and one truth.[51]

Basically, the major principle of all kinds of human knowledge is already available in the holy book al-Quran, for it is a kind of book which consists of many information related to numerous aspects of human life, such as history, human law, ethic, science and the other branches of knowledge. This is the last holy book to complete, correct and perfect knowledge revealed to all prophets before Muhammad (p.b.u.h.), like Torah, Zabur, and Injil. Those holy books, according to the holy Quran,

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[50]   *Al-Baqarah*, 2: 31.
[51]   It is likely the same as Franz Rosenthal states that human knowledge is given by God by revealing it to the father of human, i.e. Adam *'alaihissalam*. See Franz Rsenthal (1970), *Knowledge Triumphant, The Concept of Knowledge in Medieval Islam*, Leaden: E.J. Brill, p. 194.

have undergone massive changes by displacing words from their right places and forgetting a good part of the messages done mostly by Jews.[52] The Quran then was interpreted by the words of Muhammad (p.b.u.h) known as the Ahadith which are also a kind of divine revelation revealed by God.[53] From these divine sources, knowledge in Islam was transmitted to all Muslims from the early time until today.

Before Allah delegated Muhammad to the Arabian world – in the sixth century after Christian era – the Arabs were illiterate and illegible community (*ummi*)[54]. There was no specific knowledge drafted, even there was no any book contained poetry as the Arab's competence, except the collection of poetry hung on the Ka'bah which was written by the winner of the poet contest hold by the Quraysh called *mu'allaqat*.[55] That era, then, was known in Islamic history as the Era of Ignorance (*'Asr al-Jahiliyyah*), that is, the civilization with lack of knowledge.[56] Later, after sending down al-Quran to the Arabs, the ignorance of Arabs disappeared and replaced by knowledge and developed later as the highest civilization, superior to some big civilized empires such as Rome and Persia.[57]

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[52]   *Al-Nisa'*, 4: 46; *al-Ma'idah*, 5: 13 and 41.
[53]   *Al-Najm*, 53: 3-4.
[54]   "Illiterate", *ummi* in Arabic term, is a term addressed to Arab who is not able to write and read, while writing and reading ability both are standards to appraise a civilization whether it is good or not. The Arabian historically could not read and write before coming of Islam. After coming of Islam, indeed, those who were able to write and read from Quraysh who converted to Islam were only 17 people. They were such 'Umar, Uthman, Abu 'Ubaidah ibn al-Jarrah, Abu Sufyan, Yazid, Mu'awiyyah. See further information of this in Abu Zaid Shalabi (2000), *Tarikh al-Hadarah al-Islamiyyah wa al-Fikr al-Islami,* Cairo: Maktabah Wahbah, p. 28.
[55]   Great competition among Arab tribes in *Jahiliyyah* era was expressed in the advanced literature competed among them. However, it contained tribalism (*qabiliyyah*), lamentation (*ratha'*), love (*ghazal*), fanaticism (*ta'assub*) and so on. Therefore, it was not categorized as an advance in civilization, moreover they were not able to write and read. The most popular Arabian Jahiliyet poetry was Al-Nabighah al-Zubyani, while the most popular one in prose was Qiss ibn Sa'idah al-'Iyadi. See completely in Sheikh Ahmad al-Iskandari and Sheikh Mustafa (no year), *al-Wasit fi al-Adab al-'Arabi wa Tarikhuhu*, Cairo: Dar al-Ma'arif.
[56]   The state of ignorance era can be traced in 'Umar Farruh (1964), *Tarikh al-Jahiliyyah,* Beirut: Dar al-'Ilm li al-Malayin; Jawad 'Ali (1967), *al-Mufassal fi Tarikh al-'Arab Qabl al-Islam*, 8 Vol, Beirut: Dar al-'Ilm li al-Malayin, Baghdad: Maktabah al-Nahdah.
[57]   See further Abd al-Sattar Fathullah Sa'id (1992), *al-'Ilm wa al-'Ulama fi Zill al-Islam*, Cairo: Dar al-Taba'ah wa al-Nasr al-Islamiyyah; Kamal Muhammad Bazzi (1990), *al-Ma'arif wa al-'Ulum al-*

Knowledge in Islam, principally, had been perfected as Islam was revealed and perfected with its last verses of al-Quran revealed to Muhammad (p.b.u.h.).[58] Besides that, if we analyze from divine revelation, we will find that the process of revelation occurred in two period. There are the Mecca period which commonly known as *Ayat Makkiyyah* and the Medina period known as *Ayat Madaniyyah*. In the Mecca period, the revelation emphasizes the Oneness of God and His Greatness, and sets forth the belief in the Day of Resurrection in which all human beings shall be asked concerning their deeds in his life. It is also draws the attention of mankind to the overwhelming power of Allah as witnessed in the creation of the heavens and earth, examples of what had befallen other nations. It draws the attention of the people of Mecca to the expected punishment if they deny the presence of Allah. All these examples were provided in order to make the people of Mecca realize the terrible punishment that could be incurred if they denied the existence of Allah. While in the Medina period, the revelation in turn gives much emphasis on social life as a whole. It involves human relationship, family laws and system of government. In Medina, the rules governing the relationship between Muslims and non-Muslims were established. It also provided the best economic system within the Islamic state.[59]

In Mecca, Muhammad conveyed the divine revelation by holding an intensive meeting known as *halaqah* in al-Arqam's house in a secret manner. In this house the divine lesson conveyed to those who converted into Islam such as Abu Bakar, 'Ali ibn Abi Talib, Mus'ab ibn Umair, and so on. This meeting actually was the first intellectual

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Hadithah fi al-Quran al-Karim: Bahth al-'Ilmi fi Tafsir al-Quran, Beirut: Dar al-Nun li al-Taba'ah wa al-Nasr; Franz Rosenthal (1970), *op. cit.*

[58]   *Al-Maidah*, 5: 3.

[59]   About Makkah and Madinah revelation, see further Mahmud Salim Abidat (1990), *Dirasat fi 'Ulum al-Quran*, Oman: Dar Umman li al-Nashr wa al-Tawzi', pp. 105-115; Ahmad al-Sayyid al-Kawmi and Muhammad Ahmad Yusuf al-Qasim (1974), *'Ulum al-Quran,* Cairo: Maktabah 'Isa al-Babi al-Halabi wa Shurakauhu, pp. 79-83; Daud al-'Attar (1979), *Mujaz 'Ilm al-Quran*, Beirut: Muassasah al-'Alami li al-Matbu'at, pp. 137-142; Muhammad ibn Muhammad Abu Shuhbah (1992), *al-Madkhal li Dirasat al-Quran al-Karim*, Cairo: Maktabah al-Sunnah, pp. 205-206.

movement held by Muhammad in Mecca, but with limited member and in close secret. This house later was famed as Dar al-Arqam, the place of transmission of knowledge from God to human through His prophet Muhammad in "secret mission" (*da'wah sirriyyah*).[60]

While in Medina period, Islam had already established a good tradition of knowledge and Muhammad as a central reference of all problems faced by all his companions. Besides that, there was a particular group involved in paying a great attention to scientific research, namely a group known as *Ashab al-Suffah*, who was situated in the mosque of the Prophet (Masjid of al-Nabawi). This school studied divine revelation revealed to Prophet Muhammad. They included among others Abu Hurairah, Abu Dhar al-Ghifari, Salman al-Farisi, Abdullah ibn Mas'ud. Later, the students of this school were becoming the scholars of Islam who become references of Muslim in various areas of knowledge.[61] Knowledge in Islam, afterwards, spread throughout the Mecca and Medina. Less than 25 years after Prophet Muhammad passed away, in 632 C.E., the Muslim had already taken control politically and intellectually the entire Arabian region through which they spread knowledge of Islam. And almost less than two centuries later, in 750 C.E. they dominated the entire Alexander The Great's Area in Asia (Caucasus), and Africa (Libya, Tunisia, Aljazair, and Morocco), which covered Mesopotamia (Iraq), Syria, Palestine, Persia (Iran), Egypt, and Iberia peninsula (Spain and Portugal) and India.[62]

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[60] Shawqi Dhaif (2000), *Muhammad Khatam al-Mursalin*, Cairo: Dar al-Ma'arif, p.87; Martin Lings (1983), *Muhammad, His Life based on the Earliest Sources*, New York: Inner Traditions International, p.63.

[61] See further reading Akram Diya' al-Umri (1983), *al-Mujtama' al-Madani fi 'Ahd al-Nubuwwah: Khasaisuhu wa Tanzimatuhu al-Ula*, Madinah: al-Majlis al-Ilmi Ihya' al-Turath al-Islami, pp. 89-105; (1994), *al-Sirah al-Nabawiyyah al-Sahihah*, al-Madinah al-Munawwarah: Maktab al-'Ulum wa al-Hikam, pp. 132-140; see also Martin Ling (1983), *op. cit*., p. 63.

[62] Completely see in Marshall G.S. Hodgson (1974), *The Venture of Islam*, 3 vol., Chicago: University of Chicago Press.

Within two centuries Islam had produced various disciplines of knowledge, that is, Qiraat, Hadith, Fiqh, history, Arabic linguistics (Nahwu, Sarraf, Mufradat al-Gharib, and others), the science of Arabic poetry ('Arud and Qawafi), and others which had been invented by Muslim scholars in that period of time. In the field of Hadith, there were a lot of scholars like Imam Malik ibn Anas (ca. 711-795) who was the author of *Muwatta'*, Imam Ahmad (780-855 C.E.) who wrote the *Musnad Ahmad*, Imam Bukhari (810-870 C.E.) with his *Sahih Bukhari*, Imam Muslim (ca. 206-261) with his *Sahih Muslim*, Abu Daud with his *Sunan Abu Daud*, Ibn Majah with his *Sunan Ibn Majah*, and Imam Turmudhi (824-892) with his *Sunan Turmudhi*. While in the field of Qiraat and tafsir, there were scholars such as Su'bah ibn al-Hujjat (d. 160 A.H), Waki' ibn al-Jarrah (d. 197 A.H), Sufyan ibn 'Uyainah (d. 198 A.H), Abd al-Malik ibn al-Jurayj (d. 149), Sufyan al-Thawri (d. 161 A.H). In the mean time, the field of Fiqh, there were ulama like Malik ibn Anas (93-179 A.H), Imam Abu Hanifah, Imam Shafi'i (150-204 A.H), Imam Ahmad ibn Hambal. Further, in the field of history there were some prominent scholars such as 'Urwah ibn al-Zubayr (d. 92 A.H), Wahb ibn Munabbih (d. 110 A.H), Muhammad ibn Shihab al-Zubayr (d. 124) Muhammad ibn Ishaq ibn Yasar (d. 152 A.H), al-Waqidi, the author of *al-Sirah* (d. 207 A.H), Muhammad ibn Sa'ad (d. 230 A.H). As in the field of Arabic linguistic there were Abu 'Amr al-Shaibani who was known as Ishaq ibn Mirar (d. 312 A.H), al-Bawadi, the author of *Kitab al-Jim*, Abu 'Amr al-'Ala (d. 154 A.H), Khalaf al-Ahmar (d. 180 A.H), Abu 'Ubaidah Mu'ammar al-Qasim ibn Salam (d. 233 A.H), and some others.[63]

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[63] To see more complete about the early scholars of Islam in Yaqut al-Hamawi al-Rumi (1993) *Mu'jam al-Udaba'*, ed. Ihsan 'Abbas, Beirut: Dar al-Gharb al-Islami; al-Imam Syamsuddin Muhammad ibn Ahmad ibn 'Uthman al-Dhahabi (1996), *Siyar A'lam al-Nubala'*, 25 vol., Beirut: al-Risalah; 'Umar Rida Kahalah (1957), *Mu'jam al-Muallifin, Tarajum Musannif al-Kutub al-'Arabiyyah*, Beirut: Muassasah Risalah; Mahmud Muhammad al-Tanahi (1985), *al-Mujaz fi Maraji' al-Tarajum wa al-Buldan wa al-Musannafat wa Ta'rifat al-'Ulum*, Cairo: Maktabah al-Khanji.

All the Prophet's companions and their followers (*tabi'in*) work hard to spread Islam to all Arabian Peninsula. Then this situation causes an interaction between Islam and foreign civilization such as Greek and others. This also include Syria which some of its cities like Antioch, Harran, Edessa, Qinnesrin, and Nisibin became the centres of study of language, literature and theology of Greek civilization.[64] In this period, Islam had already been ready to do a serious interaction with the other civilization. It could be seen from the intellectual tradition which was already shaped by the Muslims by producing many kinds of knowledge based on its own sources that were the holy Quran and hadith tradition. Therefore, Islam had prepared a mature worldview as a framework in observing and adapting some foreign knowledge at that time.[65]

With the Islamic worldview realized and applied by Muslim in their tradition of knowledge for two centuries, Muslim scholars then were ready to deal with the other civilization seriously as a new stage in shaping the fundamental aspirations of his civilization, both on the political and on the epistemological level. Being ready both mental and intellectual was among the prerequisite to invade all kind of knowledge that were found in its boundaries.[66] As a result, many Muslim scholars were brave enough to translate the scientific legacy of Greek, Indian, Persian, and Babylonian philosophic and scientific thought into Arabic as one of their important-intellectual agenda. The trend of that literal translation was started from the period of Umayyad Caliphate, in which the central government was in Damascus, Syria, which in turn helped Muslim scholars to accelerate in achieving Muslim's knowledge. Moreover during the Abbasid Caliphate

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[64]   Majid Fakhri (1981), *Mukhtasar Tarikh al-Falsafah al-'Arabiyyah*, Beirut: Dar al-Shura, p. 9.
[65]   The mature worldview can be seen from the readiness of the intellectual tradition of Islam. The readiness was denoted by various disciplines of knowledge which were written by numerous scholars in that time. For more information, see Abd al-Sattar Fathullah Sa'id (1994), *al-'Ilm wa al-'Ulama' fi Zill al-Islam*, Cairo: Dar al-Taba'ah wa al-Nashr al-Islamiyyah, pp. 17-19.
[66]   About some expositions on the intellectual tradition from outside that came into the Islamic tradition, see Majid Fakhri (1981), *Mukhtasar Tarikh al-Falsafah al-'Arabiyyah,* Beirut: Dar al-Shura, p. 9; G.E. Von Grunebaum (1964), *Islam: Essay in The Nature and Growth of a Cultural Tradition*, London: Routledge and Kegan Paul LTD, pp. 159-165.

(570 C.E.) of which the capital was in Baghdad, this tradition was being continued more intensively.[67]

In the Abbasid Chaliphate, which replaced the Umayyad Dynasty as a head of the Islamic empire, and in 762, the caliph al-Mansur (reigned 754-774) built Baghdad and made it his capital. This dynasty had a strong Persian bent, and adopted many practices from the Sassanid Empire. Among people of Abbasid Empire, there were people translated foreign works into Arabic. For this purpose, al-Mansur founded a palace library, modeled after the Sassanid Imperial Library. The so-called *Dar al-Hikmah* (House of Wisdom) was originally concerned with translating and preserving Persian works, first from Pahlavi (Middle Persian), then from Syriac and eventually Greek. The works on astrology, mathematics, agriculture, medicine, and philosophy were translated. Those who contributed and had an important role towards Islamic knowledge at that time were such Ibn al-Muqaffa (d. 759) and Yahya ibn Khalid ibn Barmak (d. 803). Later on, under the sponsorship of caliph al-Ma'mun (reigned 813 – 833 C.E.); the House of Wisdom (*Bayt al-Hikmah*) took a new function related to mathematics and astrology or astronomy. The focus was being more intensive and also shifted from Persian to Greek science. Those who involved in this intellectual activity were Hunayn ibn Ishaq with his son, Ishaq ibn Hunayn, Abu Bishr Matta ibn Yunus, Yahya ibn 'Adi and others. The result of their effort was, within the period less than two centuries, almost all the scientific works of Greek had been translated. They composed of medicine, mathematics, astronomy, physics, philosophy, astrology and alchemy, and

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[67] See further F.E. Peters (1968), *Aristotle and The Arabs: The Aristotelian Tradition in Islam*, New York, London: New York University Press and University of London Press, pp. 57-67; Nasim Butt (1991), *Science and Muslim Societies*, London: Grey Seal, pp. 65-66; Howard R. Tuner (1997), *Science in Medieval Islam,* Austin: University of Texas Press, p. 2.

emerged numerous profound scholars such Jabir ibn Hayyan (d. *ca.* 815 A.H), al-Kindi (d. 873 A.C) and Abu Ma'shar (d. 886 A.C).[68]

The Muslim scholars at that time were not only translated these new acquired knowledge from the other civilizations but also reformulated, edited, and even produced something new. This is evident for instance as what had been done by al-Khawarizmi (d. *ca.* 863 C.E) and 'Umar al-Khayyam (d. 1132 C.E) in Mathematics, Ibn Sina (d. 1037 C.E) in astronomy, al-Biruni (d. 1048 C.E) and al-Idrisi (d. *ca.* 1150 C.E) in geography, and others.[69] As mentioned above, additionally, the shape and triumph of Islamic knowledge was proved through the creativity and expertise of Muslims to edit and produce knowledge in their own milieu, for example, al-Battani (d. 929 C.E) as well as Ibn Rushd (d. 1198 C.E) and al-Bitruji (d. *ca.* 1190 C.E), who corrected and edited the astronomical system of Ptolemy, observed and analyzed the celestial and terrestrial movement, re-calculated, redesigned the star catalog, planned to make the observation instruments including sundial and mural quadrant.[70]

From the brief elaboration above, we can imagine that, if we link between Islam and the advent of current Western civilization, there will be no any other civilization introduced to Western Europe about how to discharge from their Dark Age in medieval time except Islam, since there was a missing link between intellectual ancient Greek tradition and the Renaissance era which led them to understand the way to modify their civilization. Moreover, Islam was the only civilization which most probably linked between that long periods. Many Western scholars had already admitted that during many centuries Western Europe had studied science and philosophy from Muslim

[68] Marshall G. S. Hodgson (1974), *op. cit.,* vol. 2, p. 298; see also De Lacy O'Leary (1957), *How Greek Science Passed to the Arabs,* London: Routledge and Kegan Paul LTD, pp. 154-175.
[69] Howard R. Turner (1997), *op. cit.*; A.I. Sabra (1994), *Optics, Astronomy and Logic Studies in Arabic Science and Philosophy*, Hampshire GB and Vermont USA: Variorum; and Nasim Butt (1991), *Science and Muslim Societies*, London: Grey Seal.
[70] Ibid.

scholars, "beginning about A.D. 1100 for the sciences and some fifty years later for philosophy, the intellectual life of Western Christendom and Eastern Islam joined and held contact in Spain and Sicily"[71]. The Arab scientific books of numerous Muslim scholars, e.g. al-Kindi (al-Kindus), Ibn Bajjah (Avempace), Ibn Jabirol (Avencebrol), Ibn Rushd (Averroes) were read for a considerably longer period. Thus, the Renaissance of the West was much more influenced by Muslims' world view and their knowledge rather than the others although they are trying to ignore it.[72]

After elaborating the brief historical development of knowledge in Islam, we need to elucidate what the knowledge is? The further discussion is going to elaborate the definition of knowledge.

3.2   The Definition of Knowledge

"Knowledge" in Islam is denoted by several terms. Those are *'ilm, ma'rifat, idrak, fiqh, hikmah, shu'ur* and some others. In the sense of this discussion, we prefer the word '*ilm* to use, since it is more general compared to other terms and the most frequently used in almost every field of knowledge. The word *'ilm* – the opposite of *jahl* (ignorance) – derived from the word *'alima, ya'lamu, ilm* (*i-l-m*). Literally, it has several meanings. One of the meanings is *'alamah* means sign, guideline, cognition, label, characteristic; the other meaning is *'alam* means nature; and the other one is *shu'ur* or feeling.[73]

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[71]   F.E. Peters (1968), *op. cit.*, p. 221.

[72]   The historical survey on knowledge actually does not stop until this period (10th and 11th century CE). However, this survey is much more focus on that period because the limit of space of research. It does not mean the knowledge in the later period did not develop or was absent from Muslim. What we want do here is to show that Islam has its own tradition and milieu of knowledge before the coming of the other tradition such as from Greek and others.

[73]   See *The Arabic-English Dictionary, The Hans Wehr Dictionary of Modern written Arabic*, ed. J Milton Cowan, New York: Spoken Language Service, Inc., pp. 635-636.

The first meaning implies certain direction to a man to understand the object of knowledge. It could be connected with the other word *ma'lam*, which is derived from the same root, means landmark or signpost which directs someone to the place he is going to. While the second meaning, which is indicated by the word *'alam*, is understood as a flag that someone displayed as instruction or guideline to the other ones. From this meaning it can be understood that this nature (*'alam*) is a sign of Allah to whom man has to obey. Therefore the creature (*makhluq*) is called *'alam* for it is as a sign and proof of the existence of the Creator (*khaliq*).[74] So this universe is called an unwritten sign of the existence of Allah (*ayat al-kawniyyah*), while al-Quran is called the written sign of Allah (*ayat al-qawliyyah*). These signs are able to guide mankind to understand and know their Creator. From this reason of course it is reasonable if knowledge in Islam always refers to al-Quran, Hadith, Shari'ah, Islam, iman, hikmah, ma'rifah, fikrah, science and so on.[75] Then, as for the third meaning, from the term *shu'ur* means feeling, someone who has already known the object of knowledge, need to understand that sign. He actually feels that what he already knows, and "feel" in Arabic term *shu'ur* is another meaning of *'ilm*.[76]

As for the definition of knowledge, it was defined by Muslim scholars in various perspectives. Some says that "knowledge is the clearness of the knowable thing as it is"[77]. This definition, according to al-Juwaini (1028-1085 CE), eliminates the eternal knowledge (*'ilm al-qadim*), for it is impossible for anyone of us to know the eternal

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[74] Rajih Abd Hamid al-Kurdi (1992), *Nazariyyat al-Ma'rifah bain al-Quran wa al-Falsafah*, Riyad: Maktabah al-Muayyad, P. 33.

[75] Wan Mohd Nor Wan Daud (2006), *Masyarakat Islam Hadhari: Suatu Tinjauan Epistemologi dan Kependidikan ke Arah Penyatuan Pemikiran Bangsa*, Kuala Lumpur: Dewan Bahasa dan Pustaka (DBP), p. 48.

[76] Al-Zamahshari (1960), *Asas al-Balaghah*, Cairo: Dar al-Sya'ab, p. 653; Majd al-Din ibn Ya'qub al-Fairuzabadi (2005), *al-Qamus al-Muhit*, vol. 4., Cairo: al-Matba'ah al-Amiriyyah, p.153; *Lisan al-'Arab,* p. 418.

[77] The original Arabic definition is *"al-'ilm tabayyun al-ma'lum 'ala ma huwa bihi".*

knowledge clearly.[78] According to Abu al-Hasan al-Ash'ari (874-936 C.E.), "knowledge is something that makes someone who performs it becomes a knower"[79]. According to Abu Bakar ibn Furak, knowledge is "something which rightly said of who was characterized by it to judge or to be convinced about an action"[80]. Yet, it has also a problematic definition, for it presupposes that knowledge must be actualized by a practical thing, whereas there is knowledge that is only understood by the mind without any action in the external world of man. It means that there is knowledge that is conceptual only and there is no need to practice.

Besides that, from the Mu'tazilite point of view, Abu 'Ali al-Jubbai (d. 915 C.E.), said that knowledge is "being certitude of something as it is with self tranquility"[81], while al-Qadi Abd al-Jabbar (d.1025 C.E.), who took apart in Shafi'ite school of jurisprudence, also said that knowledge is "the meaning which conducts a self tranquility of a knower"[82]. Al-Juwaini also criticized these definitions for knowledge, according to him, is not only something known by someone by the self tranquility or being certitude, because in the case of the unbelievers they also feel self-satisfaction with their faith, while in the case of those whose certitude is with blind imitation or taken for granted (*muqallid*), they are also convinced about their faith. However, this

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[78] Al-Juwaini (1997), *al-Burhan fi Usul Fiqh*, ed. Salah Muhammad ibn 'Awidah, vol. 1, Beirut: Dar al-Kutub al-'Ilmiyyah, p. 21.

[79] The original Arabic text is *"al-'ilm ma yujab liman qama bihi kawnuhu 'aliman"*. See ibid.

[80] The original Arabic text is *"al-'ilm ma yasihhu min al-muttasif bihi ihkam al-fi'l wa itqanihi"*. See ibid.

[81] The original Arabic text is *"hadd al-'ilm i'tiqad al-shayi 'ala ma huwa bihi ma'a tuma'ninat al-nafs"* . See ibid.

[82] The original Arabic text is *"al-ma'na al-ladhi yaqtadi sukun nafs a-'alim"*. See furthur al-Qadi Abd al-Jabbar (1962), *al-Mughni fi Abwab al-Tauhid wa al-'Adl*, part *al-Nadzr wa al-Ma'arif*, ed. Ibrahim Madkur and Taha Husein), vol. 12, Cairo: al-Muassasah al-Misriyyah al-'Ammah li al-Nashr, p. 13. See also 'Abd al-Raḥman Zayd al-Zunaydi (1992), *Masadir al-Ma'rifah fi al-Fikr al-Dini wa al-Falsafi: Dirasah Naqdiyyah fi Dawi al-Islam,* Riyad: Maktabah al-Muayyid, p. 46.

kind of certitude is called knowledge in this sense for their blind imitation (*taqlid*), but not based on true knowledge.[83]

While from the sunnite's point of view, al-Qadi al-Baqillani (950-1013 C.E.) asserts that knowledge is "recognition of things as they are"[84], while al-Jurjani (1339–1414 C.E.) in his book *al-Ta'rifat* states that knowledge is "the recognition of an image of a thing in mind"[85]. This recognition will be named as 'declaration' (*tasdiq*) if it involves judgment therein, whether 'affirmative' (*ithbat*) or 'negative' (*nafy*), and named as 'apprehension' (*tasawwur*) if it does not involve any judgments.[86] However, Fakhruddin al-Razi (d. 1209 C.E.) commented on the definitions by some previous scholars by stating that knowledge is not just a conviction, since unbeliever also feels conviction to their faith; knowledge is not just theoretical but also practical; it is not just *a priori* which does not need further thinking but also *a posteriori* which need deep thinking. Due to that, knowledge does not need a definition, since it is already clear and understood.[87]

If we refer to Hujjat al-Islam, Al-Ghazali (1058-1111 C.E.), who viewed from the spiritual point of view, he stated that knowledge is "the arrival of the nature of the object of knowledge in the heart"[88]. In the other book, he mentioned that knowledge is "the imagination of the rational and tranquility soul of the nature and the image of a

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[83]   Al-Juwaini (1997), *al-Burhan fi Usul al-Fiqh*, Beirut: Dar al-Kutub al-'Ilmiyyah, p. 21.

[83]   Ibid. p. 21

[84]   The Arabic text is *"idrak al-shayi 'ala ma huwa bihi."* See Al-Qadi abd al-Jabbar (1962), *op. cit.*, vol. 2, p. 81; al-Razi, *Mafatih al-Ghaib*, p. 280.

[85]   The Arabic text is *husul surat al-shayi fi al-'aql.* See Al-Jurjani (2000), *al-Ta'rifat*, Beirut: Dar al-Kutub al-'Ilmiyyah, p. 157.

[86]   On *'Ilm al-tasawwur* and *al-tasdiq* can be traced in some famous logical book like which were written by al-Quzwaini al-Katibi, al-Jurjani, al-Ghazali and others.

[87]   Rajih Abd Hamid al-Kurdi (1992), *op. cit.*, p. 43.

[88]   The original Arabic text is *"husul haqaiq al-ashya' fi al-qalb wa huduruha fih".* See Al-Ghazali (n.d.), *Ihya' 'Ulum al-Din*, vol. 3, Singapore, Jeddah, Indonesia: al-Haramayn, p. 12.

thing abstracted from matters, whether its genus, form, amount, substance and essence, if it is in particular kind"[89].

However, from numerous definitions above, as a matter of fact, there is no agreement reached to one definition. If we observe further, knowledge is not an entity which can be defined such as human being, since knowledge is a descriptive matter, while human is a distinctive matter. As we know from Islamic tradition that there are two kinds of definition: definition by *had* and definition *rasm*. Definition by *had* means a precise specification of the distinctive characteristic of a thing, while definition by *rasm* means a description of the nature of a thing. Al-Ghazali actually does not elaborate knowledge with distinctive and definitive manner, like someone who asks about the aroma of perfume which cannot be defined precisely. Al-Ghazali then arrives at a conclusion that knowledge is "the accepted soul of knowledge without any compulsion from others",[90] and by accepted soul he means that someone who accepts knowledge will feel satisfied without any particular question that disturbs him. This exposition seems rather similar to what al-Jurjani said in his book, *al-Ta'rifat*. He said that knowledge is "the arrival of the soul to the meaning of a thing"[91].

The arrival of the soul to the meaning of a thing is one description which describes that knowledge gained by human should be with a certain effort to seek it until he achieves and really understands the meaning of the thing intended. Therefore, as everyone strives to seek knowledge, he gains it more. This kind of knowledge, then,

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[89] The original Arabic text is *"al-'ilm tasawwur al-nafs al-natiqah al-mutmainnah haqaiq al-ashya' wa suwaruha al-mujarradah 'an al-mawad bi a'yaniha wa kayfiyyatiha wa kammiyyatiha wa jawahiriha wa dhawatiha in kanat mufradah"*. See Al-Ghazali (1970), *Risalah Ladunniyah* (*Majmu'at al-Qusur al-'awali*, vol. 4), Cairo: Maktabah al-Jundi, p. 97. See also Che Zarrina Sa'ari (2007), *al-Ghazali and Intuition: An Analysis, Translation and Text of al-Risalah al-Ladunniyyah,* Kuala Lumpur: Departement of Aqidah and Islamic Thought, Academy of Islamic Studies, University of Malay.

[90] The original Arabic text is *"inshirah sadr min ghayri rabt taklif"*. See al-Ghazali (2008), *al-Mankhul min Ta'liqat al-Usul,* Beirut: al-Maktabah al-'Asriyyah, p. 31.

[91] The original Arabic text is *"al-'ilm wusul al-nafs ila ma'na al-shayi"*. See al-Jurjani (1997), *op. cit.*, p. 157.

named as 'knowledge which is acquired by one' (*'ilm al-husuli*). Besides that, one is also able to gain knowledge without any difficult effort because Allah could and will give someone knowledge whenever He wishes. This kind of knowledge is named as 'knowledge which comes upon one' (*al-'ilm al-huduri*), which sometimes also called the 'knowledge of spiritual intuition' (*al-'ilm al-ladunni*). Thus it is clear that knowledge is understood as descriptive, not distinctive. Another reason why it is descriptive is because, as known in Islamic tradition, knowledge comes from Allah, and therefore someone cannot know the quantities and qualities of the knowledge acquired, so that he just describes what the knowledge is all about.[92]

Consequently, one cannot confine knowledge into a particular and distinctive definition. It is also impossible for human not to gain any knowledge, since knowledge is not only acquired but also given to him. It is a proof that mankind are the best creature of Allah among other creatures, in which Allah has facilitated man with knowledge, even if compared with angel which is already existed before human.[93] Due to this reason, normally, it is impossible to say that knowledge is impossible to gain by human. In other words, we cannot accept the impossibility of knowledge for human as claimed by the Sophist both; the classical or the contemporary kind. For the exposition below, we will discuss the possibility of knowledge for human.

3.3   The Possibility of Knowledge

Knowledge is possible for human according to Islam as demonstrated by al-Quran and hadith and as elaborated above under our discussion on the definition of knowledge.

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[92]   For further reading on *'ilm al-husuli* and *al-huduri* or *ladunni*, see Che Zarina Sa'ari (2007), *Al-Ghazzali and Intuition*: *An Analysis, Translation and Text of al-Risalah al-Ladunniyyah*, Kuala Lumpur: Department of Aqidah and Islamic Thought, Academy of Islamic Studies, University Malaya.
[93]   *Al-Baqarah*, 2: 31.

Some terms of knowledge will be easily found in al-Quran and hadith like *'ilm*, *ma'rifah*, *tafriq* and *ikhtiyar*, *tamyiz*, *hukm*, *shu'ur*, *idrak*, *tasawwur*, *hifz*, *tadhakkur*, *tafakkur*, *hikmah*, *burhan* and others. From various kinds of such terms it can be understood that according to Islam knowledge is possible for human. The Quran was revealed with certitude, with argumentation to whom who seeks truth, putting faith (*iman*) as basic of the certitude, and al-Quran therefore negates those who believe that knowledge cannot be gained by human.[94]

Also Islam gives strong motivation to everybody to think, to analyze, to observe in order to understand and to recognize everything around him, to get the benefit and to feel the triumph of its Creator. It is impossible to do so if knowledge is impossible. So the possibility of knowledge is a key to apprehend all that. In other words, without knowledge, human existence is useless. In term of preserving the continuity of knowledge, what Najmuddin al-Nasafi said is relevant here when he said, "The nature of everything exists and knowing it is real, opposed to Sophists."[95]

The Sophist refers to itinerant teachers in Greece (5th cent. B.C) who provided education through lectures and in return received fees from their audiences. The term was given as a mark of respect. Protagoras was perhaps the first to style himself as a Sophist and to receive payment for his instruction. He and Gorgias were respected thinkers, but others after them, notably Thrasymachus and Hippias, and many lesser figures, turned education into the development of skills useful to political careers. Hence, they cared little for the disciplined search for truth (dialectics), teaching in its place the art of persuasion (rhetorics). Although they did not seriously take a part a

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[94] See some verses of al-Quran such as *al-Najm*, 53: 11 and *al-Nisa'*, 4: 163; *al-Baqarah*, 2: 1-5, 2: 23, *Yunus,* 10: 38 and *Hud*, 11: 13.

[95] Sa'd al-Din Al-Taftazani (1987), *Sharh al-'Aqaid al-Nasafi li al-'Allamah Sa'd al-Din al-Taftazani*, Cairo: Maktabah al-Kulliyyat al-Azhar, p. 20.

philosophical school, they appear to have shared a basic skepticism regarding the possibility of knowing truth. The more notorious of them boasted of their ability to "make the worst appear the better reason." They were criticized by Plato and Aristotle (both were the followers of Socrates that already opposed to the Sophist movement) for their emphasis on rhetoric rather than on pure knowledge and for their acceptance of money, a judgment that has passed into history and has given the term *sophist* its present meaning.[96]

This sophism started in the second half of the 5th century BC, particularly at Athens and attacked all the Attika regions, through some famous intellectual teachers. They are like, first, Protagoras (481-411 BC), an individualist who stated that man is the measure of all things, of those that are that they, of those that they are not that they are not.[97] It means that every thing is measured by man as individual. He can decide to execute what he approve to and reject what he do not agree with. Every thing is according to him as an individual, regardless other people. With this view, he acknowledges that all should be understood from each view. Therefore, according to him, the general truth is nonsense. The truth is just for a person who views, and it is valid at the time he views. That is not common truth used by the whole men regardless time and place. Hence, for them, knowledge is relative.

Then there is Georgias (488-375 BC), a rhetoric who negates the general truth, therefore he is known as a nihilist. There are three points of his view: first, that nothing exist; second, if anything existed it could not be known; third, that if it could be known it could not be communicated to others.[98]

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[96]   Gordon H. Clark (1957), *Thales to Dewey, A History of Philosophy,* Cambridge, Massachusetts: The Riverside Press, p. 44.

[97]   Eduard Zeller (1955), *Outlines of the History of Greek Philosophy*, London: Routledge and Kegan Paul Ltd., p. 81

[98]   Ibid., pp. 86-87.

Hippias is another sophist teacher who always displayed knowledge in common place, even at the table of the market place. His teaching dealt with ethic in which self satisfaction is the final appraisal of ethic.[99] One of the well-known statement of him is "the law of this country is the violent of man, hence it is contradiction with law of nature". Even though he did not ask anyone to break the law but it is commonly said that the anarchism movement was caused by his ideas.[100] And there is Prodicus, a moralist who liked promoting moral, but always jeered at people belief. His view was full of relativistic and pessimistic view of life.[101]

These classical sophist are known among the Muslim scholar as *Sufastaiyyah* and they are of three categories: The first, agnosticism (*al-La Adriyyah*) which always says "I do not know", or being doubt about the truth and they rejected the possibility of knowledge or certainty for human. The second is the individualist or subjectivism or relativist (*al-'Indiyyah*), who claim that the truth is only what he says, therefore he always says "according to me" (*'indi*) in all thing; this group might acknowledge the possibility of knowledge, but does not believe the final purpose of knowledge, because the purpose of knowledge is depend on 'me' or the "I" (subjective). And the third is the skeptic (*al-'Inadiyyah*), who negates reality of all things and regards them as merely fantasy. Although the doctrine of Sophist had been rejected by Socrates which was then continued by his pupils, Plato and Aristotle, but it does not mean that their doctrine was neglected for there are always ideas of this kind found and supported by some thinkers until our present time.

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[99]   Ibid., 85.
[100] Mohammad Hatta (1964), *Alam Pikiran Yunani*, vol 2, Djakarta: Tintamas, p. 15.
[101] See Anthony John Patrick Kenny (2006), *An Illustrated Brief History of Western Philosophy*, Malden, Oxford, Victoria: Blackwell Publishing, pp. 24-25; see also Eduard Zeller (1955), *op. cit.*, pp. 83-84.

Keeping a close watch on these anti-knowledge which had threaten the possibility of knowledge, many Muslim scholars like al-Nasafi and others have stated that the nature of being is existed and human may know it. Talking about "being", Western people always undergo a contradictive and dichotomy situation and engage in many schools of thought such between rationalism and empiricism, subjectivism and objectivism, existentialism and essentialism, and so on, which caused skeptical, agnostic, and nihilist view of life. They view being as confined to matter and substance which based on ratio purely.[102] But, what possibly known by human are basically all beings. They are not just the visible things (*'alam al-shahadah*), but also the invisible ones (*'alam al-ghaibi*) as well, the *wujud* and the *maujud*, the substance and accidence, and so on. All of that are possible to be known for human.[103]

From the Islamic point of view, it is not true to said that the being thing is restricted to what is being perceived by five senses only as promoted by the empiricism and the existentialism. In fact, the being and what is known in Islamic tradition would include the sensible and the intellectual being which are known through senses and intellect. This is also including what is called the supra-rational.[104] Hence, it is compulsory for human to believe the supra-rational being like what it is called *al-*

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[102] From this dichotomy the nihilism, agnosticism, and skepticism occurred. See further Eduard Zeller (1955), *Outlines of the History of Greek Philosophy*, London: Routledge and Kegan Paul Ltd. pp. 81-85.

[103] Abdul Rahman Zaid al-Zunaidi (1992), *Masadir al-Ma'rifah fi al-Fikr al-Dini wa al-Falsafi: Dirasah Naqdiyyah fi Daui al-Islam,* Riyad: Maktabah al-Mu'ayyad, p.67.

[104] Here, what we means by supra-rational is not identical to irrational. Irrational is everything can not be accept by human mind because of its contrary to ratio. While supra-rational is a thing cannot be understood because it is actually impossible to perceive by human mind in this world perfectly. The word "supra-" is prefix that which always precedes another word. It is Latin word originated, i.e. from the word *supera*. The meaning is "on the upper side", "on the top" and "above". It is used to indicated that the matter under current consideration of human being. It is beyond human mind. Therefore, the word supra-rational means what is over the human mind. On the contrary, the word "ir" is like "im", "un" and so on which are also prefix and denote negative in meaning. Due to this, the really meaning of irrational is not rational or can not be understood by human mind. See further Sir William Smith and Sir John Lockwood (2000), *Chambers-Murray: Latin-Englisng Dictionary*, London: Edindurgh, p. 733. See also the exposition of Ahmad Tafsir about "abstrak-supra-rasional" or "meta-rasional" in Ahmad Tafsir (2007), *Filsafat Ilmu, Mengurai Ontologi, Epistemologi dan Aksiologi Pengetahuan*, Bandung: PT Remaja Rosdakarya, p. 10.

ghaibiyyat in Islamic tradition although this would be based on other way of knowledge since it is beyond the senses and the intellect.[105]

Man according to the Quran had been equipped with the spiritual cognition to recognize and acknowledge the reality and the truth about his Lord as they had testified in their spiritual world by saying, "Indeed! We do testify!" when asked by their Lord "Am I not your Lord"[106]. After being born in this world, man had to recognize and re-acknowledge this again although most of them forget about it. Thus Allah has completed man with sense perception, intellect and heart, [107] and provided with divine revelation as guideline for his life in order to remember what had been recognized and acknowledged before this worldly existence.[108]

Human's obligation, then, is to recognize and acknowledge the sign of God in this world by using all those available equipments. In other words, what human have to know, observe, analyze, criticize in order to bring them nearer to the absolute truth, to the real faith, and not to negate or disbelieve his God. Although some Muslim may undergo a skeptical stage of this truth but they should strive to overcome this dilemma and struggle for certainty. In Islamic history, although some of the early Muslim scholars had undergone this skeptical condition, as experienced for instance by al-Ghazali[109], but it did not result a similar western skeptical problems which lead to the rejection of all possible knowledge.

As a matter of fact, skeptic in western tradition and *shakk* in Islamic milieu are not identical. It is because *shakk* is being doubtful for any thing which is not mentioned by

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[105] *Al-Baqarah*, 2: 1-2.
[106] *Al-A'raf*, 7: 172.
[107] *Al-Nahl*, 16: 37.
[108] *Al-Maidah*, 5: 15.
[109] About the skeptic of al-Ghazali, see al-Ghazali (1981), *al-Munqidh min al-Dalal*, ed. Jamil Saliba and Kamil Ayyad, n.p.: Dar al-Andalus.

revelation in detail way, but in general kind, such as the science of nature, cosmos, and others. Whereas skeptic is being doubtful for everything, even for something definitely mentioned in the holy book. Therefore, Muslim scholar always asks God to make them easy in acquiring knowledge. When they acquire new knowledge they always thank to Allah by applying upon His calling of order and avoiding His prohibition. On the other hand, in the western community, skepticism is practiced by breaking doctrine rules from Church, for example, which hegemonies them for along period. It may be caused by the reality and the truth of the religion itself which is problematic. We know that the religion there always opposed to science.[110]

In Islam, there are numerous stages of human knowledge. First, is the stage of ignorance (*jahl*). This stage is not categorized as *'ilm* in Islam, since *jahl* means a hundred percent dominated by feather-brained. Second, is the stage of *wahm* which means a state of conjecture where a person might have ideas or opinions but without having enough information as a basis. The validity of his idea is probably 30 percent or less than 50 percent. Many errors will occur in this level. Third, is the stage of *shakk* which means a state of doubt. Being in this stage a person would acquire ideas or opinions but he is not sure whether they are right or wrong. The validity of the ideas is about 50 percent. Fourth, the stage of *zann* which means a state of supposition or that which is also known as an assumption. The validity of this is more than fifty percent but less then hundred percent. Fifth, the stage of *'ilm* which means knowledge. This is a state where one is hundred percent sure of his idea and there is no doubt what so ever.[111]

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[110] See completely, Adian Husaini (2005), *Wajah Peradaban Barat, dari Hegemoni Kristen ke Dominasi Sekuler-Liberal*, Jakarta: Gema Insani Press.

[111] These kinds of human knowledge are deduced from our reading to the super commentary of *Jam' al-Jawami'* of Imam Taj al-Din al-Subki. See further Shamsuddin al-Mahalli (n.d.), *Hashiyah al-'Allamah al-Bannani 'ala Matn Jam' al-Jawami' li al-Imam Taj al-Din 'Abd al-Wahhab ibn al-Subki*, vol. 1, Semarang: Maktabah wa Matba'ah Taha Putra, pp. 124-166.

These various stages of human knowledge as mentioned above indicate that the levels and differences between one and the others in comprehending the object of knowledge are vary and they are of various classifications. Thus, the following exposition will discuss the classification of knowledge in Islamic tradition.

3.4   The Classification of Knowledge

Knowledge in Islam has undergone classification from the early period of Islam, from the first revelation revealed to Muhammad (p.b.u.h), since the fact that the elements of classification like Faith (*'aqidah*), Ethics (*akhlaq*), Jurisprudence (*shari'at*), history (*sirah*), military (*jund*) and others were already available and existed in the Prophet and his companions tradition.

Nevertheless, discipline of knowledge with particular names emerged along half two centuries after Prophet Muhammad (p.b.u.h) passed away. These disciplines were about the fundamental knowledge of Islam (*usul al-Din*) such as the science of Hadith, al-Qur'an, Jurisprudence, Arabic Linguistics such as Grammar, morphology, dictionary, the science of poem and prose and others.[112] These are all about the fundamental knowledge which was really established in the early period of Islamic civilization on which Islam had built a strong worldview along more than two centuries. The early development of science here shows us that that discipline of knowledge emerged from Islamic tradition itself, without any importing elements from other civilizations, because a specific science of a society will not develop based on the outside sources, but must have had its very principle from within the society itself. The principle of the society is

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[112]   Abdul Sattar Fathullah Sa'id (1992), *op. cit.*, pp. 12-13.

their worldview, their framework to think. The science will develop from their worldview.[113]

Upon establishing mature worldview as shown above, Islam was then ready to interact with the other civilizations and with all kinds of knowledge, including science from Greek. From this interaction, the classification of knowledge developed with new foreign knowledge especially when Muslim translated huge works from Greek in Abbasid caliphate in the eighth century after Hijriyah. Here we will elaborate some classifications proposed by some famous Muslim scholars such as al-Kindi, al-Farabi, Ibn Sina and al-Ghazali.

Al-Kindi was noted as the first scholar who adapted the scientific works of Greek and the other civilizations into the Islamic tradition.[114] In the sense of classification of knowledge, al-Kindi has special contribution, for he succeeded in transmitting some foreign knowledge into Islamic tradition as well as their classification of knowledge. Al-Kindi was the first scholar who followed Aristotle in classification rather than following the classification of science made by his contemporary Mutakallimun.[115]

Al-Kindi divided knowledge into theoretical and practical. It is probably referred to his theory of human existence which divided into intellectual and sensible faculty. The theoretical refers to intellectual faculty and the practical to sensible one.[116]

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[113] Alparslan Acikgenc (1996), *Islamic Science Towards Definition*, Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), p. 73

[114] Al-Kindi, according to some accounts, had been active as an intellectual Muslim in 813-833 C.E. Yet his intellectual carier was much more seen under the caliphate al-Mu'tasim between 833-842 C.E. however, the most important account on al-Kindi is he is an intellectual who took apart in translating numerous foreign books in Abbasid period. In this time, translation movement had been indeed paid attention to. See furthur Peter Adamson (2007), *Great Medieval Thinkers: Al-Kindi,* New York: Oxford University Press, pp. 3-20.

[115] George N. Atiyeh (1985), *al-Kindi: The Philosopher of the Arabs*, Islamabad: Islamic Research institute, p. 38.

[116] See further, Muhammad Abdul Hadi Abu Raidah (1950), *Rasa'il al-Kindi al-Falsafiyah,* Cairo: Dar al-Fikr al-'Arabi, p. 363.

From the basis of the object of knowledge, al-Kindi views that there are three kinds of knowledge: *first* is the material sciences which come in the middle by nature; *second* is the science of physics, which is the lowest by nature; *third* is theology, which is the highest by nature. The classification of science is three in number because the knowable are three, from his point of view. According to him there is a science of the sensible or material objects and there is a science of the immaterial objects. The science of immaterial object is divided into the science of those objects which are absolutely separable from matter, and those that are associated with matter. The material objects are investigated by physics while those objects that are separable by themselves but are associated with matter are investigated by material sciences like the science of numbers, geometry, astrology, and musicology. The immaterial objects which are absolutely separable from matter are investigated by theology.[117]

Al-Farabi also classifies knowledge into two categories; theoretical and practical. In his book *al-Tanbih 'ala Sabil al-Sa'adah*, al-Farabi has theoretically discussed about his classification of knowledge, while in his *Ihsa' al-'Ulum* has proposed practical classification of knowledge.[118]

In *Ihsa'* al-Farabi classifies knowledge into eight kinds: 1) science of language or Linguistic (*'Ilm al-Lisan*); 2) science of logic (*'Ilm al-Mantiq*); 3) mathematics (*'Ulum al-Ta'alim*) which includes arithmetics, geometry, optics, mathematical astronomy, music, technology and mechanics; 4) science of physics or nature (*al-'Ilm al-Tabi'i*); 5)

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[117] Translated by George N. Atiyeh (1985), *op. cit.*, p. 40.
[118] See Hamid Tahir (n.d.), *al-Falsafah al-Islamiyyah: Madkhal wa Qadaya*, Cairo University, p. 154.

metaphysics (*al-'Ilm al-Ilahi*); 6) science of politics (*al-'Ilm al-Madani*); 7) science of jurisprudence (*'Ilm al-Fiqh*); and 8) theology (*'Ilm al-Kalam*).[119]

As far as we can observe here, al-Farabi conceptualizes his classification not far from what has been done by al-Kindi, yet he makes it more detail and practical. This classification is based on the Aristotelian tradition who classified knowledge into theoretical and practical. However, he adds other kinds of sciences which are needed and used by Muslim, such as the science of Jurisprudence and theology.

Quite similar to al-Farabi's classification of knowledge, Ibn Sina's is also divided into theoretical and practical. However, he conceptualizes his classification from his theory of beings (*al-maujudat*), in which this theory can be traced in his *magnum opus al-Shifa'* in the book of logic (*kitab al-mantiq*).[120] Being according to Ibn Sina is of two kinds. The *first* kind of being is that its existence is not related to man's choices and efforts. Knowledge related to this being is called theoretical philosophy. The very purpose of the theoretical knowledge is to be understood, and not to be practiced. It is an abstract knowledge which is more appropriate to be associated with intellect (*awla bian tunsab ila al-ra'y*). It increases one's capabilities who acquires this knowledge.[121]

The *second* kind of being is that its existence is related to man's choices and efforts. He names it as practical knowledge, and its purpose is to increase one's capabilities; to understand it as well as to practice it. Ibn Sina then divides this two categories of knowledge into: *first*, theoretical philosophy which is made up of three kinds of knowledge, namely the sciences of nature (*tabi'iyyat*), of mathematics (*riyadiyyat*), of metaphysics (*ilahiyyat*); *second* is practical philosophy which comprises

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[119] Abu Nasr al-Farabi (1996), *Ihsa' al-'Ulum*, Beirut: Dar wa Maktabah al-Hilal; see also Hamid Tahir (n.d.), *al-Falsafah al-Islamiyyah: Madkhal wa Qadaya*, Cairo: Cairo University, pp. 154-155.
[120] See further Abu 'Ali Ibn Sina (1952), *Kitab al-Mantiq* in *al-Shifa'*, Qanawati, Mahmud al-Hudari, ed. Fuad al-Ikhwani, Cairo: al-Matba'ah al-Amiriyyah, pp. 12-16.
[121] Abu 'Ali Ibn Sina (1952), *op. cit.*, p. 12.

of three kinds of sciences, namely the science of management of city (*tadbir al-madinah*) or of politics (*'ilm al-siyasi*), of housing management (*tadbir al-manzil*) and of ethics (*akhlaq*).[122]

Then as for Hujjat al-Islam al-Ghazali, he did not totally reject the classification of knowledge into theoretical and practical as discussed by the earlier philosophers, since he used the classification in some of his works such as *Ma'arij al-Quds* and *Risalah Ladunniyah*. However, it seems that he did not satisfy enough with the classification and therefore he added some categories in new perspective.[123] Also, al-Ghazali probably felt unsatisfied with a trend of people who generally studied natural knowledge rather than revealed knowledge that had been classified by Muslim scholars before. The trend was that the practical knowledge was preferred to study rather than theoretical one. Most of people prefered to study natural sciences rather than religious sciences. It seems that this situation leads people misunderstanding on the concept of knowledge. They simplify their understanding of knowledge by restricting it to the natural sciences. Looking at this situation, al-Ghazali wrote a monumental work and classified knowledge in it which would direct people to their right way in seeking knowledge. His classification of knowledge rather different than what has been approved by the former philosophers. It would give a new outlook and understanding about categorization, scope and the necessity of knowledge that should be studied first and rather than later. In *Ihya' 'Ulum al-Din*, al-Ghazali has classified knowledge in some perspectives.[124]

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[122] Ibid., p. 14.
[123] See al-Ghazali (1927), *Maarij al-Quds fi Madarij Ma'rifat al-Nafs*, Cairo: Matba'ah al-Sa'adah; see also *Risalah Ladunniyyah* in Che Zarrina Sa'ari (2007), *al-Ghazali and Intuition: An Analysis, Translation and Text of al-Risalah al-Ladunniyyah*, Kuala Lumpur: University of Malaya.
[124] Al-Ghazali had already classified knowledge in his numerous books like *al-Munqidh min al-Dalal*, *Tahafut al-Falasifah*, *al-Risalah al-Ladunniyyah* and others, but in his *Ihya'* he classified knowledge in many perspectives which is probably not the same as in other books of him.

From the basis of its purpose, knowledge according to him is divided into two kinds: revealed and un-revealed knowledge. The former is knowledge gained through prophets and had four divisions which were all praiseworthy knowledge (*al-'ulum al-mahmudah*): *first* is fundamental knowledge (*al-usul*) which comprises the holy book (al-Qur'an), the prophet tradition (*sunnah al-nabi*), the consensus of Muslim scholars (*ijma'*) and the tradition of prophet's companions (*athar al-sahabah*); *second* is derivative or branch of knowledge which is divided into two kinds related to the world affair and hereafter; *third* is premises knowledge (*al-muqaddimat*); *fourth* is the fulfillments of knowledge (*al-mutammimat*) which comprises science of words and sciences of meaning and sciences of judgment. From the basis of its necessity, knowledge is divided into the obligatory knowledge (*fard 'ain*) and obligatory knowledge to some (*fard kifayah*). Al-Ghazali stated that both knowledge of obligatory to all or to some depend on situation that will determine which one should be chosen first. In this perspective, Al-Ghazali then quoted the Prophet's saying which is stated that seeking knowledge is obligatory for all Muslims without exception.[125]

Even though the classification of knowledge has already existed since the beginning of Islam, yet Islam does not reject various classifications from outside such as from the Greek tradition. The classification which was adapted from the outside is accepted as long as it did not affect the Islamic classification of knowledge. It helped to develop and to enrich classification of knowledge in Islamic tradition such as what had been done by al-Kindi, al-Farabi, Ibn Sina and al-Ghazali.

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[125] See the Hadith narrated from Anas ibn Malik through Ibn Majah in *Sunan ibn Majah*, chapter "The Virtue of Muslim Scientists and encourage people to seek knowledge". See further *Mausu'ah al-Kutub al-Hadith al-Sharif,* Riyad: Dar al-Salam li al-Nashr wa al-Tawzi', pp. 2491.

3.5   The Sources of Knowledge

The definition, classification and possibility of knowledge are closely related to the sources of knowledge. There are four sources of knowledge that are going to be discussed, that is, Divine Revelation (*wahy*), intuition (*hads and ilham*), intellect (*'aql*) and senses perception (*hawas*). This formation denotes that the elaboration starts from the very essential and the highest of sources of knowledge used in Islam and end with the lowest of it. It will deal with some brief explanation on the definition, the scope or limitation, the knowledge that is acquired from each source and also how is the process.

3.5.1   Divine Revelation (*al-Wahy*)

The Divine revelation in Islam is *wahy*. It derived from the word *"waha, wahy"* that has some figurative meanings. One of them is "gesture", "writing", "message", "inspiration", "instinct", and others.[126] From these meanings revelation then can be understood as to give knowledge from one to another. In other word, it is transferring message from an informer to a receiver. Revelation in Arabic sometimes also identified as the recipient of the message. *Wahy* and *al-muha*, which *al-muha* means revealed message, are therefore in Arabic is identical.[127] And the other important meaning is "fast" (*sari'*), which implies that the revelation revealed fast and secretly (*al-i'lam al-khafi al-sari'*).[128]

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126   See further Ibn Manzur, *Lisan al-'Arab*, vol. 15, pp. 379-382; Majd al-Din Fairuz Abadi (2005), *al-Qamus al-Muhit*, Beirut: Muassasah al-Risalah, p. 537, p. 1342; Abu al-Hasan Ahmad ibn Faris ibn Zakariyya (1972), *Mu'jam Maqayis al-Lughah*, ed. Abd al-Salam Muhammad Harun, vol. 6, Cairo: Mustafa al-Babi al-Halabi wa Auladuhu, p. 93.
127   Abd al-Rahman Zaid al-Zunaidi (1992), *op. cit.*, p. 99.
128   Ibid.

If we observe from the holy Qur'an and Hadith, we will find that the use of the word *wahy* is to mean the "instinct of animal" (*al-ilham al-gharizi*)[129], "instinct message posed by human being"[130], and "fast command with a gesture", as occurred to prophet Zakariyya when gestured towards his followers to purify God.[131] Another meaning is "devilish insinuation" (*waswasat al-Shaitan*)[132], and "message revealed to God's prophets towards human in this world"[133]. This last meaning is what terminologically meant by the word *wahy* as Ibn Hajar al-'Asqalani said that revelation is the information of Allah to all prophets about prophetic message which comprises Shari'ah and religion.[134]

From this account, it is obvious that revelation is message come only from God to His prophets and cannot occur to someone else besides prophets, since all prophets are chosen by God to deliver message to mankind. Due to this, when the last prophet, Muhammad (p.b.u.h) was delegated to, the message in which Allah informed to was the last message. There is no message revealed later, because Muhammad is the last prophet who completed the messages revealed before him. Prophet Muhammad as the last prophet and messenger had already made divine revelation as the main source towards decision making and solving companion's solution. Even Allah himself stated that all the Prophet Muhammad's sayings are revelation, not from himself interest.[135] Consequently, all Muhammad's sayings (*qawl*), actions (*fi'l*), even actions of his companions allowed by him (*taqrir*), becomes reference to his followers, since all these were based on revelation. As a result, his entire companions who Prophet Muhammad

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[129]   *Al-Nahl*, 16: 67.
[130]   *Al-Qasas*, 28: 7.
[131]   *Maryam*, 19: 11.
[132]   *Al-An'am*, 6: 121.
[133]   *Al-An'am*, 6: 19.
[134]   Ahmad ibn Hajar al-'Asqalani, *Fath al-Bari*, vol. 1, p 8.
[135]   *Al-Najm*, 53: 34.

had analogized them like the stars in the sky[136], felt that the revelation is the main sources of their knowledge.

Some characteristics of revelation had been summarized by Hasan Diya' al-Din as follow: *first*, revelation is suddenly occurred to one who Allah has chosen him to accept His message without any previous learning from anyone else. *Second*, revelation is certainly truth that comes from God. Prophet is not able to produce any message similar to the revelation. In other words, Prophet Muhammad was not a message maker. *Third*, the coming of revelation is a salvation to human, since its contents are all about guidance for human life to pass on any obstacles in this world. *Fourth*, revelation is the basic of prophet's certitude. Revelation has brought certitude to Muhammad, due to revelation he feel certain in performing a religious obligation, even though he did face some difficulties in doing what the angel Jibril said, but finally this revelation has assured him about that perfectly. *Fifth*, knowledge as informed by revelation is higher than the other human knowledge in rank, since this knowledge is revealed with certitude and it is beyond human intellectual ability.[137] From these characteristic we can know that knowledge which is gained from revelation is different from reason and sense perception. Therefore, this channel is the major channel of knowledge, including metaphysics as well as physics, on creed and the very basis of religion, especially on the very reality of the Creator.[138]

To sum up, revelation in Islam is not just a symbol of a religion, but also a real reference and source of inspiration for the Muslim to know knowledge sought by

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[136] This hadith is narrated by Ibn Abbas; *innama ashabi ka al-nujum, fabiayyi iqtadaitum ihtadaitum,* means "Verily all my companions are like stars. To whoever you follow, you will earn God's guidance". See Ibn Battah al-'Abkari (1994), *al-Ibanah 'an Shari'ah al-Firqah al-Najiyah wa Mujanabat al-Firaq al-Mazmumah*, ed. Rida ibn Nu'san Mu'ti, Riyad: Dar al-Rayah.

[137] See further Hasan Diya' al-Din (1987), *Wahyullah*, *Haqaiqahu wa Khasaisahu fi Kitab wa al-Sunnah, Naqd Mazaim al-Mustashrikin*, Jeddah: Dar al-Funun, pp. 113-126.

[138] See Rajih 'Abd al-Hamid al-Kurdi (1992), *op. cit.*, pp. 710-711.

mankind, for the purpose of recognizing and worshiping their Creator.[139] From this source, numerous knowledge in Islam was developed and many disciplines were produced by numerous famous scholars who expert in each field along the period of fourteen centuries.[140]

3.5.2   Intuition (*Ilham* or *Hads*)

In Islam the word *ilham* and *hads* denote to intuition although rather different in meaning. *Ilham* means "dictation", "instruction" and "teaching" or in the other Arabic term is known as *talqin*.[141] Al-Jurjani said that it is thing that is put into heart by the way of emanation (*al-fayd*).[142] While *al-Hads* means "prejudice" or "presumption" or "preconceived". Another meaning is "fast movement of mind from basic thing to demand thing".[143] Shortly, both *ilham* and *hads* are referring to the state of understanding without an apparent effort, quick and ready insight, and seemingly independent of previous experiences.

Both epistemological terms above denote to intuition that was mostly used by the sufis.[144] It is sometimes also called *kashf*, since *kashf* means uncovering from ignorance of anything, since it uncovered knowledge which is unperceivable neither by sense perception nor ratio. So intuition is purely inspiration of someone.[145] In this sense, *kashf*

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[139]   *Al-Zariyat*, 51: 56.
[140]   To observe further about knowledge and Muslim scholars who are inspired from revelation, see Ibn al-Qayyim al-Jauziyyah (2001), *Fadl al-'Ilm wa al-'Ulama*, ed. Salih Ahmad al-Shami, Beirut, Damaskus, Oman: al-Maktab al-Islami; Abd al-Sattar Fathullah Sa'id (1993), *op. cit.*
[141]   Compare to Raghib who said that the meaning of this word is "to put something into heart or intellect, and even what have been put is from God". See completely Abu al-Qasim Raghib al-Isfahani (n.d), *al-Mufradat fi Gharib al-Qur'an*, Beirut: Dar al-Ma'rifat li al-Taba'ah wa al-Nashr, p. 455.
[142]   Al-Jurjani (2000), *op. cit.*, p. 38.
[143]   Ibid.
[144]   Rajih abd al-Hamid al-Kurdi (1992), *op. cit.*, p. 664.
[145]   Ahmad Taufiq 'Ayyad (1970), *al-Tasawwuf al-Islami, Tarikhuhu wa Madarisuhu, wa Tabi'atuhu wa Atharuhu*, Cairo: Maktabah al-Anjlu al-Misriyyah, p. 94.

and *wahy* are alike due to acquiring knowledge without any physical channel such sense perception or ratio. Yet, they are obviously different, since *wahy* is specifically for the prophet while *kashf* is for everyone who is blessed with it. Someone is able to gain intuition by way of traveling in the right path (*suluk*), doing self training (*riyadah*), purifying self from sin and other things that make heart dirty. Then Allah discovers the cover between him and Allah in which He Himself is as main source of all kinds of knowledge.[146]

From the philosophical perspective, al-Kindi, al-Farabi and Ibn Sina agree that intuition is such knowledge that is sent or imprinted by the so-called the Active Intelligence (*al-'Aql al-Fa'al*). The Active Intelligence is the higher level of intellect outside of man. Knowledge that is acquired therefore is higher than what is achieved by the lower level of intellect. Sometime some philosopher called it as the illuminative knowledge (*al-ma'rifah al-ishraqiyyah*) which is acquired by those who are blessed by God.[147]

From the sufis' perspective, intuition is a spiritual channel of knowledge that is imparted directly by God through mystical intuition. Al-Ghazali calls it as *"ladunni"*.[148] Concerning knowledge of spiritual intuition (*ladunni*), al-Ghazali also stated that this knowledge is the result of the process of intuition and could be attained by way of prioritizing self exertion, throwing any blameworthy character, cutting vicious circle of obstacles, making serious effort to meet God with high enthusiasm.[149] In addition, Al-Ghazali said that it could be acquired by three phases; the acquisition of all kinds of

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[146]   Ibid., p. 98.
[147]   See Abdurrahman Shah Wali (1974), *al-Kindi wa Arauhu al-Falsafiyyah*, Islamabad: Majma' Buhuth al-Islamiyyah, p. 434; al-Farabi (1968), *Kitab Ara' Ahl al-Madinah al-Fadilah*, Beirut: Dar al-Masyriq, p. 103, especially in footnote 17 (c); Ibn Sina (1992), *op. cit,* vol. 2, p. 15.
[148]   Compare with the concept of *al-fath al-ijadi* which means every knowledge acquired by man from God through the process of discovering (*mukashafah*). See further 'Ali Shalq (1985), *al-'Aql al-Sufi fi al-Islam*, Beirut: Dar al-Madi li al-Taba'ah wa al-Nashr, p. 96.
[149]   Al-Ghazali (n.d.), *Ihya' 'Ulum al-Din*, vol. 3, Singapore, Jeddah, Indonesia: al-Haramain, p. 18.

knowledge and taking of the most benefit of most of it; spiritual exercise and true contemplation; and reflection.[150]

However, it seems that not all kinds of intuition are good resource to use, since any inspiration can also come from Satan and has no connection to God, so every one should be careful in using this channel.[151] In accordance with what mentioned above, one who uses this channel cannot fail to purify himself from any sin and so must be a good man (*salih*) and information acquired should not be in contrast to the truth revealed to the prophet. Otherwise, the knowledge attained should be rejected. It is because what every Muslim should do is to follow the message from God revealed to Prophet (*shari'ah*) and as matter of fact, there are many cases where numerous people had undergone misleading due to acquiring mislead inspiration which likely comes from God, yet it is from Satan.[152]

What is then the kind of knowledge gained by using this way? Al-Ghazali said that all kinds of knowledge can be acquired, since the situation is discovering someone from ignorance upon any objects of knowledge. In other words, it is a situation in which someone is able to see the "guarded board" (*lawh al-mahfuz*) in which all kinds of knowledge are written there. So what had happened and will happen he knows them and therefore he knows a lot of information about knowledge of any fields. Those who gain this intuition are not only prophets but also the friends of God (*awliya' Allah*). The

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[150] See al-Ghazali's *Risalah Ladunniyah* in Che Zarrina Sa'ari (2007), *op. cit.*, p. 187.
[151] See Ibn al-Qayyim's explanation on intuition in Ibn al-Qayyim al-Jauziyyah, *Madarij al-Salikin*, vol. 1, p. 46.
[152] Al-Ghazali has discussed this kinds of mislead people in using this channel in a book on *al-Kashf*. See further al-Ghazali in "Al-Kashf wa al-Tabyin fi Ghurur al-Khalq Ajma'in", in *Majmu' Rasail al-Imam al-Ghazali*, Beirut: Dar al-Kitab al-'Ilmiyyah, pp. 157-185; see also Abd al-Rahman ibn Zaid al-Zunaidi (1992), *op. cit.*, p. 251.

knowledge which is acquired by prophet use revelation, while by *awliya'* use spiritual intuition.[153]

The intuitional knowledge can be valid like the other knowledge. However, it depends on the personality of who acquires the knowledge, since every one uses this intuition will acquire knowledge with different portion and validity. Therefore, this channel is debatable whether it is as source of knowledge or not. However, if we refer to the descriptive definition of knowledge mentioned above, in which knowledge is not just what human seeking to but also what human accepting from, it seems that knowledge comes from God to human without any effort is what we mean with intuition. Those who are closer to God are those who acquire more knowledge from God.

3.5.3   Intellect (*'Aql*)

The meaning of intellect in Islam is derived from the Arabic word *'aqala ya'qilu 'aql*, means to restrain, to prevent, to control and to bind; it is through his intellect man is able to restrain and control all dangerous and thing threaten; restrain himself from the lower of the self; and through intellect man can bind knowledge.[154] Therefore, with the prosperity of human intellect man is entirely different from other living thing.

In the holy Quran, the derivation of *'aql* was mentioned in various forms; the word *'aqala* mentioned 49 times which all of them in present or continuous forms (the verb of *Mudari'*) and mostly with plural subject.[155] The other terms denote to this concept are also mentioned like the terms *tafakkur* (to think), *tadhakkur* (to keep in mind), *tadabbur*

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[153]   See Al-Ghazali (n.d.), *op. cit.*, vol. 3, pp. 17-25.
[154]   See Ibn Manzur (n.d.), *op. cit.*, vol. 11, p. 458.
[155]   Yusuf Qaradawi (1995), *al-'Aql wa al-'Ilm fi al-Qur'an al-Karim,* Cairo: Muassasah al-Risalah, p.13.

(to contemplate), even mentioned *ulu al-bab* (the man of understanding), *ulu al-nuha* (the man endued with understanding). All are addressed to human since human are the only intellectual living thing. In many cases in al-Quran, Allah always encourages and asks people to think[156], and even insults man who does not use his intellect[157]. It is because most of people do wrong activity which does not follow knowledge that Allah informs[158]. Furthermore, most of people break God's rules in the way of irrational action like worshipping stone and being convinced about God who has son[159]. God through His verses always criticizes those who does not use their intellect and mentions them as the one who is seriously misleading even worse than an animal[160]. Prophet Muhammad (p.b.u.h.) points out that intellect in Islam has key position, and it is therefore reasonable if human intellect become prerequisite of man to be named as *mukallaf* (commissioned or authorized man), since *mukallaf* addressed to whom who had achieve the state of *'aqil* (intelligent) and *baligh* (mature).[161] Consequently, who loses his *'aql*, by being lost of mind, being sleep or being insensibility, or is not mature yet, is not recognized as *mukallaf*. In the sense, therefore, man of this state is said by the hadith as man who is not recorded his deeds (*rufi'at al-qalam*).[162]

According to some Muslim philosophers, *'Aql* is of two kinds, practical intellect (*al-'aql al-'amilah*) and speculative intellect (*al-'aql al-'alimah*).The practical intellect is simple intellect that can be easily practiced by anyone. This intellect underlies three kinds of animal activity: (a) the appetitive power; (b) the imaginative-estimative power;

[156] *Al-Baqarah*, 2: 73, 219, 242, 266; *al-An'am*, 6: 151; *Yusuf*, 12: 2; *al-Nur*, 24: 61; *al-Mu'min*, 40: 67; *al-Zuhruf*, 43: 3; *al-Hadid*, 57: 17; and others.
[157] *Al-An'am*, 6: 50; *al-A'raf*, 7: 179; *al-Haj*, 22: 46; and others.
[158] *Al-Maidah*, 5: 103; *al-'Ankabut*, 29: 63; *al-Hujurat*, 49: 4.
[159] *Al-Baqarah*, 2: 170, 171; *al-A'raf*, 7: 138; *al-Jathiyah*, 45: 18.
[160] *Al-A'raf*, 7: 179; *al-Furqan*, 25: 44.
[161] See the commentary of al-Jurjani (1998) *op. cit.*, vol. 6, p. 49. Cf. Al-Nawawi (n.d.), *Mirqat Su'ud al-Tasdiq fi Sharh Sullam al-Taufiq ila Mahabbah ila Allah 'ala al-Tahqiq,* Surabaya: Maktabah al-Hidayah, p. 15.
[162] Sunan Abu Daud, the 4398th hadith, from 'Aishah *radiyallahu 'anha*, see Salih ibn Abd al-'Aziz ibn Muhammad ibn Ibrahim Alu Shaikh (2000), *Mausu'ah al-Kutub al-Sharif al-Kitab al-Sittah,* Riyad: Dar al-Salam, p. 1544.

and (c) together with cognitive intellect is to produce ideas that commonly known, such as an idea that tells that truth is good and that lie is bad, to do unjust is disgraceful and to do justice is admirable, and others.[163]

The speculative intellect is the intellect that causes knowledge. The function of this faculty is to manage the absolute universal forms abstracted from matter. If the abstraction refers to the external entity outside the intellect, which comprises matter, space and position, the concepts which are resulted called as the primary intelligibles (*al-ma'qulat al-ula*). Yet when the abstraction refers to the concepts that are already exist in the mind, which are abstracted from the matter before, this resulted concepts are called the secondary intelligibles (*al-ma'qulat al-thawani*).[164]

From the Mutakllimun point of view, intellect is a condition that when it is acquired man will arrive at *aposteriori* knowledge (*al-'ulum al-nazariyyat*) and the *apriori* knowledge (*al-'ulum al-daruriyyat*) which also relies on discursive knowledge.[165] Al-'Iji, quoted from al-Ash'ari, said that intellect which is as prerequisite of *taklif* is knowledge of some acquisitions known as *The Intellect in Habitu* (*al-'aql bi al-Malakah*).[166] The Intellect is also called *dhihn*. It is denoted to a place of concepts whether *tasawwur* or *tasdiq*; *tasawwur* means a conception of a thing without any judgment, while *tasdiq* means a conception of a thing with judgment.[167]

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[163] Ibn Sina (1992), *op. cit.,* vol. 2., p. 10

[164] See further Ibn Sina (1956), *Psychologie D'Ibn Sina (Avicenne), D'Apres Son Oeuvre as-Sifa*, ed. Jan Bakos, Praha: De La Academie Tchecoslovaque Des Sciences, pp. 53-197; see also Alber Nasri Nadir (1968), *al-Nafs al-Bashariyyah 'ind Ibn Sina*, Beirut: Dar al-Mashriq, p. 55-61.

[165] Al-Juwaini (1997), *op. cit.*, p. 19.

[166] Abd al-Rahman ibn Ahmad al-Iji (1980), *al-Mawaqif fi 'Ilm al-Kalam*, Beirut: 'Alam al-Kutub, Cairo: Maktabah al-Mutanabbi, Damascus: Maktabah Sa'd al-Din, p.146.

[167] See further Najm al-Din al-Quzwaini (1854), *Risalah Shamsiyyah*, translated by A. Sprenger, Calcutta: A. Carbery, Bengal Militery Orphan Press, p. 7; see also Mahdi Fadlullah (1998), *al-Shamsiyyah fi al-Qawa'id al-Mantiqiyyah*, Beirut: al-Markaz al-Thaqafi al-'Arabi, P. 204

The philosophers and Mutakallimun are agreed that the intellect undergoes development that is known hierarchically as: (a) the primary intellect (*al-'aql al-hayulani*) which denotes to a potency which is far from utilizing; (b) possessive intellect (*al-'aql bi al-malakah*) which means the knowledge of necessities; (c) intellect in active (*al-'aql bi al-fi'l*) which means a talent of discovering discursive knowledge from acquiring knowledge; (d) acquired intellect (*al-'aql al-mustafad*) which means the arriving of concepts to *'aql* which is perceived perfectly.[168]

From the sufi perspective, al-Ghazali proposed the concept of intellect in mystical perspective. Al-Ghazali does not reject the concept of intellect according to either philosopher or theologians before. Yet, he then re-conceptualizes it in a new elaboration and more complete. In one side, he also states that human soul is divided into a practical faculty (*quwwah 'amilah*) and an intellectual faculty (*quwwah 'alimah*), the same as philosophers' and Mutakallimun's explanations. But, in another side, he conceptualizes his ultimate concept of intellect by connecting it to the inner dimension of human soul. He says that *'aql* is one of the aspects of human soul among three other aspects, namely *ruh*, *nafs* and *qalb*. To explain this dimensional concept of intellect, al-Ghazali elaborates the Quranic verse on light:

> God is the Light of the heavens and the earth. The parable of His light is as if there were a Niche within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: lit from a blessed Tree, an Olive, neither of the East nor of the West, whose oil is well-night luminous, though fire scarce touched it: Light upon Light! God does guide whom He will to His light: God does set forth Parables for men: and God does know all things. (*al-Nur*, 24: 35)

He states that the niche is a metaphor for the primary physical intelligence; for the niche is capable in having the light placed in it, in the same way the soul, by its natural

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[168] See Ibn Sina (1992), *al-Najat fi al-Mantiq wa al-Ilahiyyat,* ed. Abd al-Rahman Umairah, vol. 2, Beirut: Dar al-Jail, pp. 12; see also al-Ghazali in *Ma'arij*, p. 54. Cf. Al-Iji (1980), *al-Mawaqif fi 'Ilm al-Kalam*, Beirut: 'Alam al-Kutub, Cairo: Maktabah al-Mutanabbi, Damascus: Maktabah Sa'd al-Din, p. 145.

constitution (*bi al-fitrah*), is capable of having the light of intelligence overflow upon it. Then when it gets the least bit stronger and receives the first principles of the intelligible, it is the glass; if it reaches the stage where it is capable of receiving the intelligible by an act of right thought, then it is the tree; for the tree has boughs. In the same way thought has arts. Then if it comes to be stronger and reaches the stage of habitual mental power (*malakah*), and if receive the intelligible by means of intuitional insight, it is the oil. If it is stronger than that, so that its oil is on the point of giving light, then, if it receives the intelligible as thought it sees them and notes them, it is the lamp. Then, if it receive the intelligible, it is "light upon light" – the light of the acquired intelligence upon the light of the innate intelligence (*'aql fitri*). Then these light are acquired, because these lights, in relation to it (i.e. the innate intelligence), are like the lamp in relation to great fire that spread all over the earth. That fire is Active Intelligence (*al-'aql al-fa'al*) which makes the lights of intelligible overflow upon the human souls.[169]

Since intellect (*'aql*) in Islam always deals with the other terms like heart (*qalb*), soul or self (*nafs*), spirit (*ruh*), which are all kinds of spiritual substance, knowledge acquired by intellect is not only sensible but also intelligible which always refers to spiritual substances. And these terms are equal in meaning but different in function, like the profession of a man sometimes he is a husband, sometimes a teacher, sometimes a student, yet these profession occurred to one person but in different occasions. Intellect is then functioned as man's faculty when a man acquires knowledge, since knowledge always involve intellect when acquired.

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[169]   Al-Gazali (1927), *Ma'arij,* pp. 58-59.

3.5.4 Senses Perception (*Hawas*)

Sense perception is known as *al-idrak al-hissi* in Islam and it is an important source of knowledge. It is derived from *hassa yahissu hiss* in Arabic which means to feel both with seeing (*basr*), hearing (*sam'*), smelling (*shamm*), touching (*lams*) and tasting (*dhawq*).

Al-Quran uses the word *hiss* with the sense of feeling an indication of a thing, such occurred to Prophet 'Isa when felt an indication of his followers' unbeliever.[170] The feeling as channel of knowing, in another verse, includes hearing, seeing, and heart which will be asked its responsibility by God in the Hereafter. Furthermore Allah mentioned those who did not use their sense is called as blind, deaf, and mute man.[171] It is because Allah has equipped man with sense so that they use it to gain knowledge.

A thing understood by sense usually named the empirical object (*al-tabi'iyyat*) when the sense captures the object of empirical knowledge. The knowledge of this kind is in the lower knowledge, since many lacks of accuracy and changes occur when the tools are used. It means, then it will also change the quality of knowledge acquired.[172]

The Muslim philosophers such al-Kindi,[173] al-Farabi[174] and Ibn Sina[175] agree with the five senses perception mentioned above. The senses are tools of man to capture, catch and help intellect to apprehend and recognize empirical object. From the Mutakallimun point of view, al-Juwaini and al-Nasafi also stated that the five senses are

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[170]   *Ali Imran*, 3: 52.
[171]   *Al-A'raf*, 7: 179.
[172]   Abd al-Rahman Shah Wali (1974), *al-Kindi wa Arauhu al-Falsafiyyah*, Islamabad: Majma' al-Buhuth al-Islamiyyah, pp. 418-419.
[173]   Ibid., pp. 418-418.
[174]   Abu Nasr al-Farabi (1968), *Kitab Ara' Ahl al-Madinah al-Fadilah*, ed. Albir Nasri Nadir), Beirut: Dar al-Mashriq, p. 87-89.
[175]   Ibn Sina (1992), *op. cit.*, vol. 2, pp. 5-8.

valid sources of knowledge.[176] Al-Nasafi even said that the five senses are regarded as a good channel in acquiring knowledge when they are in good condition. Therefore, when they are in the state of illness they cannot perceived information well and perfect. While from the Sufis, al-Ghazali also did not reject this channel of knowledge. In other word, he agrees with some Muslim philosophers before him.[177]

It is understood insofar that muslim scholars from many perspectives agree with the use of the five senses as valid sources of knowledge. However, when some philosophers divided the senses into external and internal, some are agree and others disagree. It is because the internal ones are hard to be recognized by them. Those who divided sense into external and internal are such Ibn Sina and al-Ghazali.

From its function, each sense has its own function. The sense of seeing (*basr*) is to capture image, like the dark, light, colors and the shapes of every thing. The organ is called eyes. The sense of hearing (*sam'*) is to hear all kinds of voices. The organ is called ear. The sense of smelling (*shumm*) is to sniff all kinds of odor around it and its organ is called the nose. The sense of touching (*lams*) is to nudge every thing that can be achieved and the organ is distributed throughout the body. And the sense of tasting (*dhauq*) is to receipt taste that is situated chiefly in the tongue, but is also located in the roof of the mouth and near the pharynx.[178]

All information that are acquired are empirical evident. This evident then is processed by the so called intellect. Because of this process then the information become knowledge for man. However, the knowledge acquired is not the same as

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[176] See al-Juwaini (1997), *op. cit.*, p. 24; see also the commentary of 'Aqaid al-Nasafi by al-Taftazani (1987), *op. cit.*, p. 15.

[177] See al-Ghazali (1927), *op. cit.*, pp. 41-45.

[178] See Ibn Sina (1992), *op. cit.*, vol. 2, pp. 5-8. Cf al-Ghazali (1927), *op. cit.*, pp. 40-46. See also Muhammad Uthman Najati (1961), *al-Idrak al-Hissi 'Inda Ibn Sina: Bahth fi 'Ilm al-Nafs 'Ind al-'Arab,* Cairo: Dar al-Ma'arif.

achieved by the other sources such *wahy*, intuition and intellect, since the five senses are restricted to recognize only the empirical evident. They cannot recognize something beyond it. Yet, they sometimes become medium of experiment, to test some theories that are deduced from revelation, intellect, and intuition. For example, the theory of atom is nowadays known as empirical fact. Some evident in al-Quran and Sunnah also can be tested empirically, even some experiences of the Sufis sometimes exist in reality. Thus, the five senses are valid for the channel of knowledge in Islam.

To sum up, the sources of knowledge in Islam are of four kinds; the Divine Revelation, intuition, intellect and senses. If we use all of the four sources, we will acquire all kinds and levels of knowledge, from material knowledge until revealed knowledge. All kinds of knowledge are available whenever human requires knowledge, since Allah always gives human the knowledge through these various kinds of channels.

3.6   Conclusion

In Islam, knowledge has its own tradition and has developed from its milieu. Therefore, when we are talking about the definition, possibility, classification, sources of knowledge, we always find that knowledge in Islam is unique and distinct. The ulama, from philosophers, Mutakallimun, and sufis to whom we dealt our discussion with, have contributed to shape the knowledge in Islam.

From our historical survey on knowledge in Islam, the concept of knowledge is already perfect from the early period of Islam in line with revealing the last verse of al-Quran to the prophet. Then from the perfect concept of knowledeg we can know also the settle definition of it, although in a descriptve definition. That is, knowledge in Islam is named as 'knowledge which is acquired by one' (*'ilm al-husuli*) and sometimes

named as 'knowledge which comes upon one' (*al-'ilm al-huduri*) or sometimes known also as 'knowledge of spiritual intuition' (*al-'ilm al-ladunni*). From the defintion we can know then that knowledge is possible to man, in contrast with the sofism who states that it is impossible for man to know. While we know that knowledge is possible for man, we can know also that knowledge has its classification in Islam in many perspective and in many fields. The shape of the concept of knowledge in Islam is because the complete sources used by Islam to acquire it. It comprises divine revelation (*wahy*), intuition (*ilham* or *hads*), intellect (*'aql*), senses perception (*hawas*).

CHAPTER IV

THE SOURCES OF KNOWLEDGE

ACCORDING TO SYED MUHAMMAD NAQUIB AL-ATTAS

After discussing some important issues regarding knowledge in Islam, that is, the tradition, the possibility, the definition, the classification and the source of knowledge, from many perspectives of early Muslim scholars, this chapter will focus on the sources of knowledge according to Syed Muhammad Naquib al-Attas. Yet before discussing it, it will first preceded with al-Attas' analysis and investigation to the problems of contemporary knowledge. It is very important to do so since each issue talked by al-Attas always deals with Western worldview including this issue. After elaborating this, this research will directly discuss on sources of knowledge according to him by analyzing his ideas and synthesizing them with others.

4.1 AL-ATTAS' ACCOUNT ON THE PROBLEM OF KNOWLEDGE IN CONTEMPORARY THOUGHT

As a Muslim, al-Attas is always consistent with his statements including the statements on the challenges faced by Muslims today. He states that one of the most serious challenges today is what had been spread out by Western civilization, and almost nothing more serious and destructive upon them than that challenge.[179] The problem,

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[179] This statement becomes an introduction to a paper presented in the first conference of Islamic Education held in Saudi Arabia, in 1977, entitled *Preliminary Thoughts on the Nature of Knowledge and the Definition and aims of Education*. The Paper was then the main part of an anthological book on education, *Aims and Objectives of Islamic Education*, which was edited and first published in Jeddah, in 1979. Later on, the paper was compiled also with other al-Attas' important papers in one

indeed, cannot be separated from the historical background of perpetual confrontation between Western culture and civilization upon Islam, since the establishment of the Christian was before the advancement of Islam.[180] Therefore, most of the works of al-Attas always elude the Western worldview that has influenced Muslim all over the world.[181]

Al-Attas is very serious and enthusiastic in investigating the West as a philosophical paradigm. His investigation is very deep and complete and it is useful for Muslim of this age. However, some people have misunderstood and mistrust upon what al-Attas had proposed. They think that al-Attas is very anti the West and intolerant to everything Western such as Bassam Tibi[182] and Mona Abaza[183].

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book, *Islam and Secularism,* Kuala Lumpur: ISTAC, 1993, chapter V. In Addition, through this paper, al-Attas' thoughts was recognized as one of the powerful ideas among most prominent thinkers in the world history which their ideas were compiled in one book entitled *Powerful Ideas; Perspective on The Good Society,* 2 volumes, edited by Jennifer M Webb, 2002, Australia: The Cralana Programme Colloquium Reading, included in it al-Attas' paper, pp. 231-240. Compare with some his later writings including the newest book of him written in Malay with title *Tinjauan Ringkas Peri Ilmu dan Pandangan Alam*, Pulau Pinang: Universiti Sains Malaysia (USM), in 2007, which also elaborated the fundamental issues of Islamic worldview.

[180] See al-Attas (1993), *Islam and Secularism*, Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), p. 97.

[181] See also al-Attas (2001), *Prolegomena to The Metaphysic of Islam: An Exposition of Fundamental Elements of The Worldview of Islam,* Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC). In the introduction of this book, al-Attas explains Islamic worldview and how others could poison someone's view, in the sense that the West with its secular worldview has disseminated to all over the world and destroyed other worldview. Later, the introduction of the book was published in the Journal of Islamic Philosophy, 1 (2005): 11—43.

[182] Bassam Tibi judges that the idea of Islamization of knowledge is the 'purist fundamentalist', and al-Attas is one of the fundamentalist he means. For further, see Bassam Tibi (1992), *Islamischer Fundamentalismus, modern Wissenschaft und Technologie*, Frankfurt am Main: Surkamp Taschebuch Wissenschaft, p. 49.

[183] Mona Abaza sees al-Attas from her sociological view. In her book, *Debate on Islam,* she is negative enough with al-Attas. One of her statements she states,

> Indeed, by insisting on the specificity of the spirituality and faith of Islam versus the secularism and materialism of the West, the 'Islamizers' seem to remove Islam from the universal field of the sociology of religion.

See further Mona Abaza (2002), *Debates on Islam and Knowledge in Malaysia and Egypt*, London: Routledge Curzon, p. 102. Because of her narrow view on him, it seems that she has failed to recognize the richness of al-Attas' knowledge. Therefore, it is normal when her writing on al-Attas is then criticized by Amber Haque as 'dubious at best', for the reason that, according to Amber, she is too subjective to see him based on data of her short observation about Kuala Lumpur, after ISTAC had been takenover by IIUM, in 2002. See completely Amber Haque's review on Mona Abaza's

4.1.1   Al-Attas and the West

Al-Attas clarifies that what he means by the West in all his writings, he does not refer just to a place or a nation, although the place or nation are included. Yet, according to him, it refers to a worldview which gradually emerged in more than two thousand years period by evolution.[184] In addition, al-Attas also eludes that the Western civilization means the civilization evolved out of the historical fusion of cultures, philosophies, values and aspirations of ancient Greece and Rome; their amalgamation with Judaism and Christianity, and their further development and formation by the Latin, Germanic, Celtic and Nordic peoples.[185]

The historical fusion here eventually leads the West to the process of the so-called *secularization*. Why is secularization? Al-Attas explains that the Western worldview undergoes a dialectical process of transformation repeated along the centuries, from theses to antitheses, with element of each stage in the process of being assimilated into the other. The process is from a worldview based upon a system of thought that was originally god centered, to a new system of thought that was god-world centered. And later on gradually change to world centered without god. Until here al-Attas thinks that the last form will perhaps shift again to a new form of theses which is caused by the dialectical process.[186]

book entitled *Debate on Islam and Knowledge in Malaysia and Egypt: Shifting worlds*, The American Journal of Islamic Social Sciences.

[184]   Al-Attas (2007), *op. cit.*, p. vii.

[185]   See al-Attas (1979), *Aims and Objectives of Islamic Education,* Jeddah: King Abdul Aziz University, p. 20; Al-Attas (1993), *op. cit.*, p. 134; Al-Attas (2001), *Risalah untuk Kaum Muslimin,* Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), pp. 18-19; al-Attas (2007) *op. cit.*, p. vii. Cf. *Powerful Ideas: perspectives on The Good Soceity*, vol. 2, pp. 231-232.

[186]   Al-Attas (2001), *op. cit.*, p. 2.

Secularization means a process of elimination or disenchantment of nature from any kinds of spiritual meaning, including religious value, and liberation of man from control of religion and metaphysics upon his ratio and language.[187] Harvey Cox conceptualizes it that there are three kinds of secularization which are all based on Bible. These are disenchantment of nature from spiritual dimension, desacralization of politics from sacred value and deconsecrating of values from religion.[188] From here we can understand that the secularization is eliminating religion from reality. They suppose that what makes them in the state of darkness in the Middle Age is religion. Therefore, they look for the other values besides religion. Here they establish the new paradigm mentioned by al-Attas as Western worldview that is secularized.

The secularized worldview is shaped by the secularism, which is the philosophical thought of secularization. Al-Attas investigates that after being secularized, there are some characteristics of the Western civilization. There are as follows: *first* characteristic is dualistic paradigm and dualistic values. This dualistic vision cannot be joined together harmoniously, since the dualism is caused by conflicts of ideas, values, cultures, ideologies, philosophies, dogma, doctrine and theology that become its vision in viewing the reality and truth which attack all aspects of human life and philosophy of the West.[189] *Second* is the elimination of God's revelation as a valid instrument or source to view truth and reality. Therefore, the West prefers its cultural tradition, which is strengthened by premises based on philosophical speculations rather

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[187] This definition, according al-Attas, made by a Dutch theologian, Cornelis van Peursen, from University of Leiden and quoted by Harvey Cox in his monumental book *The Secular City*. See al-Attas (1993), *op. cit.*, p. 17, footnote 17.

[188] Harvey Cox (1967), *The Secular City: Secularization and Urbanization in Theological Perspective*, New York: The Macmillan Company.

[189] The dualism in the West, according to him, was existed in all aspect of Western culture, including how to see the truth. This is a *shirik* worldview in contrast with *tauhid* worldview. See further, al-Attas (2007), *op. cit*., pp. 20-21.

than religion.[190] *Third* is that the West refers merely to human speculative reason. Meaning that all values were determined by a rational evaluation, since human reason is speculative in nature then there is nothing certain in Western worldview. *Fourth* is the idea of "change", "development", and "progress".

As far as the Western civilization is concerned, the idea of change means that the West evolves in perpetual changes in all aspects; social, cultural, thought, religion and other aspects. Therefore there is no permanent in the West, because every thing can change every time. Not just change but also develop from one state to the other states and therefore it is always in progress. As example, from the development of human species, is such the theory of evolution by Charles Darwin (1809-1882 C.E.) that comprises the theory of the struggle for existence, natural selection or the survival of the fittest, laws of variation.[191] Also we can see the development of human thought in the West, that is, from primitive to modern and from modern to post-modern and so on. Both are the examples of the state of change, development and progress deduced from the worldview.

We have to understand that the most fundamental background of the three ideas (change, develop and progress) is because "tragedy". According to al-Attas, the West engaged in pursuing uncertain truth and knowledge perpetually without stop, like the struggle of Sisypus in the mythology of ancient Greece that push stone from the top of a mountain. When achieving the top it is destined to roll down again. This is continuously repeated and never lasting. This, according to him, becomes a tragedy that never ceasing

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[190] Al-Attas' investigation on secularization can be further read al-Attas (1993), *op. cit*.

[191] See Charles Darwin (1869), *On the Origin of Species By Means of Natural Selection, or the Preservation of Favoured Race in the Struggle for life*, New York: D. Appleton and Company.

for the West. Therefore, in the Western culture, the tragedy is extolled as one of the noblest values in the "drama" of human existence.[192]

Al-Attas concludes that the causes of such Western condition is their reliance upon the powers of human reason alone to guide man through life; adherence to the validity of the dualistic vision of reality and truth; affirmation of the reality of the evanescent-aspect of existence projecting a secular worldview; espousal of doctrine of humanism; emulation of allegedly universal reality of drama and tragedy in the spiritual, or transcendental, or inner life of man, making drama and tragedy real and dominant elements in human nature and existence.[193]

When the West has shaped its worldview, it produces philosophical agenda which results two schools of thought, empiricism and rationalism in Modern Age. Both are becoming the principle of contemporary science, since contemporary science is produced by those schools of thought. That what should be called as science, later on, must be something that can be abstracted by reason through five senses of experience. What is out of this kind of experience is not called knowledge at all.[194] Therefore, the purpose of seeking knowledge only tends to explain and systematizes what occurs in the world of nature, and the world of nature is regarded as usual occurrence that has no relation to the metaphysical entity.[195]

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[192] See further, al-Attas (1993), *op. cit.*, p. 137. The tragedy, as al-Attas mentions, is the mythology of Sisypus in ancient Greece. On the mythology of Sisypus, see further in Albert Camus (1991), *The Myth of Sisyphus and other Essays*, translated from French by Justin O'Brien, New York: Vantage International.

[193] Al-Attas (1993), *op. cit.*, p. 137.

[194] This also occurs to the study of man itself that is under subjugation of the method of contemporary science, such as psychology, biology, anthropology, which are all developed based research on the species of animal, in which human is under this species. See completely al-Attas (1986), *A Commentary on The Hujjat al-Siddiq of Nur al-Din al-Raniri*, Kuala Lumpur: Ministry of Culture Malaysia, pp. 462-463; al-Attas (2001), *op. cit.*, p. 23.

[195] Al-Attas does not reject fully the rationalism and empiricism in the sense that al-Attas sees that they are hierarchically exist under the main sources of knowledge, namely the absolute authority or divive revelation (wahy). See further al-Attas (2007), *op. cit.*, p. 10; see also Mohd. Hazim Shah (2001),

It is understood insofar that the Western worldview with its all characteristics has indeed influenced the modern mind and corrupted their perception of knowledge. It is because the knowledge they understood then restricted to such kind of science that is resulted through merely sense perception and ratio. Of course it is, as far as we observe here, the real of secularization, since the West has eliminated the religious values from the area of science. And for this reason, the science is value free for them. But, as matter of fact, the idea of value free is also value since it is secular in nature. Al-Attas then calls this as the materialistic worldview.[196]

The West is unable to discard from this material worldview. Every thing for them has to be materialized. Meaning, they are difficult to believe what is immaterial. Therefore, in the case of their conception of god, for example, they need to personalize him, as in the case of Jesus in Christian theology. It also happens to their scientists in conceptualizing the truth, in which the truth according to them should be in accordance with materials that can be perceived only by sense perception. There is nothing called the truth beyond their scientific vision.[197]

When the West started their scientific revolution in the 13th century and had increased their economic power and military, the expansion of them to all over the world, including Muslim world, is already started. Then it gradually caused grave economic repercussion in Muslim society as well as progressive weakening in their internal. Eventually the Western colonized most part of Muslim territory in the 17th century onwards. Al-Attas explains it was the time for the West 'to inculcate the projection of its worldview in the Muslim mind and hence to dominate the Muslims

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'Contemporary Muslim Intellectuals and Their Responses to Modern Science and Technology' in the Journal *Studies in Contemporary Islam*, 3, no. 2, p. 7.
[196] See al-Attas (1993), *op. cit.*, p. 137; al-Attas (2001), *op. cit.*, p. 19.
[197] It is precisely the same as eluded by Allah The Almighty that those are unbelievers know what can be seen externally only from their life. Whereas the hereafter, they forget it. See al-Rum, 30: 7.

intellectually'[198]. They spread basic essentials of the worldview and consolidated it in the Muslim mind. According to al-Attas, the Western worldview was eventually accomplished through the system of education in which the concept of knowledge and its principles are in it. And this is what al-Attas said that it ultimately causes the deislamization of the Muslim mind.[199]

4.1.2   The Problem of Modern Muslim Thought and the Solution

From the above discussion, it leads us to find out the very problem of Muslims today, especially concerning knowledge. Since this research is going to elaborate the issue of the sources of knowledge in Islam, then in relation to the background elaborated above, we find issues that are important to be solved by the Muslims today. They are as below:

a.   The Problem of Philosophical Thought

As briefly mentioned above, the West inculcates the projection of its worldview, spreads its basic essentials and consolidated it in the Muslim mind, and as a result, now Muslims are in the state of deislamization. Therefore, here we state that the Western mind has influenced Muslim's thought which causes the problem of their philosophical thought.

Al-Attas believes that the Western's mind has influenced Muslim's thought mostly through educational system. One of the very important elements in education is knowledge. Thus, the West has made some confusion in the concept of knowledge in

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[198]   Al-Attas (1993), *op. cit.*, pp. 104-105.
[199]   Ibid., p. 105.

Muslim's mind. The West establishes the secular concept of knowledge and assures that Muslim do not understand well about knowledge in Islamic perspective. It is not just conceptual understanding but also in their actual behavior of their life. The Muslims then have undergone such kind of indiscipline in many aspect of their life. Al-Attas calls this state as the state of *loss of Adab*. The state of *loss of Adab* according to him is the state of indiscipline of human's body, mind and soul.[200]

Since the most crucial aspect of Muslim according to al-Attas is the confusion of thought, the *loss of Adab* here means the indiscipline of Muslim's thought. The de-islamized Muslims in this sense are those who are confusing their thought in some major key concepts of essential elements of Islamic system of education. Al-Attas elucidates the key concepts that have undergone the confusion such as the concept of religion (*din*), of man (*insan*), of knowledge (*'ilm* and *ma'rifah*), of wisdom (*hikmah*), of justice (*'adl*), of right action (*'amal* and *adab*), and of university (*kulliyyah-jami'ah*).[201]

When Muslims have undergone the confusion of their thought, they cannot assure the recognition and acknowledgement of the key concepts above in their proper places, in relation to themselves to their community and society; they cannot recognize and acknowledge themselves in relation to their physical, intellectual, and spiritual capacities and potentials; and they also cannot recognize and acknowledge knowledge and being as ordered hierarchically.[202]

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[200] Ibid., p. 106.
[201] Ibid., p. 160.
[202] Ibid., p. 105.

b. The Limit of Science and Technology

One of the results of the deislamization of Muslim's thought is the fact that the Muslims today reckon their daily need to science and technology. We know that science and technology almost totally hegemonies human life in current time. According to al-Attas, in the beginning, science and technology is studied by human to know, to control, and to manage the world of nature for the sake of wealth and usefulness. Unfortunately, the feature of science has attracted and deceived so many people.[203]

The scientific worldview has contributed a negative impact upon human civilization, including Muslims' civilization. This worldview then tends to negate thing beyond physic, including religion which is mostly related to metaphysical view. This condition is getting worse when the so-called modernist Muslims, who also take a part in this worldview or attracted by it, involve in the campaign for this worldview.[204]

Al-Attas states, the science is just a *tool* and not a *value* or an *appraiser*, whereas a tool, value and an appraiser are not the same. Unfortunately, most of people today use science as a value and even as an appraiser of every kinds of problem of their daily life. Even the metaphysical entity could be analyzed by this tool. [205]

c. How to Solve the Problem?

The above confusion of thought related to knowledge concerns actually with the problem of the use of sources of knowledge. Most of the Muslims today do not know what the truly valid sources in acquiring knowledge are and what kinds of knowledge

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[203]   Al-Attas (2007), *op. cit.* p. 9.
[204]   Al-Attas (1986), *op. cit.*, p. 460.
[205]   Ibid., pp. 460-461; al-Attas (2001), *op. cit.*, p. 42; al-Attas (2007), *op. cit.*, p. 9.

should be acquired. They cannot conceive the meaning of source and methodology of knowledge well.[206]

The problem of thought and the problem of misused science and technology can be solved by returning Muslims to the right sources in acquiring knowledge. The sources of knowledge also have to be understood in line with the Islamic worldview. Therefore, in the sense of solving the problem mentioned, the following discussion is very significant to us.

4.2   AL-ATTAS ON SOURCES OF KNOWLEDGE

In formulating the sources of knowledge in Islam, it seems that al-Attas is interested in the statements of Abu Hafs al-Nasafi in his theological book, *The 'Aqaid al-Nasafiyyah.* Al-Attas states that al-Nasafi has a unique method in elaborating his theology. It seems different to other theological book in general. Al-Nasafi starts his book with philosophical statement, including the sources of knowledge as the causes of knowledge.[207]

Al-Attas states that knowledge comes from Allah and acquired through some channels, that are: five senses, true report, ratio and intuition.[208] Nevertheless, al-Nasafi himself, according to him, does not fully agree with the use of intuition, since, according to al-Attas, al-Nasafi knows that there are many pseudo-sufi in some sects

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[206]   Ibid., p. 2.
[207]   The philosophical statements comprise the real essences of things, the possibility of knowledge, the objectivity of knowledge, the causes of knowledge, and others. See further al-Attas (1988), *The Oldest Known Malay Manuscript: A 16th Century Malay Translation of the 'Aqa'id of al-Nasafi*, Kuala Lumpur: University of Malaya Press.
[208]   Ibid., p. 50; al-Attas (2001), *op. cit.*, p. 133.

who misunderstood and misused this intuition.[209] Yet, according to al-Attas, intuition as a way to acquire knowledge should not be rejected, since it can be known based on divine text as well as Islamic tradition.[210]

According to al-Attas, the classification of the sources of knowledge is somehow similar to what modern Western has conceptualized that it comprises of experience, authority, reason, and intuition. Nonetheless, still according to him, the very meaning and concept of each source of knowledge are not identical with both Muslim and Western understanding.[211] The elaboration below will present how al-Attas explained the sources of knowledge.

4.2.1   TRUE NARRATIVE (*KHABAR SADIQ*)

The word *'khabar'* in Arabic means 'information which is probably true or false' (*ma yahtamil al-sidq wa al-kadhib*).[212] While the word *sidq* is literally meant 'that is in agreement with the rule of reality (*ma yutabiq hukm al-waqi'*).[213] From that, therefore, the term *'khabar sadiq'* is understood as "true information, report, news, story, narrative, statement, expression that are in accordance with fact and reality". Why must be *sadiq*? It is because the natureof *khabar* is sometimes true and sometimes false, or sometimes the information cannot be recognized as true or false at all. Thus, the information chosen here must be true. Following al- Nasafi and other early Muslim

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[209]   On psedo-sufi, see further the explanations by al-Ghazali in his *Majmu'ah Rasail al-Imam al-Ghazali* in the article on some groups of people who are fooled by studying mysticism. Al- Ghazali (1988), *Majmu'ah Rasail al-Imam al-Ghazali*, Beirut: Dar al-Kutub al-'Ilmiyyah, pp. 163185. Cf. Wan Suhaimi Wan Abdullah (2004), "Peringatan al-Ghazali Terhadap Kekeliruan Sufi", *Tasawuf dan Ummah*, Kuala Lumpur: Jabatan Akidah dan Pemikiran Islam, Akademi Pengajian Islam, Universiti Malaya, pp. 97-116.

[210]   Al-Attas (1988), *op. cit.*, p. 50.

[211]   Al-Attas (1986), *op. cit.*, p. 31.

[212]   Al-Jurjani (2000), *op. cit.*, p. 101.

[213]   Ibid. 135. Cf. al-Taftazani (1987), *op. cit.*, p. 17.

scholars,[214] al-Attas states that one of the most important sources of knowledge is the truly right information, not false or uncertain one.[215]

Al-Attas divides the true report into two kinds. First is the so-called the transmitted report (*mutawatir*) and the second one is the report of the Messenger (*khabar al-Rasul*). The elaboration is as follows:

a. The Transmitted Report (*al-Khabar al-Mutawatir*)

The report of this kind is the report that occurs not just once, but in sequence (*ta'aqub*) and continuity (*tawali*). It is narrative that is established by tongues of many people of whom it is inconceivable that they would agree together on lie or falsehood. Meaning, human reason does not permit their occurring together on lie or falsehood.[216]

On this kind of report, al-Taftazani explains that the report brings about necessary knowledge (*'ilm al-daruri*) that is every one will believe in it without need any deep thinking. Al-Taftazani says it is such as the knowledge of some Kings in past time and of distant countries.[217] Therefore, here is of two matters that have to be noted. First matter is the transmission. It is like the information about the existence of the city of Mecca and Baghdad. We believe that it is true that the city of Mecca and Bagdad are existed. Such that facts are only gained through narratives from many people who told us the information. While the second is the necessary knowledge, that is, the knowledge

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[214] To mention but a few, al-Juwaini (1997), *op. cit.*, pp. 222-258; Saif al-Din al-Amidi (2003), *al-Ihkam fi Usul al-Ahkam*, vol. 2, Beirut: Dar al-Fikr, pp.197-281; Muhammad ibn Ali ibn Muhammad al-Shawkani (1900), *Irshad al-Fuhul ila Tahqiq al-Haqq min 'Ilm al-Usul*, Beirut: Dar al-Fikr, pp. 42-66.

[215] See al-Attas (1988), *op. cit.* p. 66.

[216] See Abu Hafs 'Umar ibn Muhammad al-Nasafi (1993), al-'Aqaid al-Nasafiyyah, *Majmu'ah Mutun al-'Aqaid*, ed. Bassam 'Abd al-Wahhab al-Jabi, Beirut: Dar al-Bashair al-Islamiyyah, p. 19. See also al-Taftazani (1987), *op. cit.*, p. 17; see also al-Jurjani (2000), *op. cit.*, p. 199.

[217] Al-Taftazani (1987), *op. cit.*, 18.

that is derived from such *mutawatir* becomes necessary for human knowledge. It is because the knowledge can be obtained not only by who is able to make a propositional deduction, but also every one else can know the true information easily. Even, the children who have not yet been grown up and not brought up to the right way, and cannot use the method of the acquisition of knowledge and of arranging the necessary premises, can believe this necessary knowledge.[218]

Wan Mohd Nor Wan Daud emphasizes that the position of transmitter is important. According to him, the transmitters should be people whose ethical integrity is well-known. It is because, when the ethical integrity is already well-known, our reason cannot imagine that the people would agree with falsehood, moreover spread that falsehood.[219] Therefore, Wan Daud then says, that the general agreement of experts, scientists and scholars are regarded as reports of this kind. However, still according to him, although they are authoritative, but they can be questioned by rational and empirical methods. The rational and empirical methods he means is such historical, geographical and scientific reports.[220]

b. The Report of the Prophet (*khabar al-Rasul*)

This kind of report is a report that is brought by the Prophet. The report which comes through prophet is established by an evidentiary miracle (*al-mu'jizah*). Therefore, the report acquired is absolutely true.[221]

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[218] Ibib, p. 18.
[219] Wan Mohd. Nor Wan Daud (1998), *op. cit.*, p. 117.
[220] Ibid. p. 117.
[221] See al-Attas (1988), *op. cit.*, p. 66. See further Wan Mohd. Nor Wan Daud (1998), *op. cit.*, p. 117.

According to al-Taftazani, there are three points that should be noted. *The first* is about the messenger who brings the report. The messenger, he means, is a person who is sent by Allah to creatures in order to convey His judgments, and it is sometimes stipulated for him bringing a holy book from God. The condition (conveying God's judgments and bring holy book) is to differentiate between messenger and prophet, since prophet is more general.[222] *The second* is about the evidentiary miracle (*mu'jizah*). It is something that annuls the customary way of things (*khariq li al-'adah*). It is such as prophet Musa's stick when it cleaved the sea while Paraoh was chasing after him[223], or the ability of the Prophet Isa to bring dead man to life[224]. The purpose of this evidentiary miracle is to demonstrate the truthfulness of the one making the claim to be the Messenger of Allah.[225]

And *the third* point is the report itself. The report comes through the Messenger (in this sense the Messenger refers to Muhammad p.b.u.h.) is absolutely true, since it is the biggest evidentiary miracle to this world. However, the reports that come through Muhammad are not only the Holy Quran, but also the so-called Hadith. Holy Quran is a divine revelation that is wordly revealed from Allah, while Hadith is also divine revelation but expressed by the Prophet's words, deed, and tacit approval and so on.

According to al-Taftazani, this kind of report brings about deductive knowledge (*al-'ilm al-istidlali*). It means the knowledge which is acquired is by consideration of proof (*dalil*).[226] The deductive knowledge is of two definitions: (1) it is that enables someone to gain true cognition of any subject through report; (2) it is also composed of a minor proposition, of judgment, which necessarily demands a major proposition or

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[222] Al-Taftazani (1987), *op. cit.,* p. 19.
[223] *Al-Shu'ara'*, 26: 63.
[224] *Ali Imran*, 3: 49; *al-Maidah*, 5: 110.
[225] Al-Taftazani (1987), *op. cit.,* p. 19.
[226] Ibid., p. 19.

conclusion.[227] The example of the first definition is such as the proof of the existence of the Creator informed by the report, while for the second definition is such as our saying that the world is originated and everything originated has Creator, and the Creator is Allah the Almighty. Both are derived from the report of the Messenger.

It is understood insofar that the deductive knowledge acquired from the report is about the contents of the report and understood by people, and enable them to arrange premises derived from their understanding. On the other hand, it also refers to the verbal report. The verbal report informs us that it is a kind of necessary knowledge. It means that it becomes necessary and undoubtedly that the report is from the Prophet when it is reported by many people and through many ways. Therefore, it is not the individual report (*khabar ahad*), since the individual report may be doubted as being narrated from the Messenger.[228]

4.2.2   INTUITION (*HADS* AND *WIJDAN*)

It is important to know that in the forgoing chapter the intuition has been elucidated briefly. This intuition, also known as *ilham* and *hads*, indicates an experience of acquiring knowledge of man in direct and easy way, without any effort to think deeply. This part is going to explain the discussion of intuition in al-Attas' persepctive.

To explain intuition in al-Attas' perspective, we have to discuss at least three important issues mentioned by al-Attas namely the cosmological context of intuition, the existential context of man, and the higher intellectual context of intellect.

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[227]   Ibid.
[228]   Ibid.

a)   The Cosmological Context of Intuition

Given that the significance and the complexity of intuition in Islam, the concept of cosmology is very relevant to explain here. It is because the concept of knowlegde in al-Attas' perspective, including the discussion on intuition, always links to this context.[229] Thus, understanding the concept of cosmology according to him might be very helpful to know intuition according to him. Al-Attas sees that this world is actually a manifestation of the existence of Allah and it has hierarchical levels. This empirical world is only the lowest existence that is well-organized under Allah's power. For al-Attas, there are degrees of existence, from the highest, namely the Creator usually termed as the Ultimate Reality, to the lowest, and that is the empirical world.[230]

Since this issue involves mostly on the concept of mysticism in Islam, it is important to note that al-Attas here follows the early intellectual sufi scholars, such al-Ghazali (d. 505/1111), Ibn 'Arabi (d. 638/1240), Abd al-Karim al-Jili (d. 820/1417), Nur al-Din Jami (d. 638/1492), and Nur al-Din al-Raniri (d. *ca* 1600), who tried to explain the mystery of the cosmological creation in the divine emanation discourse (*Fayd al-Ilahi*).[231] For al-Attas, the entity which has effect of emanation is the external aspect (*zahir*) of The Ultimate Reality, which al-Attas mentions as The Most Holy Effusion (*al-Fayd al-Aqdas*), that then brings about three determinations (*ta'ayyun*) at

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[229]   In the concept of Islamic education, for example, where knowledge is one of its important issues, al-Attas eludes the concept of microcosmos (*'alam shaghir*) and macrocosmos (*'alam kabir*). This concept is well known within Sufis, like Ibn 'Arabi and Abdul Karim al-Jili who wrote special book on this concept. Al-Attas then conceptualizes it as a part of the important issues in Islamic education. It implies his concept of man, of knowledge and its classification, and of university in Islam. See further al-Attas (1980), *op. cit.*, pp. 39-46.

[230]   See al-Attas (1994), *The Degrees of Existence*, Kuala Lumpur: ISTAC, pp. 4-24.

[231]   See Ibn 'Arabi (2003), *Shajarat al-Kawn*, ed. Abd al-Rahim Mardini, Damascus: Dar al-Mahabbah, Beirut: Dar Ayat; Abd al-Karim al-Jili (2000), *al-Insan al-Kamil fi Ma'rifat al-Awa'il wa al-Awakhir*, Beirut: Muassasah al-Tarikh al-'Arabi; Nur al-Din Jami (n.d.), *Naqd al-Nusus fi Sharh Naqsh al-Fusus*, Beirut: Dar al-Kutub al-'Ilmiyyah; Nur al-Din al-Raniri, *Hujjat al-Siddiq li Daf'i al-Zindiq* in *A Commentary of The Hujjat al-Siddiq of Nur al-Din al-Raniri* of al-Attas.

once; The Divine Unity, The Names and Attributes, and The Permanent Archetype.[232] While the internal aspect of Allah cannot be known by any one, since it is in the sense of His Essence, meaning the God as He is.[233]

It is the process of descending (*tanazzul*) of the Absolute Being which is Oneness (*wahdat*) in character, to the general existence (*wujud 'am*) which is the unity of opposite forms (*wahidiyyah*), such as the active and passive, necessary and contingent, divine manifestation and creaturely manifestation, that becomes potency of the external aspect of The Ultimate Reality. Through His beautiful Names (*al-Asma' al-Husna*) and His glorious Attributes (*al-Sifat al-'Ulya*), the determination to permanent archetype occurs here, and it is, as al-Attas mentions, called as the relative existence (*wujud idafi*). From the outermost (*Zahir*) this is the second emanation occurs called by al-Attas as The Holy Effusion (*al-Fayd al-Muqaddas*). Then it leads later on the two subsequent determinations, namely the exterior and the archetype of this empirical world. This is called by al-Attas as the complete existence (*wujud jami'*).[234]

One of the goals of this concept of cosmology is apparently to convince and explain that existence in Islam is not merely empirical, but there are degrees beyond it. Al-Attas said,

> But the reality of existence, by virtue of being what it is, that is, by being itself manifest and bringing everything else into manifestation, must be posited as possessing degrees (*maratib*) of self-manifestation; otherwise

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[232] Al-Attas, (1994), *op. cit.*, pp. 8-12. Compare with al-Jili's scheme of ontological devolution, in which he divided into three phases: (a) Absolute Being or Pure Thought (*al-Dhat, al-Wujud al-mutlaq*) which has two aspects: "the dark mist" (*al-'ama'*) and outward aspect: abstract Oneness (*ahadiyyah*); (b) Abstract oneness (*Ahadiyyah*) which has two aspect also: inward aspect called as He-ness (*Huwiyyah*) and Outward aspect called as I-ness (*Aniyyah*); and (c) Unity in plurality (*Wahidiyyah*). See further al-Jili (2000), *op. cit.*, pp. 42-50 and 76. Cf. Reynold Alleyne Nicholson (1967), *Studies in Islamic Mysticism*, London: the Cambridge University Press, p. 97. Compare also with Abd al-Rahman al-Jami (no year), *op. cit.*, p. 119.

[233] See Ibn 'Arabi (2004), *al-Risalah al-Wujudiyyah fi Ma'na Qaulihi Sallallahu 'Alaihi wa Sallam "Man 'Arafa Nafsahu Faqad 'Arafa Rabbahu"*, article on "Risalah Kashf al-Satr li Ahl al-Sirr", Beirut: Dar al-Kutub al-'Ilmiyyah, pp. 214-215.

[234] Al-Attas (1994), *op. cit.*, pp. 12-24; Cf. Abd al-Karim al-Jili (2000), *op. cit.*, pp. 61-76.

nothing would ever be manifested as existing and, moreover, its degree of self-concealment also would never be known to be unknown.[235]

All cosmos, which included man, had body and soul; has intellectual faculty and spiritual faculty. The empirical aspect of this world is the lowest existence. It is only the theater Manifestation (*Mazhar*) of The Ultimate Reality, the signs of His existence. In other words, it depends upon non-empirical world. This empirical world is only accidental, not the essence of the reality.[236]

The sufis call the world of nature in Islamic point of view as "macrocosmos" (*'alam kabir*). It indicates that there is another entity called microcosmos (*'alam saghir*), that is man which also comprises of two entities; body and soul.[237] In this sense, epistemologically man as microcosmos is demanded to know the macrocosmos, and it can be done through intuition. Therefore, in order to understand this intuition, the existence of microcosmos is very significant to know the possibilities of unveiling the nature of all things behind this empirical world. The further elaboration will be on the existential context of man.

b)   The Existential Context of Man

Man is like a king in the miniature kingdom; microcosmos (*'alam saghir*) as representative of macrocosmos (*'alam kabir*) in al-Attas' perspective.[238] When the macrocosmos does not stand alone but there is a non-material aspect behind it, namely its Creator, then so is the microcosmos where there is a spiritual soul that governs the

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[235]   Al-Attas (1994), *op. cit.*, p. 4.
[236]   Al-Attas (1986), *op. cit.*, p. 295-6. Cf. Ibn 'Arabi (2004), *op. cit.*, p. 213.
[237]   Al-Attas said that the first Muslim who formulated the idea of the microcosm reflecting the macrocosm was Ja'far al-Siddiq (*d.* 148). Then the Ikhwan al-Safa and the Falasifah developed the idea. Later on this concept established in the metaphysical system of the Sufis. See al-Attas (1980), *op. cit.*, p. 39, footnote 45.
[238]   Al-Attas (1980), *op. cit.*, p. 39.

body.[239] When macrocosm is just subordinate of the sovereignty behind it, namely the Creator, then so is the human body, in which the body is subordinate to the actual ruler, which is the spirit or the soul. Therefore it is understood that there are two existences here; the physical existence which is secondary, and the non-physical existence which is primary. According to al-Attas, at the secondary existence or the physical level, when man sees the world, the world appears to him as a world consisting of various kinds of forms, each of them separated from the others; its individually, shape, color, and character. Not only that, each of these appears as self-subsistent objects, as independent entities and essences, and their realities or essences are different from each other. Thus, according to al-Attas, at this level, there is a subject-object dichotomy and separation everywhere and in every entity. And this is what is called the 'separation' (*al-farq*).[240]

The above experience is the physical level of human that al-Attas described as *al-farq al-awwal*. However, everyone has the potency to transcend this normal level to the level which is completely different from the previous level. And he is able to return to the original level with the experience that of course would then change the way he views this nature. The above concept of cosmology comprised of hierarchical levels of existence organized harmoniously. The character and type of these levels are not identical with the ordinary level. It is the so-called the second separation (*al-farq al-*

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[239] See the elaboration on some issues regarding *ruh*, *qalb*, *nafs*, and *'aql* in the previous discussion in the point of intellect.

[240] Al-Attas (1990), *The Intuition of Existence: A Fundamental Basis of Islamic Metaphysic*, Kuala Lumpur: Istac, pp.2, 3, and 8. Cf. In the *Kashf al-Mahjub* of al-Hujwiri, in which he made a clear understanding on the controversy issue of "union" and "separation" (*jama' wa tafriqah*) in metaphysical discourse. He says that the terms are used commonly by the experts of various disciplines of knowledge. He then explains that in arithmetic *jama'* means addition and *tafriqah* means subtraction. While in the science of grammar *jama'* means similarity and *farq* means dissimilarity of derivation of words. While the jurists said that *jama'* is stand for the authoritative source (*nas*) and *tafriqah* indicates analogical reasoning. Scholasticism said the *jama'* is the oneness of the Essence and Attributes of God and *tafriqah* connote separation thereof. In spite of this, the Sufis have different significance. Then al-Hujwiri said that the separation is differentiation or discrimination (*tafriqah*) based on God's will. The God united the separation under His command (*hukm*) but separated them under His will (*mashiyah*). See further Syed Ali ibn Uthman al-Hujwiri (2000), *The Kashful Mahjub*, commentary by Maulana Wahid Bakhsh Rabbani, Kuala Lumpur: A.S.Noordeen, pp. 256-257.

thani). In this level, man does not see this world as separate entity any longer; there is no longer subject-object dichotomy; and no longer sees it standing alone.[241]

In the doctrine of the sufi, the experience of the second separation is known as annihilation (*fana'*). As described by Imam al-Junaid, he explained that when man is present (*hudur*), he meets the Ultimate Being, and this is the state of his absence (*al-faqd/al-fana'*). When al-Junaid clarifies how could *hudur* becomes *fana'*, he explained that the condition was like the state of man before he was born into the world, where God had taken covenant with him about His divinity, and he witnessed (*shahida*) to His deity. God then spoke to him in his spiritual state and this God is Allah since there is no other than Himself (*ma siwahu*). Allah covers everything including man who is still in the state of "non-existence" in the condition of the eternity of God.[242] To support his concept of the second separation, al-Attas then quotes the explanation of al-Ghazali in his *Mishkat al-Anwar*.[243] Al-Attas even fastens this separation upon "the spiritual context of 'union', when the souls of mankind confirmed and affirmed their individual and collective Covenant (*mithaq*) with God recognizing and acknowledging Him as their Lord".[244] This is the description on how man can transcend from the ordinary level to the second separation whereby all existences except God are non-existent. For al-Attas, this condition is the inner dimension that describes the vision of metaphysical oneness, the Absolute Being with the Existence (*wahdat al-wujud*).[245]

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[241] Al-Attas (1990), *op. cit.*, pp. 5, 8.

[242] Imam al-Junayd (1988), *Rasail al-Junayd,* Cairo: Dar al-Kutub al-Misriyyah, p. 33. Cf. Ibn 'Arabi (2004), *op. cit.*, p. 212.

[243] See al-Ghazali (1964), *Mishkat al-Anwar*, ed. Abu Ala Afifi, Cairo: al-Dar al-Qawmiyyah li al-Taba'ah wa al-Nashr, pp. 55-56.

[244] Al-Attas (1990), *op. cit.*, p. 25.

[245] *Wahdat al-Wujud* is a technical term of Sufism emphasizing that 'there is no true existence except the Ultimate Truth (God)'. The only truth within the existence is God. All of his creations emerge from non-existence (*'adam*) to existence (*wujud*). Hence the existence of God is the only truth (*al-Haqq*). This concept is most controversial in the history of Tasawwuf. Ibn 'Arabi is most often characterized in Islamic texts as the originator of this doctrine, however, although it is not found in his works. The first who employed this term was perhaps, in fact, the other Andalusian mystical thinker, Ibn Sab'in (d. 1268). However, it is important to note that this issue should be understood in accordance with its

There are differences between the first and the second separation. For the first separation, it has dichotomy between subject and object and there is separateness between a thing and the others. Whereas in the second separation, there is no separation between subject and object; every thing is in relation and in the state of being meaningful. In this state, as al-Attas mentions, man can understand objects as full of relationships with meaningful pattern.[246] The man like this has met the so-called the reality and truth (*haqaiq al-ashya'*) and it is the state of unveiling (*kashf*) in sufis terminology[247] or *Ihsan* in the hadith terminology.[248]

According to al-Attas, man in the first separation knows objects through his mind and senses. Whereas in the second separation he still uses both mind and senses but they have been already converted; the experience of rational is merged to the experience of intellectual and the experience of empirical to the authentic spiritual experience. These are, as mentioned by al-Attas, called inner witnessing (*shuhud*) tasting (*dhawq*), present (*hudur*), and interrelated stated of trans-empirical awareness (*ahwal*).[249] This is the union of "knowing" with a "known" (*'alim* and *ma'lum*). This is what the *wihdat al-wujud* is all about.[250]

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context, the context of Sufism. It is because sometimes some people understand it the same as the concept of pantheism, the doctrine that the universe is God and, conversely, that there is no god apart from the substance, forces, and laws manifested in the universe. Therefore, al-Attas here conclude that in the sense of Ibn 'Arabi, however, the concept of *wahdat al-wujud* have been misunderstood by many people. He ensures that this concept "represents the true metaphysical and psychological system encompassing the ontological, cosmological and psychological domains in the Islamic vision of reality and truth". See further, al-Attas (1981), *The Positive Aspects of Tasawwuf: Preliminary Thoughts on an Islamic Philosophy of Science*, Kuala Lumpur: Akademi Sains Islam Malaysia, p. 1. Cf. Syamsuddin Arif (2008), *Orientalis dan Diabolisme Pemikiran*, Jakarta: Gema Insani Press, pp. 256-261.

[246] Cf. al-Jili in *al-Insan al-Kamil* who said that in such level, man can find the attribute of *jamal* and *kamal* of Allah. Therefore, he can see all things in meaningful pattern. See al-Jili (2000), *op. cit.*, pp. 92-94 and 94-99.

[247] Al-Attas (1981), *op. cit.*, pp. 5-6.

[248] See the second hadith of forty hadith of Nawawi which is narrated by 'Umar ibn al-Khattab. See Yahya ibn Sharif al-Din al-Nawawi (1984), *Sharh Matn al-Arba'in al-Nawawiyyah fi al-Ahadith al-Sahihah al-Nabawiyyah*, Beirut: al-Maktab al-Islami, p. 22.

[249] Al-Attas (1990), *op. cit.*, p. 8.

[250] Al-Attas (1981), *op. cit.*, p. 1.

Since intuition is one of the ways of understanding the object of knowledge, the state of second separation can be understood as the state of man who uses the intuition in acquiring knowledge.

c) The Higher Intellectual Context

The concept of intuition in al-Attas' perspective has connection with the idea of higher intellect that gives significant contribution to human intellectual ability. At least there are three issues to discuss here; on the Active Intellect (*al-'Aql al-Fa'al*); on the Higher Council (*al-Mala' al-A'la*); and The World of Image (*'Alam al-Mithal*).

i. Active Intellect (*al-'Aql al-Fa'al*)

When al-Attas states that the perfection of animal genus and human species is fulfilled in the level of the acquired intellect (*mustafad*),[251] how does it happen? Al-Attas explains that perfection happens when the intellective power appraises the particular forms in imagination where it takes them in the sense of preparation for receiving a universal meaning transmitted by the Active Intellect through illumination.[252] Therefore, the perfection does not happen without the effusion of the Active Intellect, although it has been an acquired intellect. And this intellect will find more comprehensive meanings if it arrives at the higher forms. According to the sufis, this experience occurs only for those who are called as the 'elect' (*khawas*), or higher level of it called as the 'super elect' (*khawas al-khawas*).[253]

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[251] Al-Attas (1990), *The Nature of Man and The Psychology of The Human Soul*, Kuala Lumpur: ISTAC, p. 25.
[252] Ibid., p. 27.
[253] See the concept of *'awam*, *khawas* and *khawas al-khawas* in al-Attas (1990), *op. cit.*, pp. 9-21.

To support his statement on the Active Intelligence, al-Attas proposes both Quranic argumentation and rational proposition. For the former, al-Attas refers to some verses in al-Quran, namely *al-Najm*, 53:5-6; *al-Shura*, 42: 51; and *al-Takwir*, 81: 19-20, in which all these verses, if we observe from the well-known Quranic interpretation, show the dominant role of higher intellect outside the human intellect in revealing divine revelation to the Prophet Muhammad.[254] From the verses, it is understood as well that even the most special person such as the Prophet Muhammad does not make the divine messages based on his own desires, but gets supplied information from higher entity than his mind. In other words, the role of the Active Intelligence is greatly dominant. This argumentation is from the normative point of view.

Even though the senses perception of man can receive and preserve particular forms in the internal senses, and further the intellect appraises them to be a single universal meaning, but in certain level the intellect cannot perfectly transform them by merely intellection. In many cases, man cannot understand many things because of the limitation of intellect. In regard of the limit of human intellect, the external intellect can help it to discover the meanings uncovered. The external intellect is the so-called the Active Intelligence or *Ruh al-Quds*.[255]

Therefore, insofar we can understand that the Active Intelligence is the external intellect which brings the potential intellect of man to the acquired intellect. The relation between the Active Intelligence and the human intellect, as al-Attas mentions, is like the relation between eyes and sun. The sun shines to the eyes and the eyes receive its shine very well. The eyes need the sun. The eyes are potential organ of vision. While the object of the eyes is potentially visible, but it is not seen yet. When the sun gives its

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[254] See for example Abu Ja'far al-Tabari Muhammad ibn Jarir al-Tabari (n.d.), *Jami' al-Bayan 'an Ta'wil Ayat al-Quran*, ed. Abdullah ibn Abd al-Muhsin al-Turki, vol. 20, p. 540.
[255] Al-Ghazali (1927), *op. cit.*, p. 136.

shine, the eyes are now actually seeing and the object of it is becoming actually visible. The intellect that is still in its potential state is going to be actual when the Active Intelligence stimulates the human intellect to think. The object of intellect, which is in the condition of potentiality becomes understandale forms and they are perceived by the intellect after the stimulation of the Active Intellect.[256]

To sum up, there is a Higher Intellect outside of man that imprints much information to him and helps him to arrive at the universal single meaning or knowledge. The existential context of the Active Intellect is then understood as one of the way of acquiring intuitive knowledge.

ii. The Higher Council of Angels (*al-Mala' al-A'la*)

Besides the Active Intelligence (*Ruh al-Quds*), which gives impulse to the human soul, it is interesting to mention here the role of the Higher Council of Angels, who talk about human's deeds, beg forgiveness of human sins of believers, and curse man who engages in immoral acts to God. They are called as *al-Mala' al-A'la* by the Prophet Muhammad (p.b.u.h). It is based on hadith by way of Muadh bin Jabal narrated by Imam Ahmad, that the Prophet was asked by Allah on something debated (*ikhtasama*) by *al-Mala' al-A'la*, that is the question repeated three times, in which the Prophet still did not know about it. Eventually, Allah showed what they debated. Then the Prophet answered, "On expiations (*kaffarat*) and degrees (*darajat*)". Then the Prophet was asked to explain further on what expiations and degrees are meant. Then the Prophet explained that the expiations mean to go to Friday prayer on foot, to keep silence after the prayer at the mosque, and to augment the washing of limbs during ablution in difficult conditions. On

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[256] Al-Attas (1990), *op. cit.*, p. 27.

the degrees, the Prophet explained that the degree is meant to entertain other people to eat, talk gently, and do prayer when others are in a state of sleep.[257] The activities of *al-Mala' al-A'la*, as described by the Prophet here, are only representation of their activities. *Al-Mala' al-A'la* is the highest court of the angels of Allah.[258]

As a matter of fact, the discussion on *al-Mala' al-A'la* is not found in al-Attas' elaboration, but it is important to adopt and enrich the discussion about the role of the Intellect beyond human intellect, which is more emphasis on *Ruh al-Quds* in al-Attas' perspective.[259] It seems that this issue is important to discuss, since *Ruh al-Quds*, if it is about the Angel Jibril, then Jibril is usually involved in contacts with *al-Mala' al-A'la*, even is one of the members of *al-Mala' al-A'la*.[260]

This due to the fact that, as far as the meaning of *al-Mala' al-A'la* is concerned, this council isreferring to the most special angels (*afadil al-malaikah*) and the Angel Jibril is one of the most special among others. In some other hadith even mentioned that when Allah loves someone, God told Jibril and Gabriel then told the other angels who occupy the sky. This shows that Jibril was always involved in contact with all the angels, including the angels in *al-Mala' al-A'la*.[261]

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[257] This hadith is very prominent in some hadith books. See Imam Shihab al-Din al-Busiri (1999), *Ithaf al-Khayrat al-Mahrah bi Zawaid al-Masanid al-'Ashrah,* ed. Ahmad Mu'bid, Riyad: Dar al-Watan li al-Nashr, pp. 315-316; Imam al-Hafiz ibn 'Ali al-Tamimi (1989), *Musnad Abi Ya'la al-Musili,* ed. Husayn Salim Asad, Beirut: Dar al-Ma'mun li al-Turath, p. 475; Imam al-Hafiz Muhammad ibn 'Isa ibn Thaurah al-Turmuzi (n.d.), *Sunan Turmuzi*, Riyad: Maktabah al-Ma'arif li al-Nashr wa al-Tawzi', p. 1417; Imam Ahmad ibn Muhammad ibn Hanbal (1995), *al-Musnad li al-Imam Ahmad*, vol. 3, Cairo: Dar al-Hadith, p. 458; and others.

[258] Ibn 'Arabi in *Shajarat al-Kawn* also eludes this Council of Angles, in association with the Tree of Universe (*Shajarat al-Kawn*). The Angles, we are told, are taking care of the Tree, since in this Tree is located the Muhammadan bough (*al-ghusn al-Muhammadi*) and the Ahmadan light (*al-Nur al-Ahmadi*). See further Ibn 'Arabi (2002), *op. cit.*, p. 111.

[259] See Al-Attas (1990), *op. cit.*, pp. 23-27.

[260] Al-Jili asserts that there are special Angles which Allah gives them special position. They are such Angle Jibril, Israfil, Mikail, 'Azrail, and some others. See also al-Jili (2000), *op. cit.*, pp. 150-152.

[261] Waliyullah al-Dahlawi (2004), *Hujjatullah al-Balighah*, vol. 1, Beirut: Dar al-Ma'rifah, p. 42.

Shah Waliyullah al-Dahlawi has noted that some activities of *al-Mala' al-A'la* are such praying for Allah to a human being who reforms his soul (*islah al-nafs*), purifies it (*hadhb al-nafs*), and corrects other people (*islah al-nas*). Their prayer for God causes God's mercy upon people; their curse upon the perpetrators of sin causes a sense of loss and regret in human heart; and their inspire upon human heart causes man hate sin and its perpetrator. In other words, they are also as communicator between man and God.[262]

Thus, *al-Mala' al-A'la* is a significant medium for man in acquiring knowledge; the better one's deeds, the more bless he gets, the more knowledge he gains. It is caused by the angels' prayer and inspiration inspired upon man's heart. In addition, since the activity of them gives impetus upon man to do well, man is motivated to discover the sciences he does not know yet. In contrast to this is what the Satan does to man, in which Satan leads man to the evil and distances people from *al-Haqq*. The Satan, in other words, keeps away man from the real knowledge.

iii. The World of Image (*'Alam al-Mithal*)

As a complement to the doctrine of emanation which has been described above, the issue of the World of Image (*'alam al-mithal*) is also important. It is to know the possibilities of intuition upon man, that it is also a medium of how God gives knowledge upon people. It is an immaterial entity outside of the human self, in which the material meanings prior to matter, exists here. It is an intermediary between the Creator and the creature (the empirical world including man). This is where *al-Mala' al-A'la* is located. For al-Attas, this is the imagination that underlies empirical world.

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[262] Ibid., p. 43.

When God decides to create something, its existence is first confirmed in this world of image.

According to al-Attas, in addition to intellectual power, man has also imaginal power, which is also part of the cognitive power. This belongs to the spiritual sense and not the so-called fantasy, since fantasy refers to the internal senses known as *al-hiss al-mushtarak* in philosophy. This is a spiritual faculty, intellectual or intelligential creative imagination and it is the one who reflects the mentioned world of image (*'alam al-mithal*).[263] For al-Attas, this world of image is intermediary world between gross matter and pure ideas. The world image reflects God's knowledge which is called sometimes the pure ideas, which is then projected in the forms of empirical reality in this world.[264] For him, it seems that the world of image is identical with *'alam barzakh* which connects man of this empirical world to the realm of resurrection.[265]

As the intermediary world of the two world above (the world of gross matter and the world of pure ideas), then all that exist in the world of image are in the form of immaterial images or idea. It reflects both of material images and ideas altogether. To simplify this, al-Attas take one example of a dream when we sleep. The dream is real for him, yet it is not the nature of mind, nor the realty of his consciousness.[266] Therefore, when one dreams, he is actually using his imagination to capture images of the world of image. Thus, if the dream is true, and not because of the influence of the devil, then this dream may be trusted. This usually applies to the good man whose dreams really match the reality.

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[263] Al-Attas (1990), *op. cit*, p. 31.
[264] Ibid.
[265] Ibid.
[266] Ibid.

It is understood insofar that the world of image and the world of spiritual imagination as the medium for God to communicate and convey knowledge to people. The spiritual faculty that has a contact with this world is the imaginative faculty of man. Its validity and accuracy is very dependent on self-pity and closeness of man to God. The higher the level, the more accurate is the spiritual imagination.

iv. The Nature of Intuition in al-Attas' Perspective

After elaborating three important issues above, then what is the intuition in al-Attas perspective? The further discussion will elaborate the intuition in the light of these three issues.

Intuition for al-Attas is acquisition of knowledge in a high level, namely the special level experienced only by certain people (*khawas* or *khawas al-khawas*), in which the arrival of knowledge to man is occurred fast and direct without limitations of subject-object, particulars, and diversity in human external aspects. This is the intuition of man in the state of *ihsan* for the Sufis.[267] Concerning the nature of intuition, al-Attas then says that knowledge in Islam is:

> The arrival in the soul of the meaning of a thing or an object of knowledge; and the arrival of the soul at the meaning of a thing or an object of knowledge.[268]

Based on information from the revelation, al-Attas asserts that intuition is very possible for man. This can be seen from the three points mentioned above; namely from the context of human existence, and from the perspective of the dominant role of outside of man which comprises the Higher Council of Angles and the World of Image.

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[267] Refer the definition of tasawwuf by al-Attas (1981), *op. cit.*, p. 1.
[268] Al-Attas (1980), *op. cit.*, p. 17.

From the existential context, human and other beings are the lowest entities of levels of existence that Allah has planned for them. Therefore, if man is aware of this, based on the existential context, it is possible to transcend his physical experience from the first separation (*al-farq al-awwal*) to the second separation (*al-farq al-Thani*). Due to this, he is very possible to arrive at the intuitive meanings. Additionally, it cannot be disputed that the external aspects of human intellects—whether it is called *Ruh al-Quds*, *'Alam al-Mithal* or *al-Mala' al-A'la* —are dominant and when man really aware of this and try to apply religious rules properly, and avoid himself from the prohibitions of Allah, then intuitive knowledge is closer to them.

Therefore, to acquire the intuitive experience, it needs preparation, training, self discipline of man. Regarding this sense, al-Attas states:

> Intuition comes to a man when he is prepared for it; when his reason and experience are trained and disciplined to receive and interpret it. But whereas the levels of intuition to which rational and empirical methods might lead refer only to specific aspects of the nature of reality, and not to the whole of it, the levels of intuition at the higher levels of human consciousness to which prophets and saints attain give direct insight into the nature of reality as a whole.[269]

Even the prophets, the saints and pious people also need to go through training to receive and interpret this intuitive knowledge. This training and discipline of the self not just for the superficial aspect of man, but it is of course for the internal aspects as well, where the core aspects of man is actually the inner dimension which possesses the capacity to know the nature of the truth.[270] It is what al-Attas called as disciplining the intellect and soul.[271] The man whose mind and soul had been trained and disciplined, become good man and ready to receive intuitive knowledge. The prophet Muhammad

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[269] Al-Attas (1989), *Islam and the Philosophy of Science*, ISTAC, Kuala Lumpur., p. 12.
[270] Ibid.
[271] See the process of disciplining the intellect and soul in his concept of *adab* in al-Attas (1980), *op. cit.*, p. 25.

possesses the most perfect soul. Therefore, it is appropriate to say that he is the profile of perfect man who has perfect capacity in acquiring all levels of knowledge.[272]

In terms of intuition, here, the intuition for al-Attas then can be divided into two levels: the ordinary and the extraordinary level. The former level of intuition is experienced by all people in general, namely the acquisition of knowledge that comes suddenly, through contemplation and rational process and this is what the *hads* is all about. This level is referred to the first part of the definition of knowledge by al-Attas, namely the people who is arriving at the meaning that comes directly through inspiration, through thinking and observing rational proof that then causes certain inspiration.

While for the later level of intuition, al-Attas calls it as *widjan.* This level is higher than the former.[273] This level refers to the second part of the definition of knowledge by al-Attas, namely the arrival of the meaning to man. In other words, knowledge is indeed imprint to him. From both levels, the instruments used to receive this knowledge are different. The first level use the five senses and reasoning in general, whereas the second level uses the spiritual instrument, such *kashf* and *dhawq*, *hudur*, *shuhud*, and *ahwal*. This does not mean that the ratio and senses are not used at this level, but they have been converted from the ordinary to the extraordinary level, from rational to intellectual, from empirical to the authentic spiritual experience. So at the level of the extraordinary, these ordinary instruments are still valid and legitimate to use.[274]

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[272] See the concept of *Insan Kamil* by Ibn 'Arabi in Mahmud Mahmud al-Gharab (1990), *al-Insan al-Kamil wa al-Qatb al-Ghawth al-Fard min Kalam al-Shaikh al-Akbar Muhy al-Din Ibn 'Arabi*, Damascus: al-Tandid al-Daw'i Matba'ah al-Katib al-'Arabi.

[273] Al-Attas (1989), *op. cit.*, p. 16.

[274] Al-Attas (1990), *op. cit.*, p. 8.

4.2.3 INTELLECT (*'AQL*)

As mentioned in the previous chapter, intellect in Islam is a substance separated from matter but it is an activity that is concomitant with the matter. It is the rational soul (*al-nafs al-natiqah*) denoted by man when he states himself the word "I".[275] Related to this, Al-Attas said that basically the word *'aql* shows a type of binding or withholding, which indicates an inner property that has ability to bind the objects of knowledge with words.[276] Thus, according to al-Attas, *'aql* is synonymous with *qalb*. Both are spiritual organs of man. With this spiritual organ man is capable of recognizing what is right and wrong, the *haqq* and the *batil*. Therefore, man is then called as rational soul (*al-nafs al-natiqah*).

The word "rational" (*natiqah*) in Islam is not identical with the concept of "ratio" conceived by Western. According to al-Attas, in Western intellectual history the concept of ratio has experienced a lot of controversies and has many problems. Al-Attas confirms that the problem of ratio in the West is due to the fact that the concept of ratio itself has been separated from the *intellectus* resulting from the process of secularization

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[275] Al-Jurjani (2000), *op. cit.*, p. 154. According to Ibn Sina, the word "I" (Arabic: *ana*) is identity of human soul which does not refer to the human body, but it refers to the soul. The reasons are: *the first*, the "I" is continuelly existed (*al-thabit al-mustamir*), while the body will change and die. Therefore, in this sense, body perpetually new and does not continue. While "I" always continues in all ages of the self. The body, from the early age untill adult age always undergoes changes. But it does not happen with the "I", since "I" always exists, always remembers what already happen in childhood and adultery and so on. He is always "I", although the body has been wrinkled. *The second*, the "I" has role in awareness. When man execute a deed, such learning, writing, listening, in this condition that which orders himself to do is the "I". Thus, "I" here has a role to order the self to execute the deed. Consequently, that has ctivity here is not just the body but also the soul. *The third,* the "I" is able to do something not single but able to do various kinds of different things and even in the same time. While the body is able to particular thing separately. For instance, the "I" is able to eat, drink, think, see, listening, talk, which all activities are gathered in the self of "I". The only "I" who is able to do all that, not body. See further Yohana Qamyar (1985), *Falasifat al-'Arab: Ibn Sina*, Cet. 2, Beirut: Dar al-Mashriq, p. 37-39.

[276] Al-Attas (1980), *op. cit.*, p. 14.

in a very long time, since the days of Ancient Greek and Roman.[277] While for Muslim scholars, they did not separate "ratio", which is a practical intellect, from what is conceived as *intellectus*, which is a lofty aspect of the intellect.[278]

Intellect, for example, which included originally the imaginative-intuitive, represented by *intellectus* in the West, after being secularized, becomes mere animal potentiality. Al-Attas argues that the West believes that one who wants to achieve welfare in his life do not need to know and recognize the unseen things that are not able to be assured its existence. He needs to know and recognize the external things only. In other words, what should be perceived are those which could be recognized by the philosophical-empirical recognizer, namely the sense perception and the animal intellect.[279]

The contemporary science, through rationalism, empiricism and pragmatism, has tried to give concrete explanations about intellect, based on its material worldview.[280] It can be seen from various researches on intellect in modern psychology which is known as Cognitive Psychology. It is standardized as a subject that cannot be separated from cognitive science, by which it is subjugated under the process of mechanical information, such as Neuroscience which studies on Neoron (nerve cells). Not only the philosophy of mind but also computer science and Neuroscience, all are under the field of cognitive science in modern psychology. For example, Intellectual Quotient Test (IQ test), in which the test comprises of Stanford-Binet, Raven's Progressive Matrices, the

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[277] For further reading on the process of secularization in the West, see al-Attas (1993), *op. cit.*, especially the first part that is entitled *The Contemporary Western Christian Background*. Cf. ibid (2001), *op. cit.*, (see the introduction).

[278] Al-Attas (1991), *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*, ISTAC, Kuala Lumpur, p. 13.

[279] Al-Attas (2001), *op. cit.*, p. 23.

[280] This material worldview is one of the Western worldview that is already explained by al-Attas in many books, including his newest book, *Peri Ilmu*, see al-Attas (2007), *op. cit.*, pp. 19, 49 and 61.

Wechsler Adult Intelligence Scale and the Kaufman Assessment Battery for Children,[281] all these are the test of human ratio.[282]

It is clear insofar that al-Attas believes that ratio and intellectus are separated in the West, which is different as experienced in Islam. In Islam, intellect is either ratio and intellectus. Because of the intellect, man has ability to articulate words (*nataqa*), where from this ability he is called "rational" who is able to express ideas, meaning, judgment, discrimination, and clarification.[283] For further explanation on ratio and intellectus, it is needed to elaborate at a greater distance on the position of intellect in the human soul.

4.2.3.2 The Intellect and Human Soul

As we know from al-Attas' concept of the psychology of human soul, man has duel nature; body and soul respectively. The former is physical (external aspect) and the later is non-physical (internal aspect), that is spirit or soul. Referring to Ibn Sina and al-Ghazali, al-Attas states that from the aspect of human body, the external senses abstracts particulars which are then presented upon the internal aspect. When it is

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[281] See further Gale H. Roid and R. Andrew Barram (2004), *Essentials of Standford-Binet Intelligent Scale (SB5) Assessment*, New Jersey: John Wiley & Son, Inc.; Irene Styles, Jean Raven and Michael Raven (1998), *Raven's progressive matrices: CPM Parallel sets A, Ab, B*, Oxford: Oxford Psychologists Press; Irla Lee Zimmerman (1973), *Clinical interpretation of the Wechsler Adult Intelligence Scale*, New York: The Psychological Brace Jovanovich, Inc.; Alan S Kaufman (2009), *IQ Testing 101*, New York: Springer Publishing Company.

[282] According to Wan Mohd Nor Wan Daud, because the process of reduction in the field of psychology into the physical entity, resulted the limited meaning of the *psyche*. He stated that if we follow the psychology developed now, the name of psychology has to be changed. It is because, according to him, the real meaning of *psyche* which is derived from Greek is "soul". And the modern psychology does not study the soul anymore, because of the trend of modern science. On of the important issues in psychology is intellect which is also reduced upon empirical discussion. See further Wan Mohd Nor Wan Daud (1998), *op. cit.*, p. 53, footnote 73th.

[283] See further Al-Attas (1999), *op. cit.*, p. 14.

preserved in the internal senses, then it is ready to be perceived by the intellect as universal forms.[284]

In Islamic psychology, according to al-Attas, intellect is one of the aspects of human soul, which includes heart (*qalb*), self (*nafs*), soul (*ruh*) and intellect (*'aql*) itself. These aspects are actually single entity but different in function. Each of these are referring to physical and non-physical entity.[285]

Al-Ghazali differentiated clearly among these aspects. The *qalb* has duel meaning. First refers to a clump of flesh situated in the left side of the breast of a man. It is an organ possessed by animal, and therefore it is not just for human but also for animal. If it stops working, all external senses will also stop. Al-Ghazali does not elaborate further since it is part of the psysician's discussion. While the second is a substance that is subtle, divinity, and spiritual (*latifah*, *rabbaniyyah, ruhaniyyah*). It is due to this meaning, the human body is reckoned, since it is the essence of human self.[286]

The *nafs* has two meanings as well. The first is a power of anger (*ghadb*) and the power of desire (*shahwah*) of inner side of man. This two powers, for Ibn Sina, are under the power of movement (*muhrikah*), that is, the power that arises in nerve, bone, flesh, with the result that positive or negative effect is used by man to respon and execute that anger and desire.[287] Furthermore the second meaning of *nafs* is identical with the second meaning of *qalb* above, although, according to Ghazali, each of them

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[284]   In this sense, Ibn Sina and al-Ghazali, are in the same conclusion that the soul has very important and central role in man. For Ibn Sina, the body is not existed without the soul, since it is the sources of life and its arouser. See Ibn Sina (1959), *De Anima*, part of psychology in *al-Shifa'*, ed. F. Rahman, London: Oxford University Press, p. 45. See also al-Ghazali who confirms the role of heart (*qalb*) upon body (*jawarih*). The heart is the chief and the body is its follower and assistant. See al-Ghazali (n.d.), *op. cit.*, vol. 3, p. 2.
[285]   Al-Attas (1990), *op. cit.*, p. 5.
[286]   Al-Ghazali (n.d.), *op. cit.*, vol. 3, p. 3; see also al-Ghazali (1927), *op. cit.*, pp. 13-14.
[287]   Ibn Sina (1992), *op. cit.*, vol. 2, p. 5.

has different character depending on the condition. When it is opposed to its lust, and near to his Creator, it is called *al-nafs al-mutmainnah*; and when it is in a lot of disapproving (*talumu*) due to negligence of its owner of worshipping the Creator, it is called *al-nafs al-lawwamah*, and when it is in a state of being in cahoots with the desire and follows the instructions of devil, it is called as *al-nafs al-ammarah bi al-su'*.[288]

The word *ruh* then, according to al-Ghazali, also has two meanings. First, the subtle genus (*jins latif*) that its source is in cavity of physical heart (*al-qalb al-jasmani*), that spreads to all part of the body through the veins of nerve. This is what gives life to the human body, where the senses are its assistance. If it stops working, all parts of body are also inactive. This meaning is used by physician. Second, it refers to a subtle substance that knows (*'alimah*) and apprehends (*mudrikah*). In this sense, when al-Ghazali interprets the Quranic verse on light (*nur*)[289], he gives ranks of the human spirit. These are the sensitive spirit (*al-ruh al-hassas*), the imaginative spirit (*al-ruh al-khayali*), the intellectual spirit (*al-ruh al-fikri*), and the prophetic holy spirit (*al-ruh al-quds al-nabawi*) respectively.[290]

And the last is the word *'Aql*, which has dual meanings also; first is used to understand the nature of all things (*haqaiq al-ashya'*). In this sense, it is the expression of the character of knowledge situated in the heart. Second, is usually expressed for denoting spiritual substance which apprehends various kinds of knowledge. In this sense, the subtle aspect inside human self has cognitive ability, the same as the second meaning of *qalb*. It is also what al-Ghazali means by the last three ranks of human spirit

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288 Al-Ghazali, (n.d), *op. cit.*, vol. 3, p. 3.
289 Al-Nur, 24: 35.
290 See further al-Ghazali (1964), *op. cit.*, pp. 76-83. This classification is the same as the classification of intellect as will be elaborate further.

above. The three ranks of human spirit here we mean are *al-nafs al-mutmainnah*, *al-nafs al-lawwamah*, and *al-nafs al-ammarah bi al-su'*.[291]

Al-Ghazali states that these meanings are not identical, but they can be summarized with a single meaning, that is, these four aspects are "subtle substance of man that apprehends and understands" (*al-latifah al-'alimah al-mudrikah min al-insan*).[292] Therefore, in this sense, al-Attas when elaborating these four terms makes an interesting conclusion saying:

> Thus when it is involved in intellection and apprehension it is called 'intellect'; when it governs the body it is called 'soul'; when it is engaged in receiving intuitive illumination it is called 'heart'; and when it revers to its own world of abstract entities it is called 'spirit'. Indeed, it is in reality always engaged in manifesting itself in all its states.[293]

Since this discussion here is on intellect, then when the term *'aql* is mentioned, it refers to all above aspects; *qalb*, *ruh*, *nafs*, and *'aql* itself. But it is important to note that this discussion on intellect is related to the structure of the self of man that refers to body and soul, as discussed before, and the intellect is the higher aspect of human.

The intellect, for al-Attas, has two powers. The first power is related to above it that is called the practical power (*al-quwwah al-amilah*) and the second related to below it that is called the cognitive power (*al-quwwah al-'alimah*) or speculative power (*al-quwwah nazariyyah*). The word 'below' here is referring to the human body, while the word 'above' is referring to the human soul.[294]

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[291]   See al-Ghazali (n.d.), *op. cit.*, p. 4.
[292]   Ibid.
[293]   See completely in al-Attas (1990), *op. cit.*, p. 8; 16. Cf. Ibn Sina (1992), *op. cit.*, p. 10; al-Gazali (1927), *op. cit.*, p. 51.
[294]   See al-Attas (1990), *op. cit.*, p. 8.

a. The Practical Power (*al-Quwwah `Amilah*)

This intellect becomes manager, initiator upon the human body. In using the practical power, man does not need to think deeply. It is easily practiced by anyone, without the need for further efforts as the intellect in a higher level. From this perspective, there are three kinds of practical intellect here: (a) that underlying the animal appetitive power and it is specific for man. It results quick reaction that produces actions such as laughing, smiling, frowning, crying, and causes emotions such as feelings of shame, anger, love, etc.; (b) that underlying the imaginative-estimative power. It accurately reveals the best way to regulate the environment and may verify the true and false thing, and the aesthetic aspects of the world of nature; (c) together with the cognitive intellect to produce ideas which is commonly known, such as an idea that telling truth is good and telling lie is bad, to do unjust is disgraceful and to do justice is admirable, and others.

The third kind of practical intellect above produces general premises and conclusions that occurs commonly to all people.[295] It indicates that the practical intellect becomes the giver and receiver of effects. When it is a giver of effects, it organizes body and what is below it, such as in the point (a) and (b). Take for example the vice, virtue and art produced by man. When it is a receiver of effects, it continues coordinating speculative intellect to produce premises and conclusions, as it can be understood in the system of logic. It is such in the last point (c). Therefore, the practical intellect here is understood as the lower aspect than the speculative intellect and it conducts practical reasoning.

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[295]   Ibid., p. 16; see also Ibn Sina (1992), *op. cit.*, p. 10; al-Gazali (1927), *op. cit.*, p. 51.

b. The Cognitive Power (*al-Quwwah al-'Alimah*) or The Speculative Power (*al-Quwwah al-Nazariyyah*).

This intellect is a power that causes knowledge. The function of this faculty is to manage the absolute universal forms abstracted from matter. If the abstraction refers to the external entity outside the intellect, which comprises matter, space and position, the resulted concepts are called the primary intelligibles. Yet when the abstraction refers to the concepts that are already exist in the mind, which are abstracted from the matter before, this resulted concepts are called as the secondary intelligibles. In other words, in this sense, the concepts resulted are, as al-Attas mentions, "concept of concept".[296]

The concept of "man", for example, is of the primary intelligible, for it is abstracted the first time from certain particular, namely the existence of man in this world. Whereas the concept of 'rational animal', is of the secondary intelligible, for it is abstracted not from the external world, but from the intelligible which is already existed in the mind. The composite between the animality and the rationality produces the third concept – we mean the concept of rational animal – which does not exist in the external world, but only in the mind.[297]

Since this speculative intellect is a medium of acquiring knowledge, thus it is important to note that the meaning of knowledge here, as mentioned in the former chapter, is "the arrival of meaning to the soul" or "the arrival of the soul to the meaning". In this sense, al-Attas states that the knowledge here refers to that meaning, in which it is resulted from the process which is established by the speculative intellect.

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[296] Al-Attas (1990), *op. cit.*, p. 17.
[297] For detail elaboration, see further in al-Attas (1990), *op. cit.*, p. 17; and id., (1994), *On Quiddity and Essence: An Outline of the Basic Structure of Reality in Islamic Metaphysics*, Kuala Lumpur: ISTAC, pp. 10-13.

In other words, when intellect has arrived at the meanings, knowledge indeed has been acquired by the intellect in that condition. To produce the meaning or knowledge, the intellect uses what had been perceived by the senses (external or internal senses) and represents the intelligible to the imagination. In this case, al-Attas says that the process of abstraction of what may be perceived by the five senses to arrive at that which may be perceived by the intellect in achieving meaning goes through some gradation. The gradation here levels the data from the lower to the higher. The lower is sensible data, while the higher is intelligible one.[298]

What is mentioned as "sensibles" here are paticular forms which are processed in the internal faculties, while the "intelligibles" are forms that are ready to be perceived by the intellect.[299] When the soul uses the imaginative faculty as the intellectual instrument, this intellect is called cognitive. But when it is used in accord with its natural position, then the intellect is considered as imaginative.[300]

In the sense of the relation between intellect and imagination, al-Attas states that the contents of this imagination are considered as the potential intelligible, as a precursor to the actual which is called the actual intelligible. It is occurred when the intellect appraises that potential perpetually and always in activity. This appraisal process involves in considering, comparing, and analyzing the forms, and then abstracting them from their material attachments and arrives at their universal meaning. Here the intellect compares the forms which were existed in imagination, then analyzes,

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[298] Al-Attas (1990), *op. cit.*, p. 17.
[299] Refer to the discussion on the sound sense before. See further Ibn Sina (1956), *Psychologie D'Ibn Sina (Avicenne), D'Apres Son Oeuvre as-Sifa*, ed. Jan Bakos, Praha: De La Academie Tchecoslovaque Des Sciences, pp. 53-197; see also Alber Nasri Nadir (1968), *op. cit.*, p. 55-61. Cf. al-Ghazali (1927), *op. cit.*, pp. 36-51, especially on *al-quwwah al-hayawaniyyah*; see also ibidem (n.d.), *op. cit.*, vol. 3. pp. 19-20. Cf. the analysis of Timothy J. Gianotti (2001), on "animal soul" in *al-Ghazali's Unspeakable Doctrine of the Soul: Unveiling The Esoteric Psychology and Eschatology of The Ihya'*, Leiden, Boston, Koln: Brill, pp. 177-193.
[300] Al-Attas (1990), *op. cit.*, p. 9-16.

distinguishes their essential nature from their accidental attachments, their similar and dissimilar characteristic. When the intellect abstracts the forms and finds many similar meanings it is able to arrive at their single universal meaning. But on the contrary when it finds similar meaning in different object, it is able to arrive at their multiple meaning.[301] This intellectual activity, for al-Attas, is manifested in three kinds of formulation of logic, including genus, species and differentia, and also the formulation of syllogism for man is able to arrive at conclusions and definitions.[302]

4.2.3.3   The Development of Intellect

When the external reality of human experience undergoes development, from infancy to maturity, the internal aspects of man, in this sense is the intellect, are also developed.[303] According to al-Attas, regarding the development of intellect, there are three stages of intellect, as will be elaborated further.

First stage is the pure preparation (*al-Isti'dad al-Mutlaq*). This is called as potency because the potency is already available as divine gift since it was created after the spirit breathed by the Creator to man. However, this stage of intellect is not able to do anything. The second stage is a state in which man is already possible to use his

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[301]   Ibid., p. 18-19.
[302]   These third formulations can be traced in the books of logic, such as books written by ibn Sina, al-Ghazali, and others. See for example Najmuddin 'Abdullah ibn 'Umar al-Quzwaini al-Katibi (d. 1276 C.E./675 A.H.) (1998), *al-Risalah al-Shamsiyyah fi al-Qawa'id al-Mantiqiyyah*, ed. Mahdi Fadlullah, Beirut: al-Markaz al-Thaqafi al-'Arabi.
[303]   In modern psychology, the human development is known as *Developmental Psychology*. One of the prominent scholars who are concern on this is Jean Piaget, who particularly concerns on the psychology of development of intellectual child. One of his important woks is *The Origins of Intelligence in Children* and *The Equilibration of Cognitive Structure: The Central Problem of Intellectual Development*. See further Herbert Ginsburg and Sylvia Opper (1969), *Piaget's Theory of Intellectual Development*, New Jersey: Prentice-Hall, inc., Englewood Cliffs. According to Piaget, there are three stages the development of child's mind; from the 0 age to 2 years is the development of *sensory-motor*; 2 to 7 years is the stage of pre-operational mind; and 7 to 11 years is the stage of concrete operations of mind. And at this stage the human mind, according to him, has matured and perfect to use. Cf. Hardi Fischer (1964), "The Psychology of Piaget and Its Educational Applications", *International Review of Education/Internationale Zeitschift fur Erziehungswissenchaft/Revue Internationale de l'Education,* Vol. 10, No.4, 1964, p. 433.

intellectual potency, that is called as possible intellect (*al-mumkinah*). It is also called possessive intellect (*al-malakah*) when it becomes the self ability of a man. The third stage is the stage of perfection of the former stages (*al-kamal*). Al-Attas in this sense states that the perfection of this power occurs when child has grown up. At the age of maturity, the power is actualized perfectly. He is able to actualize his power whenever he wants without any stimulation before. He can instantly do what he simply wants to do.[304] For the first is called as the "absolute power of material intellect" (*quwwah mutlaqah hayulaniyyah*); the second is "the power of possible and possessive intellect" (*quwwah mumkinah wa malakah*); and the third is "the power of perfection" (*kamal al-quwwah*).[305]

As for the example of the development of human intellect, al-Attas says that it is like the power of writing to man. Every man basically has possessed basic ability to write. Only, this ability is just a potency that has not been active or not in touch with the desire and the will to write when he is still a child, since it is a pure preparation (*al-isti'dad al-mutlaq*). Later, it develops even in a simple way. With the process of learning and training, the child finally has possibilities to write. Maybe he begins imitating to move his hand, touching his hand to the object that can be laced with writing. Then onwards he starts recognizing where the paper, where the ink, which stationery, and has started to know what he can write. This is the second stage, namely the possibility and possessive stage. While the last stage is when the ability is actually being able to be used whenever he wants without imitating or any provided stimulation

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[304] Al-Attas (1990), *op. cit.*, p. 19-20.
[305] See completely Sulaiman Dunya (1965), *al-Haqiqah fi Nazr al-Ghazali*, Cairo: Dar al-Ma'arif, pp. 271-272.

and others. The capacity to write will come whenever he wants. This is called the power

of perfection, that is, the power in the third stage.[306]

4.2.3.4   Some Aspects of Intellect

In connection with the three stages above, al-Attas describes some aspects of the

intellect that controls these stages from the potency to the perfection. This is related to

the relationship and operation pattern of cognitive intellect (*'alimah*) and the active

intellect (*'amilah*). In this sense al-Attas said:

> The relation and operations of the speculative power of cognitive
> intellect involve four aspects of the intellect governing the stages of
> human intellectual development from mere potency to perfect
> actualization.[307]

The four aspects here comprise of: (1) material intellect (*al-'aql al-hayulani*); (2)

possible intellect (*al-'aql al-mumkin*) and possessive intellect (*al-'aql bi al-malakah*);

(3) intellect-in-action (*al-a'ql bi al-fi'l*); and (4) acquired intellect (*al-'aql al-mustafad*).

The forgoing passages are going to elabote these intellects.

a.   Material Intellect (*al-'Aql al-Hayulani*)

This kind of intellect is possessed by every human. The intellect is merely a potency

that exists and absolute in nature, in which it is the grace of Allah since the creation of

man. The word *hayulani*, according to al-Attas, is derived from Greek concept of

primary matter, namely *hylé*. The concept of material intellect is the matter without

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[306] Al-Attas (1990), *op. cit.*, p. 21; Ibn Sina (1992), *op. cit.*, p. 12; see also al-Ghazali (1927), *op. cit.*, p.
   54; Sulaiman Dunya (1965), *op. cit.*, pp. 271-272.
[307] Al-Attas (1990), *op. cit.*, p. 20.

form, but it possesses ability to achieve all kinds of forms.[308] Referring to Ibn Sina, al-Attas says that the form (*surah*) is already existed here. However, it is not active yet, since in this stage the intellect is in the state of potentiality (*al-isti'dad*).[309] Al-Ghazali even mentions that the form (al-Ghazali prefers the word *naw'*) which is possessed by every person is the same, only the strength and potential are different.[310]

b. The Possible Intellect (*al-'Aql al-Mumkin*) or Possessive Intellect (*al-'Aql bi al-Malakah*)

In this sense, the intellect is able to receive what exists in the first aspect above. The thing that is perceived in this aspect is the primary principle that is formed based on premises through data acquired. Yet it is acquired without deduction, but with necessity. For example, the fact that "a whole" is bigger than "a part".[311] While the material intellect has power without act, this possible intellect is ready to act because it becomes like an agent that brings what is existing in the potential intellect to be perceived. The forms that existed here are called the primary intelligibles (*al-ma'qulat al-ula*). They are processed to become intelligibles known as the secondary intelligibles (*al-ma'qulat al-thawani*).[312] The forms that are perceived by this intellect is not appraised, but just abstracted and preserved in the intellect. Therefore, the intellect now has become the possessor of the data abstracted, and then it is ready to be processed by the third aspect

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[308] Ibid., p. 20-21. Cf. Ibn Sina (1992), *op. cit.*, vol. 2, p. 12.
[309] See also Alber Nasri Nadir (1968), *op. cit.*, p. 65.
[310] al-Ghazali (1927), *op. cit.,* p. 55.
[311] Ibid., p. 55; Ibn Sina (1992), *op. cit.*, vol. 2, p. 13.
[312] What is called as *al-ma'qulat al-ula* are premises that occur *tasdiq* without deduction, which is already exist, without any effort to achieve that *tasdiq*, such as "the whole" is bigger than "a part". Every man knows this premise without any effort. It is the first principle or the primary intellect. While *al-ma'qulat al-thawani* are the nature of things (*mahiyyat al-ashya'*) that are preserved in *al-'aql bi al-fi'l*. See further elaboration by Alber Nasri Nadir (1968), *op. cit.*, p.64-65, footnote 2.

of intellect. Thus, this aspect is also called as the possessive intellect (*al-'aql bi al-malakah*).

c. The Intellect in Action (*al-'Aql bi al-Fi'l*)

This kind of intellect is ready to think and to learn perfectly. According to Ibn Sina, in this stage the active intellect (*al-'aql al-fa'al*) apply the secondary intelligibles (*al-ma'qulat al-thaniyyah*)[313] and therefore it is always in activity. The state of activity here means to appraise the forms that are preserved in the second aspect of intellect above. This intellect is able to perceive the preserved forms whenever it wants.[314]

d. The Acquired Intellect (*al-'Aql al-Mustafad*)

This intellect is ready to think very well without a need of any further effort since it is already trained to do that. All kinds of abstract things are always existed in this intellect. It happens when the potential intellect has arrived at the absolute actuality; when it is always in activity; and when it is always in contact with potential intellect. According to al-Attas, the potential intellect transfers the specific forms, so the intellect acquires the forms from the outside of itself.[315] The forms of the outside here is probably the Active Intellect (*al-'aql al-fa'al*). According to al-Attas, the development of the intellect from the absolute potency to the absolute actuality occurs commonly upon people. However, there is a stage that is not common to all people, namely when the possessive intellect is constantly in able to use the forms in itself, when the time it thinks, and it thinks the

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[313] Se the explanation of Yohana Qumyar (1985), *Falasifat al-'Arab: Ibn Sina,* Beirut: Dar al-Mashriq, p. 32.
[314] See al-Ghazali (1927), *op. cit.*, pp. 55-56.
[315] Cf. Ibn Sina (1992), *op. cit*, p. 13; and al-Ghazali (1927), *op. cit*., p. 59.

thought that it is thinking on it. In this state the intellect has actually arrived at the stage of the absolute actuality and become acquired or *mustafad.*[316]

For al-Attas, the Active Intellect is the Holy Spirit (*al-ruh al-qudsi*). To support his perspective, al-Attas refers to three verses of al-Quran: *al-Najm*, 53: 5-6, *al-Shura*, 42: 51, and *al-Takwir*, 81: 19-20. Concerning this, al-Attas states that the Active Intellect is perpetually stimulated to the human intellect; helping to arouse the potency in the primary intellect, from the dormancy become maturity, through activating the universal forms and the permanent truth in the mind, until it arrives at the stage of possibility to use. Until here the Active Intellect still stimulates until man by himself is able to use his intellect. And therefore, the human intellect is always possible to rise in the higher level of the intellect, because of the stimulation from the Active Intellect.[317]
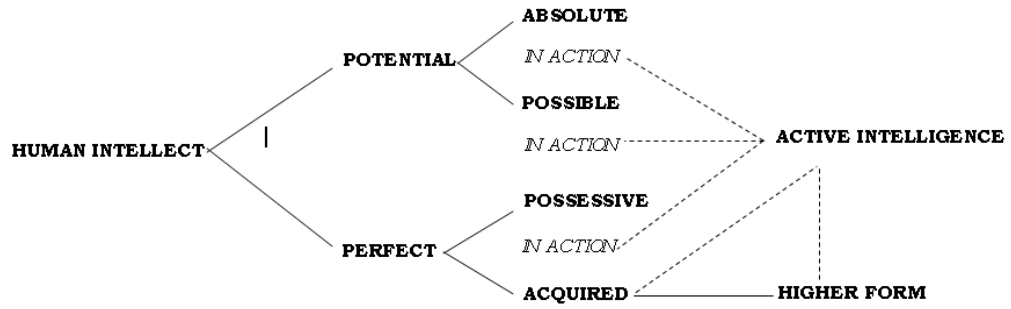
Al-Attas says that in arriving at the higher level of intellect, every man experiences in different grades, and the highest achievemnet of intellect is called the Holy Intellect (*al-'aql al-qudsi*). This kind of intellect is possessed only by Prophets, Muslim saints and Muslim scholars who apply their knowledge. It is, therefore, depend on the level of the brilliance of each intellect.[318] To simplify this process of intellect, al-Attas gives his mind map by a chart below:

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[316] Al-Attas (1990), *op. cit.*, p. 23.
[317] Ibid., p. 24.
[318] Al-Attas emphasizes that although the human soul is in general similar, but will be not similar in its potential. Dissimilarity of each individual is because the dissimilarity of its accidental that shapes the personality of each individual; and hence the potential capacity of the primary intellect is not the same. The potency of the intellect is always coordinated by the quality of his soul, and the highest in this regard is the Prophet's. See further al-Attas (1990), *op. cit.*, p. 25.

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                                    ABSOLUTE
                     POTENTIAL
                                    IN ACTION
                                    POSSIBLE
HUMAN INTELLECT          |                                    ACTIVE INTELLIGENCE
                                    IN ACTION

                                    POSSESSIVE
                     PERFECT
                                    IN ACTION
                                    ACQUIRED            HIGHER FORM
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From the discussion above, it is clear that in Islam intellect is not identical with what is conceptualized by the contemporary science on intellect. The intellect possesses levels from the lowest to the highest stages, from the animal aspect to the spiritual one. Therefore, the knowledge that is achieved also goes through gradations. This intellect is that which connects the soul to the intuitive power to achieve the higher knowledge.

4.2.4   SENSES (*AL-HAWAS*)

To discuss the senses in al-Attas' perspective, it is important to note that most of his discussion is based on Ibn Sina and al-Ghazali, in which they agree that human sense is either external or internal.[319] The following discussion is going to elaborate two kinds of the senses; the external and the internal senses.

4.2.4.1   The External Senses (*al-Hawas al-Kharijiyyah*)

The external senses in some Islamic literatures are known as *al-hawas*.[320] In Ibn Sina's perspective, the sense is one of the ways how man apprehends the object of knowledge. Using this tool, man abstracts forms of perceived things in the world of nature through

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[319]   See Ibn Sina (1992), *op. cit.*; al-Ghazali (1927), *op. cit.*; al-Nasafi (1993), *op. cit.*
[320]   To know the definition of the senses, refer the chapter III of this research.

the sensitive tools (*alat al-hiss*). Ibn Sina here mentions that the forms that are acquired are from the external world.[321] The explanation on the senses perception is also found in al-Ghazali's and al-Nasafi' elaboration.[322]

The senses comprise of touch, smell, taste, sight, and hearing. According to al-Attas, they are media of "perception" and "observation"; as recognizer of "the external" world outside of man.[323] In this sense, al-Attas also states that the physical tools abstract particulars which exist in the external world.[324]

Al-Attas said that in using five senses man goes through biological development, since when a baby comes into this world it does not know every thing until the perfection of the senses. Concerning the development of the senses, when a man is born, he is only able to use the imagination. The senses are not active yet because human senses and his intellect need time to develop.[325] Al-Attas explains that the senses undergo some stages to grow up. The first active of the child's senses are touch and taste. A child likes breastfeeding because of these two active senses. When something is put in his mouth, he directly touches and tastes the thing. While the next

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[321] Ibn Sina (1992), *op. cit.*, vol. 2, p. 5. According to Muhammad Uthman Najati, it is the Aristotle's perspective in origin, and later on the definition of the sense used commonly by philosophers, especially in the thought of Alexander D'Aphrodise. See further Muhammad Uthman Najati (1961), *op. cit.*, p. 47.

[322] See al-Ghazali (1927), *op.cit.*, pp. 40-46; al-Taftazani (1987), *Sharh al-'Aqaid al-Nasafi*, Cairo: Maktabah al-Kulliyyat al-Azhar, pp. 16-17.

[323] The term "external world" according to logicians is a world outside idea. Therefore, what already existed in this world is outside the world of idea of man. The school of thought concerning its consideration to idea of merely external world usually called as existentialism. The opposite of this school of thought is those who believe that the truth must be in accord with inside of the idea of man, there is nothing truth outside there. It is called as essentialism. About existentialism ad essentialism, see David Edward Cooper (1990, 1999), *Existentialism*, 2nd edition, Oxford: Blackwell Publisher, Ltd.; David S. Oderberg (2007), *Real Essentialism*, New York: Routledge. Cf. al-Attas (2001), *op. cit.*, p. 118.

[324] The term "external world" according to logicians is a world outside idea. Therefore, what already exist in this world is outside the world of idea of man. The school of thought concerning its consideration to idea of merely external world usually called as existentialism. The opposite of this school of thought is those who believe that the truth must be in accord with inside of man's idea, there is nothing truth outside there. It is called as essentialism. See al-Attas (2001), *op. cit.*, p. 118; see also ibid. (1990), *op. cit.*, p. 9.

[325] Al-Attas (1998), *The Religion of Islam*, lecture 4, p. 110.

sense is the smell which develops after the touch and taste have perfected. Therefore, a baby will know something smelled fragrant or bad after the tool of smell develops. Then the last is the hearing and seing.[326]

In modern psychology, concerning the development of the human senses, this issue is part of the important topic in the field of developmental psychology, also known as human development. Originally, it is concerning infants and children; and later on the field has expanded to include adolescence, adult development, aging, and the entire life span. Even, in the broader field, it has expanded also into several applied fields, such as educational psychology, child psychology, and forensic development psychology. In addition, the developmental psychology also complements several other basic research fields in psychology comprises social psychology, cognitive psychology, ecological psychology, and comparative psychology, which all are related closely to the external five senses.[327]

It seems to us that the early scholars, like Ibn Sina and al-Ghazali, al-Nasafi, as al-Attas also mentions, agree with the formation of the five external senses. Here below will elaborate briefly one by one these five external senses.

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[326] Compare with Ibn Sina in al-Najat, it seems al-Attas establish the avicennian tradition, from the example used as well as elaboration follows Ibn Sina. See Ibn Sina (1992), *op. cit.*, vol. 2, p.5-7. Cf. Al-Ghazali (1927), *op. cit.*, pp. 41-46.

[327] For further reading, in which the developmental psychology of man is concern, to mention a few here, see David R. Shaffer and Katherine Kipp (2007), *Developmental Psychology: Childhood and Adolescence,* 8th ed., Belmont, USA: Wadsworth; Curt R. Bartol and Anne M. Bartol (2008)*, Current Perspectives in Forensic Psychology and Criminal Behavior,* 2nd ed., London: Sage Publication; *Child psychology*, edited by Eric J. Mash and Russel A. Barkley, 2nd ed., New York: The Guilford Press, 2003; Kelvin Seifert and Rosemary Sutton (2009), *Educational Psychology*, 2nd Edition, Zurich: The Jacobs Foundation; Eliot R. Smith and Diane M. Mackie (2000), *Social Psychology,* 2nd edition, Philadelphia: Psychology Press; Douglas L. Medin, et.al (2005), *Cognitive Psychology*, 4th ed., Danver: John Miley & Sons; James J. Gibson (1986), *The Ecological Approach to Visual Perception*, New Jersey: Lawrence Erlbaum Associates. See also see also, James J. Gibson (1966), *The Senses Considered as Perceptual System*, Connecticut: Greenwood Publishing Group.

a. The Sense of Touch (*al-lams*)

Aristotle is considered as the first philospher who conceptualized the importance of this faculty, although some thinkers before him also used this kind of faculty in observing the world of nature, like Embedocles, Demokritos, and their followers. Ibn Sina, with his several profound books continued the Aristotlelian conception of this faculty, and even elaborated deeper in a more comprehensive manner compared to Aristotles'.[328]

As one of the faculties of the external senses, this sense of touching, according to Ibn Sina, is not just nerve but also flesh as well that spread all over the skin and blood vessels.[329] By means of the sense of touching, nerve and flesh and other apprehend heat and cold, moisture and dryness, hardness and softness, smoothness and roughness, lightness and heaviness. The condition for touching to apprehend anything is that the state of the skin could change to what is contrary to that which is apprehended, whether it is heat or cold, or any thing else, so that it may apprehend. That is why the touching apprehends only what is colder or warmer, rougher or smoother than itself, while similar things are seldom apprehended. The apprehended things are various; but with all their variety they rely upon one apprehender.[330]

In other words, all skins and all kinds of external body of man are tools of touch. When all parts of body touch any thing outside, all body perceive whether in the sense

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[328] It is known that Ibn Sina was very good at the external senses and had comprehensive understanding better than what had been achieved by the earlier scholars because he directly contacted with some physician like Aelius Galenus or Claudius Galenus (AD 129–199/217), better known as Galen of Pergamum (modern-day Bergama, Turkey). Galen was a well known Roman physician and philosopher of Greek origin, and might be the most accomplished medical researcher of the Roman period. Galen's work called "That the Best Physician is also a Philosopher". His use of direct observation, dissection and vivisection in medical training and as a way to ground medical practice can be understood as considering both of those perspectives and constructing a more complex and nuanced middle ground that avoided problems with each position. See further about Galen in *Chambers Biographical Dictionary*, ed. Una McGovern, Edinburgh: Chambers, p. 574.

[329] See Ibn Sina (1992), *op. cit.* vol 2. p. 6. Cf. Muhammad Uthman Najati (1961), *op. cit.*, p. 86.

[330] See al-Ghazali (1927), *op. cit.*, p. 41.

of comfortable and pleasant, or uncomfortable and unpleasant. Therefore, all are in one perception.[331] Al-Ghazali explains that the divine wisdom (*al-hikmah al-ilahiyyah*) of the faculty of touch is that when animal moves, then it uses its will which composed of elements. The animal cannot be safe from the dangers if it is not be strengthened by the faculty of touch. By this sense the animal may escape from an unsuitable place and go to a suitable one.[332]

b. The Sense of Smell (*al-Shamm*)

Smell is the faculty of the senses that enables a living thing to perceive and distinguish the odors of various substances, also known as olfaction. In human, the organ of smell is situated in the mucous membrane of the upper portion of the nasal cavity near the septum. It is made up of the olfactory cells, which are actually nerve cells that function as receptors for the sense of smell.[333] The sense of smell is very weak in man, while the sense of touch and taste are stronger, because both of them are able to distinguish the perceivable touch and taste faster, while the smell of man is very weak to distinguish various kinds of odors.[334]

This sense is spread all over the two protuberances of the brain. The living thing apprehends various odors, the pleasant and the unpleasant, from this sense. This sense is caused by a subtile body in the two protruberances and carried by a subtile (vaporous)

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[331] Muhammad Uthman Najati (1961), *op. cit.*, p. 87-88. It is pobably the same as what mentioned by the Prophet Muhammad (p.b.u.h) on the unity of Muslim which is like the unity of human body, when part of the body is sick causes the other part also sick. See the Hadith narrated by Abu Musa that the Prophet Muhammad (p.b.u.h) said that the believer to the other believer like one building that part of it will strengthen the other parts.

[332] Al-Ghazali (1927), *op. cit.,* p. 42.

[333] See Ibn Sina in Muhammad Uthman Najati (1961), *op. cit.*, p. 102. According to al- Ghazali, this faculty is as constitution of such an animal cannot do without nourishment, as its acquisition of food is by means of voluntary activity, and as certain foods are suitable for it, while others are, it was helped by the sense of smell. Therefore the odors give the animal a strong guidance to suitable foods. See al-Ghazali (1927), *op. cit.*, p. 42.

[334] Muhammad Uthman Najati (1961), *op. cit.* p. 103.

air. It does not only carry the odors from its source to the sense but also becomes odorous of proximity. Therefore, it becomes hot or cold by proximity.[335]

c. The Sense of Taste (*al-Dhawq*)

It is a faculty that spread out in the nerves and it takes place in the organ of tongue. By this faculty flavours are perceived through the mixing of the liquid which is in the mouth with the tasted thing, and they reach to the nerves through the mouth. But some say that this sense is a kind of touch. This faculty reaches the foetus after the faculty of smell, and it start apprehending when the foetus is born.[336]

d. The Sense of Sight (*al-Basar*)

It is a faculty located in the two hollow nerves which meet each other in the brain, thence they separate and go to the two eyes. This faculty perceives rays of light, colors, shapes, measures, motions, the beautiful and the ugly, and other things, the perception of which Allah the Most Exalted creates in the soul whenever this faculty is used.[337] It apprehends the form of what is imprinted of the numbers of colored bodies upon the crystalline humor of the eye, which actually appear on the surfaces of polished bodies in the translucent bodies.[338]

e. The Sense of Hearing (*al-Sam'*)

This is a faculty set in the nerves that are spread over the surface of the auditory canal. It apprehends the representation of what comes to it through the waves of the air that are

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[335]   Al-Ghazali (1927), *op. cit.*, 42
[336]   See Muhammad Uthman Najati (1961), *op. cit.*, p. 97.
[337]   Ibid., p. 115.
[338]   Al-Ghazali (1927), *op. cit.*, p. 44.

compressed forcibly by pounding or pulling, that in turn rises sound. The sound goes to the stagnant air which is confined in the hollow of the auditory canal.[339]

In the sense of hearing, this sense has important role for man in acquiring knowledge. Therefore Allah states that man is given intellect, heart and hearing.[340] Mostly, knowledge comes through this way, especially knowledge which is spoken or articulated worldly. Even the abstract knowledge, such as knowledge from revelation, is also perceived. This channel of knowledge develops and perfects latest, and therefore we could acquire knowledge of this channel only after it is perfect.

From the above discussion, it has become clear that the external senses have important role to imprint empirical knowledge to man. But, it does not stand alone. It needs the other senses which receives and proceeds the forms that are acquired. The other senses we mean here are the so-called internal senses of man. Al-Attas uses the term "diri ruhani" (the spiritual self) to denote the internal entity that receives the information from outside.[341]

4.2.4.2 The Internal Senses (*al-Hawas al-Dakhili*)

The internal senses, known as the common senses (*al-hiss al-mushtarak*), are the senses that receive, deposit, perpetuate in memory, and scrutinize and arrange forms acquired from the external world. In this sense, al-Attas states:

> Corresponding to these are five internal senses which perceive internally the sensual images and their meanings, combine or separate them, conceive notions of them, preserve the conceptions thus conceived, and perform intellection of them. These are the common senses, the

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[339] See Muhammad Uthman Najati (1961), *op. cit.*, p. 107. Cf. al-Ghazali (1927), *op. cit.*, p. 45
[340] *An-Nahl*, 16: 16.
[341] See al-Attas (2007), *op. cit.*, p. 12; al-Attas (2001), *op. cit.*, pp. 118-119.

representation, the estimation, the retention and recollection, and the imagination.[342]

As far as we have observed that al-Attas does not elaborate these kinds of senses in detail, except in the imaginative faculty. On this faculty, al-Attas explains in a broader elaboration.

Starting with the concept of human psychology, al-Attas divides human soul into three important parts; vegetative soul, animal soul and human or rational soul. The internal senses are in the second part, that is, the animal soul. The animal soul has two aspects: the motive and the perceptive. The motive has two important powers (a) the arouser of movement (*al-ba'ithah 'ala fi'l*) which can inform beneficial or dangerous thing, and (b) the actuator (*fa'ilah*) which proceeds the information from the arouser. The former determines the power of appetitive (*nuzu'iyyah*), which has two faculties; the faculty of appetence (*al-shahwaniyyah*) and the faculty of anger (*al-ghadabiyyah*). While the later is as the executor which performs what the arouser wants through nerves, muscle, and tendon to fulfil all necessities of the former.[343]

The perceptive power comprises of the external and the internal senses. The external sense which is composed of five tools of man (touch, smell, taste, sight, and hearing) are to abstract particulars from the world of nature.[344] We have already elaborated them above. And the internal functions are as recorder, depositor, and processor and the maker of conclusion of the data acquired from external. The external

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[342]   Ibid., p. 118.
[343]   Al-Attas (1990), *op. cit.*, p.149. Cf. Ibn Sina (1992), *op. cit.*, vol2. p. 5; cf. also al-Ghazali (1927), *op. cit.*, pp. 36-37.
[344]   Al-Attas (2001), *op. cit.*, p. 149.

senses just abstract the forms, while the internal senses are the interpreter of the forms in order to be meaningful, not meaningless.[345]

a. The Common Sense (*al-Hiss al-Mushtarak*)

This sense is the receiver of the information that is brought inside from external. It is called common sense because it is a tool that unites all information received directly from the external senses. This tool is not just to unite forms that are received, but also to connect and separate similiar and dissimiliar things to be perceived. The forms which are already perceived are called *fantasia* (Arabic: *fantasia*). This forms are then recorded by the sensual imagination (*al-khayal*) or the representative faculty (*al-khayaliyyah*).[346] However, in this sense, as al-Attas states, the common sense has no ability to record and preserve. It just gathers data from external senses, discriminates, classifies, and presents them as data to perceive.[347]

b. The Representative Faculty (*al-Khayaliyyah*)

When the common sense does not record and preserve the data from external, then the recorder and the preserver of them is the representative faculty (*al-khayaliyyah*). This faculty preserves the images which are represented by the external senses when the object of the five external do not present any more in front of the senses. After that this

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[345] Uthman Najati states that the center of the internal sense takes place in the substance of human brain, which comprises substance membraneuse, substance cerebrale and ventricules. See completely Muhammad Uthman Najati (1961), *op. cit.*, p. 147.

[346] Al-Attas here refer to the technical meaning of *common sense* which is derived from the Latin *commonis sensus*, since the every day meaning of it is something quite evident or obvious. See al-Attas (2001), *op. cit.*, footnote 35, p. 11. Cf. Uthman Najati when differentiate between Aristotle and Ibn Sina on common sense, that ibn Sina stated that the common sense takes place in the front part of human brain, while Aristotle did not make the physical tool of this sense. See Muhammad Uthman Najati (1961), *op. cit.* p. 158.

[347] Al-Attas (2001), *op. cit.*, p. 151.

faculty records the information and receives the images acquired. Therefore, the individual and collective meaning and its representation is already existed here to be represented to the third internal sense called the estimative faculty (*al-wahmiyyah*).[348]

c. The Estimative Faculty (*al-Wahmiyyah*)

The estimative faculty is the third internal tool which receives individual, particular meanings which are non-sensible, such enmity and the sense of love, from the former faculty. This faculty also judges the data if the thing is good or bad, right or wrong, in relation to the object of the empirical world.[349] Therefore, in this faculty, judgments and ideas can be prepared well. Al-Attas states that when this faculty makes judgment, it is not based on intellectual analyses, but based rather on the images preserved through the process of association from the former experience. Or, still according to him, it is processed without images in memory, but with interpreting instinctively the images received by the soul without process of association from the former experience.[350]

d. The Retentive and Recollective Faculty (*al-Hafizah wa al-Dhakirah*)

This faculty is the preserver and the reminder of data which are processed by representative faculty that are acquired through common sense. This faculty also preserves meanings and presents them to the estimative faculty, since the function of this faculty is to represent meanings.[351] The retentive faculty preserves and memorizes

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[348] Al-Attas (1990), *op. cit.*, p. 12.
[349] See Muhammad Uthman Najati (1961), *op. cit.*, p. 177-178. Here as referred to Ibn Sina, mentioned that this estimation is proceeded instinctively (*gharizi*). It is like the concept of emanation which the forms imprinted to the soul because God's stimulation to it. It is the instinct is all about according to him.
[350] Al-Attas (1990), *op. cit.*, p. 12.
[351] Cf. Ibn Sina (1992), *op. cit.*, vol 2, p. 9; al-Ghazali (1927), *op. cit.,* p. 49.

particulars meanings for the sake of direct inspection and evaluation by perceiver. When the meanings are absent from the preserver, and the perceiver wants to recall these meanings, this faculty is able to recall them. Therefore this faculty is called recollective faculty. The relation between the faculty of perceiver and meanings is very close, as close as the relation between the representative faculty and common sense.[352]

e. The Imaginative Faculty (*al-Mutakhayyilah*)

This faculty perceives, combines, separates, and classifies forms. Therefore, the soul is able to perceive their meanings well and also it connects them to the forms and images.[353] This sense is related to the animal and rational soul. When it relates to the former, then it uses the sensual aspect. When it relates to the rational soul then it use the intellectual aspect. The sensual aspect abstracts empirical forms brought from the external senses. The intellectual aspect abstracts intellectual forms acquired from intellection. Here the judgments of righteous or wrongness of things are made.[354]

Based on the two functions of this imaginative faculty, as had been stated by Ibn Sina, al-Attas explains that this faculty can be categorized into two categories: *first*, as the faculty of sensitive imagination, that is, when it is related to the animal soul. From here the technical and aesthetic ability of man emerge. This kind of imagination helps man to produce technology as well as art which are useful for man. But, it is important to note, unfortunately, as al-Attas mentioned, sometimes man misuses this kind of imagination for wrong purpose, such as man who imagines God like something that can

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[352] Al-Attas (1990), *op. cit.*, p. 13.
[353] See Ibn Sina (1992), *op. cit.*, vol. 2, p. 9; al-Ghazali (1927), *op. cit.*, p. 49. Cf. Muhammad Uthman Najati (1961), *op. cit.* p. 193.
[354] Al-Attas (1990), *op. cit.*, p. 13. Cf. Ibn Sina (1992), *op. cit.*, p. 9, in which Ibn Sina said that it is called *mutakhayyillah* if it is connected to the animal soul and called *mufakkirah* when it is related to the rational soul.

be seen by his eyes. Later on man like this worships wrong God such as a big stone, big tree and others. All of these are because of wrong imagination.[355] *Second*, as faculty of rational imagination or cognitive imagination, when it is related to the human soul. Here the faculty becomes the manager of theoretical data. The faculty combines, arranges premises that produces various kinds of knowledge.[356]

Al-Attas states that this imagination is very helpful, since man cannot understand well without this imagination. Nevertheless, the imagination is not always valid in reality, since it sometimes produces wrong images. Al-Attas here makes an example of the ancient people who imagined something but the thing they imagined was absent from reality, such as the imagination of winged horse and rhino that was blowing trumpets. It seems that initially they saw a big rhino and then imagined that rhino which was able to blow trumpets. And from their imagination, then it becomes reality, such as an image of rhino that blows trumpets. Such kind of imagination does not exist in reality, but exist only in the world of imagination.[357]

In addition, Al-Attas explains, that through imagination man is able to imagine something unreal in this world, but it can be benefitial for his intellect. Such triangle is an image resulted from the imagination, and now no one say that this triangle is useless for man. About atom also, al-Attas says that when scientist thought on atom long time ago, it could not be found microscope that helped to see atom. But they had thought of a very small piece of neutron and then there were many electrons which were moving in certain ways. Initially such imagination does not exist in reality. It was not known in reality what atom was about. But now atom is found and its activity of atom is really

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[355] Al-Attas (1998), *op. cit.*, lecture 4, pp. 12-13. Even in case of Jesus considered as God because of this wrong imagination.
[356] Al-Attas (1990), *op. cit.*, p. 14.
[357] See al-Attas (1998), *op. cit.*, lecture 6, p. 148.

happening today. It is what al-Attas eludes as the result of the "cognitive imagination", which is very helpful for human's mind to understand scientific matters.[358]

As al-Attas identifies the five internal senses, they could be explained in a brief and general way. It seems to us that it means that al-Attas sees them from their functions that are categorized as three: *first*, the perceiver of forms is the common sense, and then the imaginative and representative faculty eternalizes the forms; *second*, the perceiver of meaning is the estimative faculty, and then the retentive and recollective faculty eternalize the meanings; *third*, the perceiver and the executor of its object is the faculty of imagination, while the faculty that only represents forms without actuating them is the estimative faculty and the common sense.[359]

Referring to the *Shifa'* of Ibn Sina and *Ma'arij* of al-Ghazali, al-Attas states that the five internal senses have no specific external organ, but they are imaginal and intellectual nature which have close relation with physical intermediary instruments, in which their various functions localized in the anterior, posterior, middle region of the brain of man.[360] All internal senses of man are organized and managed by the faculty of intellect. Therefore, the intellect of man has very important role in managing the faculties existing below it.

4.3 Conclusion

By the metaphysical worldview, al-Attas conceives the acquisition of knowledge for man is through some sources. The first, through fives senses which comprised of the external and the internal senses. The second, through intellect that includes the

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[358] Ibid., lecture 6, pp. 148-149.
[359] Al-Attas (1990), *op. cit.*, p. 14.
[360] Ibid., p, 15.

theoretical and the practical aspect. The third, through intuition that includes *hads* and *wijdan*. Besides that, for al-Attas, the other important source is true information (*Khabar Sadiq*) which comprised of an absolute authority that includes true report and prophetic authority.

All the sources are interconnected between one them without any dichotomy and restriction. The five senses link to intellect. The intellect also needs the senses. Both are in cooperation to achieve the intuition. And the Divine revelation informs through the other media various kinds of knowledge validly. In this sense, by the right experience of religion, all the sources of knowledge could be applied completely. Thus, the comprehensiveness of knowledge is possible here. As a result, all knowledge acquired by man is a medium to him to draw closer and worship the Knower of all (*al-'Alim*), not to oppose Him. Through whatever source knowledge is acquired, in fact it is from Allah the Most Exalted.

CHAPTER V

CONCLUSION AND SUGGESTION

The background of this research is based the backwardness of Muslim among others in many aspects. And therefore this research tries to find out the way how Muslims disclose their backwardness. One of the Muslim scholars who are seriously thinking about it is Syed Muhammad Naquib al-Attas. With the idea of Islamization of knowledge he has conceptualized the way how to discard from the basic of Muslim's problem. He ensures that the basic problem exists in the education. One of the most important elements of education is knowledge and one of the important issues in knowledge is the sources of knowledge. This research tends to describe the problem of Muslim in the sense of the use of sources of knowledge according to al-Attas.

Therefore, the objectives of this research are: (a) to investigate some problems of knowledge in Islam and how to overcome them; (b) to analyze and elaborate true sources of knowledge in Islam; and (c) to analyze the sources of knowledge according to al-Attas. From that, this research is going to know the problems of knowledge in Islam and to elaborate the concept of knowledge and its general issues in Islam; it will explain true sources of knowledge in Islam by synthesizing the positions of Muslim philosophers, theologians and sufi; and to analyze the sources of knowledge according to al-Attas.

This research is very important since it will contribute to solve the problem of knowledge in contemporary Muslims thought which is already secularized and used by most of people. Therefore, this will be concluded as follow and here we also convey our suggestion to the reader for further research.

5.1 Conclusion

Knowledge is the most important aspect of human beings, whether he is as an individual, a group, or he lives in a society, a state, or even a civilization. In fact knowledge plays an essential role in the raise and the decline of any civilization including the Islamic civilization.

Muslims have been living in backwardness for many centuries before and the backwarness has been actually utilized by the West. The West leads the development of contemporary human knowledge, especially science and technology, which lead people to ruin actually. Thinking of Muslims' decline and colonization by the West, since the 19th century some Muslim scholars had struggled to revive and refound the triumph of Islam that had occured before, and answered the callenges came from the West. The approach to face this challenge taken by them is very diverse. Some use political agenda and some others take a particular method of economy, military, culture, education, and others. However, as has been conveyed by Wan Mohd Nor Wan Daud, it is rarely found those who see the root of the Muslim's problem today is the problem of knowledge. Muhammad Abduh in Egypt, for example, had reformed the concept of education in al-Azhar University, yet the reformation was not in the basic of the education, since it seems to us that he just tried to find the way how to adopt the Western knowledge without any effort to know the basic problem of education in Islam.

Al-Attas is one of those who think and find the real root of the problems faced by Muslim today. He realizes that the very basic of the problem is neither economy nor politic, nor culture, but it is educational problem. The most important element in education is knowledge. For him, Muslim today involve in the corruptions of knowledge caused by the so-called westernization and secularization.

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In other words, before westernization and secularization, knowledge in Islamic tradition has never been corrupted or has serious problem as in this age. It can be traced in the history of knowledge in Islam as has been elaborated in the third chapter of this study. Knowledge in Islam is already perfected and completed since Islam had been perfected and completed through the last revelation sent to the prophet Muhammad (p.b.u.h). From the perfection as well as completeness of Islam which caused the perfection and completeness of knowledge then brings about the development of various disciplines of knowledge and arises therefrom in great quantities of scholars.

The triumph of Islamic civilization is based on knowledge. Of course when we talk about the power of knowledge, it cannot be separated from the universality of Islam, since Islam is a universal religion. Therefore, Islamic knowledge also covers all kinds of human knowledge. This is evident from the history of Muslim's scholarship where many encyclopedic Muslim scholars were mastered in many majors of knowlegde and this is due to the universality of knowledge in Islam. In Islamic tradition the dichotomistic view of knowledge as in Western tradition was never happened. Muslim believe that they get two kinds of knowledge respectively; the *husuli* knowledge and the *wusuli* knowledge. For the former is the knowledge comes from God through revelation or intuition and the later is knowledge gained by man through his effort using senses perception or intellect.

What conceived by the Muslims in this regard is of course different from the West. The Western secular worldview negates the *husuli* knowledge gained mostly through revelation and sometime intuition. Whereas the very principle of human's knowledge, in Islamic point of view, is acquired only through this channel and not by other sources. It does not mean that Islam eliminate the role of other sources, since Islam also appreciates the other sources of knowledge such as senses, intellect and

intuition, apart from true narrative. All these kind of sources contribute knowledge to man in different portion and level. Therefore it is emphasized here that in Islam there is no dichotomy between a source and another, in fact they cooperate between each other.

However in the Western tradition, the dichotomy is one of its worldview and this has influences in their view on the sources of knowledge. Historically, knowledge in the West involves uncertainties. Knowledge is like conjecture and it developes and changes from time to time. Therefore, there is no certain knowledge convinced by the heart of the knower since its character always involves in sceptical and doubtful perception all the time.

For them science, for example, is knowledge gained by man only through five senses and processed by human mind. This kind of science always develops and changes without any certainty. The meaning of the word "science" also develops and changes. It was first means any knowledge understood and gained through any sources by man. But today when man says the word "science" it denotes to the special and specific knowledge related to the external senses of man only, while the other knowledge is not called science any longer.

This situation brings about the problem of how to classify knowledge. When science dominated the human knowledge today, there is a common view that the most important and primary knowledge today is "science" and that the others are such secondary to them. It means that the real knowledge for them is "science" while others are like illusion. Therefore, they might classify knowledge as scientific knowledge and non-scientific knowledge. For them, the former is compulsory to all (the *fardu 'ain*) and the later is only compulsory to some (the *fardu kifayah*). This is what al-Ghazali has criticized in his monumental book *Ihya' 'Ulum al-Din*, where he re-conceptualized and

re-classified knowledge according to Islam. In his *Ihya'*, on the contrary to what had been perceived by the West, he asserted that the *fardu 'ain* knowledge is that which is based on revelation, while the *fardu kifayah* knowledge is that which is based on other sources. For Muslim, according to him, the former knowledge is compulsory for every one, while the later is compulsory to some; in the sense that when there is atleast someone who takes part in seeking this knowlegde, the rest will have no duty of seeking. So before studying the later knowledge, man should know the former knowledge because the former knowledge is truly revealed from Allah. It is what al-Attas mentioned as the *tanzil* knowledge.

We can say insofar that one of the critical problems of knowledge today is the problem of the use of sources of knowledge. For those who believe that the only true knowledge is science, the only source which is valid for them is the external senses of man or the practical intellect known in the West as "mind". While the other sources are not considered as valid sources such as theoritical intellect, intuition and even Divine Revelation. Although they might talk about the intellect, intuition and Divine Revelation but they perceived them in the realm of their material worldview. The significance of al-Attas in this point is that he had objectively identified the problem, especially from the Western point of view, and in the same time has successfully pointed out the weakness of the Western worldview and therefore be able to propose the Islamic perspective on the sources of knowledge.

What al-Attas has offered to solve contemporary problem of this Ummah is the very basic and fundamental. Nevertheless, in general al-Attas does not propose any new source of knowledge in Islam. However, his reformulation of the concepts based on the related discussion provided and elaborated by the early Muslim scholars is contemporary and therefore could revive the early tradition of Islamic epistemology in

the modern day. He believes that Islam has triumph tradition in knowledge which is never seen in the other religion or civilization. Therefore he conceptualizes a framework called "worldview" or "Islamic worldview". This worldview comprises of two kinds of thinking; (a) affirmation and (b) negation. For the former, it suggests how Muslim should affirm and support everything that come from Islam or from the outside provided that it is true and beneficial according to Islamic teaching, while in the later, it suggests that Muslim should refuse or oppose what comes from outside Islam which is not true or disadvantage according to Islamic teaching. Al-Attas also alludes that the negation aspect is not adressed to the non-Muslims only but also to the Muslim who has misinterpreted or misunderstood the fundamental issues in Islam Islam. Al-Attas mentions that there two kinds of problems faced by Muslim; external and internal. External problems he means the problems which come from the Western challenges and internal ones come from the Muslim themselves who have misinterpreted and misunderstood Islam, but they become leaders of people. They are secular and modernist in mind. The leaders then produce confusion in soceity about Islam by using some aliens elemets that become their worldview. This kind of aliens element then are instilled into the Islamic tradition and caused the corruption in knowledge. And this corrupt tradition then produces the other secular leader to make some other confusions in soceity. It is what al-Attas calls as the Muslim dilemma.

Since knowledge in secular mind can be only acquired intellect and sense and negate the revelation and intuition, for al-Attas knowledge in Islam is gained by man through some important sources: (a) true report; (b) intuition; (c) intellect; and (d) senses. They are not contradict between one to another, since one source is always linked to the others. However, the authority of each source involves gradation. In the

top of gradation is the true report of revelation and the lowest is the senses. Therefore all sources follow the revelation as the most authoritative source of knowledge.

Since the sources of knowledge in al-Attas' perspective is related closely to the psychological concept of man, his discussion on the concept of man is very significance. Therefore the sources, especially senses, intellect and intuition, become the main issues in his elaboration on the psychology of man. Again here al-Attas used the concept of man according to Islam and negates the concept which is alien from Islamic point of view. He also affirms what has already established in Islam on this issue and considered it as the true and acceptable concept.

Al-Attas' concept of sources of knowledge in Islam is based mostly on the early Muslims scholars such al-Nasafi from *Mutakallimun* school, Ibn Sina from *falasifah*, al-Ghazali from *Sufiyyun.* While from contemporary Muslim scholars he also read from al-Raniri, Hamzah Fansuri and Muhammad Iqbal.

Al-Attas is one of Muslim thinkers who emphasizes the important of intuition in Islam. According to him, it is from this channel that various kinds of knowledge have been unveiled by Muslim Scholars, the knowledge that cannot be achieved by common people with common sources.

5.2 Suggestion

As stated before on the sources of knowledge in Islam according to al-Attas, here should be conveyed that this research is a preliminary research, so we feel that what has been done here is very broad since it covers many issues. Therefore it seems that

various issues have not been elaborated deeply and tend to be general. It is because the limitation of time and space since for a master study.

It means that the study on sources of knowledge according to al-Attas can be re-studied to a spesific issue and deepper than what we have done here. For example the issue of intuition which is sometimes understood as controversial in the Islamic discourse is very interesting to discuss further. Besides that, his idea could also be compared to other thinkers' perspective, especially those who are known as contemporary thinkers.

As far as we study on the issue, it seems to us that al-Attas is a unique thinker in this age that his thought is very significant to solve the Muslim's contemporary problems which mainly come from the West. Therefore, his thought must become reference of those who are concern with Islamic knowledge or those who are in Islamic institutions, especially in the higher level such as Postgraduate level. His works should also be read and discussed seriously as academic reading materials. A course on modern Muslim thinkers should include al-Attas as one of the important figures. And an extensive elaboration on al-Attas' thought should be written by the scholars of Islamic thought.