



Hudhuri's Epistemology in The Perspective of Mulla Shadra's Philosophy of Knowledge

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Abstract: *This article aims to explore the thought of the Muslim philosopher Mulla Shadra (1572-1641 AD) regarding the philosophy of knowledge. The philosophical construction of this philosopher's knowledge is based on the teachings of al-Hikmah al-Muta'aliyyah which is the magnum opus of his philosophy. The main characteristic of the teachings of al-Hikmah al-Muta'aliyyah is the recognition of its characters about the source of knowledge, namely the combination of truth that comes from the revelation which is integrated with the ratio of vision and intuition or what is called hudhuri knowledge. This article is qualitative research using description and idealization methods. The results of this study are that Mulla Sadra's construction of hudhuri knowledge is different from the hudhuri knowledge put forward by Suhrawardi (1154-1191 AD)—a philosophy that also talks about hudhuri knowledge. Hudhuri Mulla Sadra's pattern of knowledge, namely; first, the distinctive feature of Mulla Sadra's hudhuri epistemology lies in the ability of hudhuri knowledge which is not only limited to personal experience/self-knowledge or cannot touch the realm of rationality, but can be applied to intellect and other knowledge. The method of acquiring hudhuri knowledge in Mulla Shadra's view is by making four journeys: the first journey leads the seeker to control his desires and leads to cleansing the heart. On the second and third trips, the salik will be able to feel ma'rifah and at the end of the third journey the salik is in the guardianship area, then the salik gets hudhuri knowledge.*

Keywords: epistemology; mulla sadra; hudhuri.

INTRODUCTION

The study of human science is an object that is always interesting and never ends up being discussed and has even become an important part of the study of philosophy. There are three main objects of study in science, namely aspects of ontology, epistemology, and axiology. The discussion of ontology as the basis of science seeks to answer and find out the nature of science itself (Bakhtiar: 2004). Meanwhile, axiology is a study related to how science relates to moral and value

aspects. Axiology in this case tries to involve ethics in science so that in an axiological setting, science must be within the framework of moral values and not value-free (Latif: 2014).

Meanwhile, epistemology is an aspect that examines the origin of knowledge, sources, validity, and truth of knowledge and also attempts to clarify how that knowledge is applied (Lemos: 2007). Even though the term epistemology was only used by J. F. Ferrier in 1854 AD (Susanto: 2014), substantively the study of

epistemology has become a major theme and has often been a subject of debate in the history of the development of philosophy in the West from the Greek to the modern period, and has also given rise to There are two major schools of thought, namely rationalism and empiricism.

Rationalist epistemology believes in the mind as a source of knowledge and applies the coherence theory of truth, and deductive inferences so that the essence of conclusions is the derivation of general premises, which then give birth to a priori knowledge. In contrast to rationalism, empiricism emphasizes the senses as a source of knowledge by relying on inductive methods, which then give birth to posterior knowledge (Raharjo: 2009). These two streams are considered the main principles and pillars of the scientific method until the modern century. Everything is measured and assessed based on these two principles, namely whether something is rational or can be proven empirically.

In the history of its development, these two schools also influenced the epistemological style that developed in Islamic philosophy. Differences in views regarding knowledge as an object actually emerged from an early age in entering the realm of epistemology in Islamic philosophy and gave birth to several schools of thought and methods of thinking. The first is the peripatetic school which relies on rational deduction and demonstration (*Burhan*). This school was developed by al-Kindi, al-Farabi, Ibn Sina, and Ibn Rushd. Second, the Illumination method (*isyraqiyyah*) was developed by Suhrawardi. This method relies on rational deduction and purification of the soul. Third, the *Irfani* method or Sufism, which relies on the purification of the soul based on the concept of taqarrub (taking the path

of getting closer) to God to reveal the truth. Fourth, the kalam method (Sholihan: 2010). The argument for kalam departs from premises based on religious texts.

Of the four schools of thought that have developed, the characteristics of Islamic epistemology recognize the existence of reason and the senses as a means of achieving knowledge, as well as acknowledging the existence of a metaphysical reality. This recognition of the existence of metaphysics is what distinguishes Islamic epistemology from others (Kartanegara: 2007). Therefore, in Islamic epistemology, there are three ways to acquire knowledge, namely; (1) through logical proof and reasoning, called the Burhani method, (2) using the Al-Quran text analysis method directly, this method is called Bayani epistemology, (3) through the stages of soul purification, this method is known as the *irfani* method (Soleh: 2012).

In this regard, Miska M. Amin argues that Islamic epistemology addresses issues of epistemology in general, and specifically discusses revelation and inspiration as a source of knowledge. Thus, Islamic epistemology besides being centered on the belief in Allah as the source of knowledge and truth, on the other hand, is also centered on humans, in the sense that humans are seekers of knowledge (Amin: 1983). Thus, in the area of Islamic epistemology, metaphysics, ethics, and epistemology are united in mysticism. This is based on Islamic principles which prioritize knowledge based on monotheism and recognition of the oneness of Allah as a source of knowledge (Raharjo: 2009).

Within the epistemological framework developed by Muslim philosophers, knowledge, in general, can

be obtained in two ways, namely, *kasbi* or what is called *hushuli* and knowledge *laduni* or *hudhuri*. *Hushuli* knowledge is a systemic way and method of attaining knowledge, by using reason or senses as the medium. This method is carried out consistently and gradually through a process of observation, research, experimentation and discovery. Knowledge like this can be obtained by humans in general, as long as the processes and stages are passed as they should (Asy'arie: 2008).

While *hudhuri* or *laduni* knowledge is the knowledge that can only be obtained by certain people, and not through the process of knowledge in general, but through the process of enlightenment by the presence of divine light in the *qalb* so that all doors of knowledge are opened to illuminate the truth. The existence of the belief in *laduni* science as knowledge that is obtained without human effort is based on the al-Quran Kahf (18) verse 65 which means "Then they both met a servant from among Our servants, whom We have given mercy to him from Our side, and what We have taught him from Us."

Among the Muslim philosophers who developed *hudhuri* epistemology, namely Mulla Shadra, although his thoughts were heavily influenced by Suhrawardi, Mulla Shadra's *hudhuri* epistemology has its own method and style from previous initiators. Thus, this article will focus on analyzing the methods and patterns of *hudhuri* epistemology promoted by Mulla Shadra.

RESEARCH METHODS

This research is qualitative research using description and idealization methods. Description, namely discussing all research results in order to give birth to a clear understanding (Bakker and Zubair: 1992). The idealization is theoretically constructing *hudhuri* Mulla

Shadra's epistemology based on an intuitive description of him (Bakker and Zubair: 1992).

RESEARCH RESULTS and DISCUSSION

Definition of *Hudhuri* Science

Science *laduni* or *hudhuri* in the terms of the *arifin*, is a vision with the Light of Allah as a representation of a servant's faith so that he can see with the Light of Allah. In this case, as stated by the great Sufi Jalaluddin Rumi that the person who sees with Allah's Light, he sees everything, the first and last and visible and invisible, because how can something be hidden from Allah's Light (Zaprul Khan: 2014). As stated by Seyyed Hossein Nasr, that knowledge based on gnosis occupies the highest position in Islam (Nasr: 2001).

Science with the method of gnosis which seeks purification of the soul to achieve it clearly has a method that is different from the school of rationalism, so this has given birth to various formulated methods. Even though in principle, *hudhuri* science is almost the same as the formulations used to gain mystical experience or a face-to-face, because *hudhuri* science is still part of mystical knowledge. Based on this, the science of *hudhuri* is also called direct illumination (*kasyaf*) (Zaprul Khan: 2014).

Someone who has received *hudhuri* knowledge will be marked by a high commitment in human behavior to defend the truth and try to realize it in people's lives. To achieve presence in the *qalb* in the concept of *hudhuri* science the method used is the *Irfani* method.

The *Irfani* or Sufism method, from an epistemological aspect, holds that with mystical experience and purification of the soul, humans can gain knowledge directly from God. This mystical experience is different from reasoning which is the result of intellectual or empirical

experience which is based on sensory experience (Kartanegara: 2006). Knowledge obtained through the *Irfani* method is called *hudhuri* science, because this knowledge is obtained by humans just like that, without involving conceptual and sensory work of reason, so that this knowledge is free from a dualism between truth and error. *Hudhuri* knowledge is obtained in the absence of the separation of two internal and external objects (Abdullah: 2006).

History and Development of *Hudhuri* Science

In its history, the term *hudhuri* science was first put forward by Suhrawardi al-Maqtul, known as *Shaykh Ishraq* (1153-1191 AD). By using the metaphysics of light, Suhrawardi through his philosophy of illumination confirmed the existence of *hudhuri* science as knowledge that humans acquire as an overflow from the Source of Light (God) to humans. The emergence of the theory of *hudhuri* knowledge developed by Suhrawardi was identified as a major contribution to the development of Islamic philosophy (Aminrazavi: 2003), as well as an antithesis to the peripatetic school of thought that developed previously.

Suhrawardi, as stated by Seyyed Hossein Nasr, is the founder of the school of illumination who has attempted to harmonize spirituality and philosophy. This figure is an early philosopher who created a synthesis philosophy that he concocted from various sources of thought that appeared before him. Suhrawardi had a major influence on earlier philosophers, such as Qutb al-Din Shirazi, and culminated with the philosopher Mulla Shadra (Chittick: 2007).

The concept of illumination epistemology put forward by Suhrawardi

is commonly called *hudhuri* science, and the term *hudhuri* science is only found in illumination philosophy. Although knowledge with a locus like this is also found in other figures, it was specifically Suhrawardi who clearly mentioned *hudhuri* science (Junaidi: 2009).

With regard to the theory of knowledge, Suhrawardi admits that there are two forms of knowledge, namely *hushuli* and *hudhuri* knowledge. His description of *hudhuri* science begins by explaining the nature of light as a symbol. The highest light is called *Nur al-Anwar*, all other light comes from *Nur al-Anwar* as the source of all light. He is Independent, Supreme Perfect, Standing Alone, One, and has the Supreme nature of everything. All intensity of light comes from Him. Thus, there is the unity of *Nur al-Anwar* as a source of light with the lights beneath it. In this case, Suhrawardi uses the sun and its rays as an analogy for the process of emission (illumination) (Drajat: 2002).

In the concept of the epistemology of illumination, Suhrawardi reveals that knowledge is not obtained through reasoning and thought, but through the presence or knowledge of *hudhuri*. For him, only through *hudhuri* science can an original idea be created. He believed in knowledge from other sources, by which he meant intuitive knowledge gained through contemplation. For him, there are three stages that must be passed by a *salik* to obtain *hudhuri* knowledge. First, the preparatory stage is filled with activities of abstaining from worldly pleasures, what is meant by staying away from worldly pleasures is isolating oneself for 40 days, avoiding consuming food and meat, and always contemplating and carrying out all the commands (Junaidi: 2009).

The next stage is to feel the presence of God's light. This divine light

takes the form of a series of revealing lights that enter the human soul. It is through these lights that a person gains true knowledge which is marked by personal experiences (Ziai: 1998). The third stage is the stage of building true knowledge. At this stage, philosophers use discursive analysis. Experience is put to the test, and the system used is proof (Burhan). Move from sensory data to reason-based proof. The last stage is the stage of presence/*hudhuri* for the process that has been passed before. Thus, Suhrawardi has attempted to reveal systemically what and how *hudhuri* knowledge can be attained by someone.

In its history, the development of Islamic epistemology is like an unbroken chain, as well as the theory of *hudhuri* science. Suhrawardi is not the first philosopher in terms of the theory of *hudhuri* knowledge. The principle of this science with various loci and different forms has been developed by philosophers or Sufis long before Suhrawardi and continues to develop after Suhrawardi.

Even though Ibn Sina was heavily influenced by the peripatetic school, and held to the belief in the dominance of reason as the source of knowledge, he also acknowledged the existence of knowledge through direct experience. For Ibn Sina there are two methods of achieving knowledge, namely through personal experience (self-consciousness/*al-Shu'ur bi'dzat*), and knowledge with knowledge/experience (*al-Shu'ur bi al-Shu'ur*) through sensory perception and sense (Aminrazavi: 2003). The acknowledgment of the existence of experience beyond the empirical realm put forward by Ibn Sina is the forerunner to the formation of the principles of *hudhuri* science in the history of Islamic epistemology. The same thing was followed by al-Ghazali, Ibn Arabi who also believed in the existence of

knowledge with an abundance directly from Allah after a *salik* carried out the process of purifying the soul and intellect to Allah.

Al-Ghazali (1058-1111 AD), one of the great thinkers in Islam also discussed the issue of knowledge in his philosophy. He argues that humans can acquire knowledge by means, reason, senses, and heart. In his monumental work *Ihya Ulumuddin*, al-Ghazali emphasized these three things, the senses, reason, and heart as sources of knowledge as well as he explained the methods and weaknesses of each. According to him, the senses, although they provide knowledge, also have weaknesses, because they are always changing, so that what is given by the senses is not real. Likewise, intellectual knowledge which depends a lot on the senses, because reason only functions to process sensory stimulation, so it has many weaknesses (Mufid: 2013).

For al-Ghazali true knowledge is knowledge by the presence (*hudhuri*), which is obtained through the tool *qalb* (heart), or inspiration, which enters suddenly into the heart as if infiltrated without knowing where it came from, which is obtained without requiring effort and tinkering. *Hudhuri* knowledge is not obtained through observation or thought, but by *dza'iq*, namely the feeling that is present in the *qalb*. Besides using the mirror theory to explain the science of *hudhuri*, al-Ghazali also makes an illustration regarding this. He gives an illustration of a pond or well where the water gushes from a spring in the pond itself where the water is clearer, even brought in from outside. If the water that is brought in from outside is the science of *kasbi/hushuli*, the water that comes out of the spring itself is the science of *hudhuri* (Zaprulkhan: 2014).

Thus it can be understood that al-Ghazali as Suhrawardi's predecessor, has

suggested and acknowledged the existence of knowledge with the presence/*hudhuri*. *Hudhuri's* knowledge put forward by al-Ghazali uses the *modus* or locus of the mirror theory which likens the heart to a mirror capable of capturing objects in front of it. A heart like a mirror will be able to receive images of all essences, if there is no *hijab* to block it, and is in a position facing the image. Therefore, the heart must be clean from all *hijab*, so that it reaches the *mujahadah*, which will stimulate the process of mutual acceptance and mutual reflection of images.

Sufis and other thinkers who also acknowledge the existence of knowledge by presence/*hudhuri* is Ibn 'Arabi (1165-1240 AD). This Sufi is famous for his *wahdatul* being doctrine. There are differences of opinion about who the founders of this ideology are. Kautsar Azhari Noer argues that the Sufi from Mursia, what is meant is that Ibn 'Arabi was not the founder of this understanding (Noer: 1995). According to him, this term is never found in his works. However, he is considered the founder of this school because his teachings contain the ideas of *wahdatul* Being. In his work is found his assertion that all beings are one in reality, there is nothing with them. Being is none other than al-Haqq, because there is no one in a form other than Him (Noer: 1995). Ontologically, the concept of *wahdatul* being put forward by Ibn 'Arabi believes that there is a relationship between *al-Haqq* and *al-khalq*. In this context *al-Haqq* is Allah the Creator, the One, existent and obligatory form. While *al-khalq* is nature, creatures, which are many, *al-maujudat* and *al-mumkinat*.

In the view of this figure, nature is the *tajalli* of *al-Haqq*, and thus everything and all events in nature are entification

(*ta'ayyun*) of *al-Haqq*. In this case, Ibn 'Arabi sees that reality is one, but has two different characteristics: divine nature and creature nature. Divinity and creature nature is present in everything that exists in nature.

The ontological framework of the relationship between al-Haqq and al-khalq in Ibn 'Arabi's view is closely related to his epistemological concept. Epistemologically, Ibn 'Arabi leaned his philosophy of knowledge on *Irfani's* (gnostic) epistemology, namely *ma'rifat* knowledge obtained through intuition that comes from inspiration from Allah directly regarding the truth and nature of something that can be grasped by an inner sense (*dzauiq*). Ibn Arabi argues that there are three forms of knowledge, namely 1) intellectual knowledge, namely knowledge obtained through the utilization of reason, and is the result of a reasoning process. 2) Knowledge of the situation (*al-ilm al-ihtwal*), as knowledge obtained through experiments, sensory experiments. 3) secret knowledge (*al-'ilm al-asrar*) which is similar to revelation (Mufid: 2013).

The principle of knowledge using the *Irfani* method put forward by Ibn 'Arabi, recognizes the existence of knowledge with enlightened representations and is obtained from knowledge with mystical presence (*hudhuri*) and illuminative relations. Ibn 'Arabi stated that *ma'rifat* knowledge is obtained intuitively through direct inspiration from Allah regarding the nature and truth of something, which is captured by an inner sense.

Based on the description above, it can be understood that the three major schools of thought in the history of Sufi and philosophy developed by Suhrawardi al-Maqtul with the *Isyraqiyah*

(ilmuniation) school, as well as the *Irfani* represented by Ibn 'Arabi or al-Ghazali as Sufi philosophers, have the same principles regarding knowledge by the presence (*hudhuri*). All share the same belief that true knowledge can only be obtained through mystical intuition, after going through the stages of purification of the heart (*qalb*) with various forms of training (*riyadhah*), so that one can directly obtain knowledge from the source of all knowledge, namely Allah, even though each of them uses different methods. and different locus.

The theory of *hudhuri* knowledge did not stop at al-Ghazali, Suhrawardi, and Ibn 'Arabi, and even continued to develop at the hands of later thinkers, namely Mulla Shadra . The discussion on the science of *hudhuri* is considered to have reached its peak and taken on a special form in the hands of Mulla Shadra.

Mulla Shadra and the Development of Islamic Philosophy

Mulla Shadra is an Islamic philosopher who came after Suhrawardi. It is known that he was born in Shiraz (now Iran) in 979 H/1572 and died in 1050 H/1641M (Kuswanjono: 2009). In the view of several figures such as Seyyed Hossein Nasr, Henry Corbin, Mulla Shadra's philosophy has a unique style and method so that it can be said to be a new stream in the tradition of Islamic philosophy, namely the method of synthesis. Mulla Shadra's philosophical teachings are known as Transcendent Theosophy (*al-Hikmah al-Mutaliyyah*). This school is one of the three major streams in the Islamic philosophical tradition in addition to the peripatetic (*masha'i*) and Illumination (*isyraqiyyah*) schools which were developed by Suhrawardi.

Although in his youth Mulla Shadra was a staunch follower of Suhrawardi's essentialist ideology, he later

turned to a philosopher who stood for existentialist metaphysics. What Mulla Shadra did as a result of a combination of spiritual experience with sense vision, Hendri Corbin called a revolution in Islamic philosophy (Chittick: 2007).

Mulla Shadra's school of philosophy is also called Mystical Philosophy /Mystical Philosophy (Aminrazavi: 2003), whose characteristic is the use of synthesis methodology, as a blend and combination of gnosis, logic, the Koran, and hadith. This harmonization then gave birth to mystical philosophy. Mulla Shadra admits that there is mixed cognition/*Idrak murakkab*, who believes that knowledge can be obtained through intuition and observation.

Mulla Shadra not only studied all the legacies of Islamic thought and combined them but also produced a genuine synthesis of all these currents so that some people call Mulla Shadra's philosophy the true Islamic philosophy (Kuswanjono: 2009).

The presence of Mulla Shadra is considered an important link to the development of philosophy in Islam. According to historical records, the development of philosophy in Islam, especially in the 14th century AD, seemed to be "limping along", especially after the attack by al-Ghazali with his book *Tahafut al-Falasifah*. In fact, modern scholars generally think that philosophical thought in Islam has become paralyzed-not to say dead, after al-Ghazali's attack (Sholihan: 2010).

Such a view developed in the Islamic world. This can be justified if what is meant is the development of philosophy in the *Sunni* world, but if what is meant is the development of philosophical thought in the Islamic world as a whole, this is not the case. After the Mongol attack on Baghdad in 1258 AD, precisely in the Persian region which was dominated by

Shi'i, a philosophy developed in such a way, which of course has different characteristics epistemologically from the domination of peripateticism. Indeed, the long sleep occurred in the *Sunni* world, but not in the *Shi'i* world with the growth of the Islamic empire in the east, followed by the return of knowledge in the Islamic world (Moris: 2001).

Previously, Suhrawardi al-Maqtul attempted to connect the gaps in the disconnection of philosophy in the Islamic world with his philosophy of illumination. According to Hosein Ziai, as quoted by Amroni Drajat, that Suhrawardi was considered an important figure who inherited post-Afvin Sina philosophical thought (Drajat: 2002).

Al-Hikmah al-Isra'iyah put forward by Suhrawardi appears as an epistemological antithesis, against the peripatetic school which emphasizes the power of reason or reason as a medium for achieving truth and knowledge. The presence of this illuminating Sheikh gave birth to a new perspective at the epistemological level in Islamic philosophy. Suhrawardi tries to offer a metaphysical epistemology, as stated, as an epistemology that does not only rely on observational and rational truths but accepts *hudhuri* truths, presence/presence (Kartanegara: 2006).

Attempts to present the philosophy of light as part of the epistemology in philosophy that Suhrawardi carried out, not as a pebble, but instead led to rejection, and slander that led Suhrawardi to his death. Although afterward, some of his followers fared well and were accepted by society, such as Muhammad ibn Ibrahim Yahya Qawami Shirazi, who is often called Akhund Mulla Shadra. Mulla Shadra is the main link for the continuity of philosophy in the Islamic world.

After Suhrawardi, Mulla Shadra is considered to have found a form of system and a new perspective in Islamic philosophy. However, this does not mean that the new systems put forward by Mulla Shadra are individual creations that have nothing to do with previous philosophies. *Al-Hikmah al-Muta'aliyah*, as the magnum opus of his philosophy, is nothing but a form of recreation of various previous philosophical studies mixed in a new form. Nonetheless, this is justified in the philosophical tradition, and Mulla Shadra's creations are not completely amorphous creations. His creations have their own characteristics and are seen as part of the development of knowledge in Islam.

Mulla Shadra's Philosophy of Knowledge

The specialty of Mulla Shadra's philosophy lies in its ability to combine the basic teachings of Islam which originate from the Koran and hadith, with several philosophical traditions that appeared before. Methodologically, Mulla Shadra tried to synthesize and integrate several important things, namely the truth of revelation, proof of reason, illumination, and gnosis. The important elements of each teaching and system of thinking are united in a philosophical form which is then known as *al-Hikmah al-Muta'aliyah* (Chittick: 2007).

If we map out the philosophical schools that influenced Shadra's philosophical system, they can be divided into the peripatetic school (*masya'i*) with figures such as Ibn Sina, al-Farabi, Illumination (*Isyraqi*) with the initiator Suhrawardi al-Maqtul, and *irfani* (gnosis) which was put forward by Ibn 'Arabi. A similar division is more precisely found in Umar Khayyam's division which classifies

the Peripatetic school according to him as a combination of Aristotle's ideas and several Neoplatonic ideas. The closest representation of this school to Aristotle was Ibn Rushd (Averroes), who had a greater influence in the Christian world than in the Islamic world and had a wider place in the Western philosophical tradition than in Islamic intellectuals. The emphasis on peripatetic thinking found in Islam leads to a form of philosophy based on logic and based on the syllogistic method.

Some of the systems of thought that have been stated above are united in Mulla Shadra's thought, with a new concept that he calls *al-Hikmah al-Muta'aliyah*. *Al-Hikmah al-Muta'aliyah* is the arrangement of all thought systems that emerged from previous thoughts as stated by Fazlur Rahman that Mulla Shadra's superiority lies in his ability to rearrange the traditions of previous philosophical thought, such as peripateticism, theology both *Shi'a* and *sunni* philosophy of illumination and reached its peak at the hands of Ibn 'Arabi. Of the several thinkers/philosophers above, it is Ibn Sina, the most important. Because Ibn Sina is the "floor" foundation that underlies all discussions in Islamic philosophy. Not only to Shadra but also to Suhrawardi as well as to al-Ghazali (Rahman: 2000).

The expression *al-Hikmah al-Muta'aliyah*, consists of two terms *al-Hikmah* (meaning theosophy) and *al-Mutaa'aliyah* (meaning high or transcendent). Although this term was not used by Mulla Shadra, it became well known when his students, either directly or indirectly, used it to refer to Mulla Shadra's school of thought, a generation after 'Abd al-Razzaq Lahiji, Mulla Shadra's son-in-law and one of his brilliant students called philosophy Mulla Shadra as *al-Hikmah al-Muta'aliyah*.

Ontologically, *al-Hikmah al-muta'aliyah* is based on three things: *Ashalat al-Wujud, Tasykik, and al-Harakah al-Jawhariyah*. Mulla Shadra tried to answer the problems of previous philosophers in matters of *mahiyah* (essence) and existence (existence).

Epistemologically, Mulla Shadra's philosophy of knowledge is a critique of his predecessors, as well as an attempt to harmonize or synthesize the thoughts of his predecessors. Mulla Shadra is different from the kalam, peripatetic and even Suhrawardi groups, whom he says inspired many of his thoughts. The principle of *al-Hikmah al-Mutaa'aliyah* emphasizes starting from ratios, then seeking mystical experience and harmonizing with *Shari'a* (Mufid: 2013).

Hudhuri Mulla Shadra's Style and Method of Epistemology

Related to science, Mulla Shadra emphasized that knowledge can be obtained by humans through two methods namely *hushuli* and *hudhuri* (Shadra: 1999). In other terms, namely the knowledge that is achieved (*hushuli*) and that which is given (*hudhuri*). *Hushuli* science is the knowledge that is achieved through various investigations and experiments. This is what gave birth to the flow of rationalism and empiricism in philosophy. While the knowledge given (*hudhuri*) can be in the form of human instincts that make humans able to survive, it can also be in the form of intuition, inspiration, and revelation as received by the prophets and Apostles of Allah (Kuswanjono: 2009).

There is almost no difference of opinion and denial about the existence of *hushuli* science in the development of philosophy, which is different from *hudhuri* knowledge through mystical experience. In Mulla Shadra's view, many people deny knowledge that is occult or *hudhuri/ laduni* which the *salik* and *arifin*

adhere to. Meanwhile, according to him, the science of *hudhuri* or *laduni* is the most powerful of all these sciences. Mulla Shadra firmly questioned the statement which revealed that there is no meaning in any knowledge except the knowledge that is produced by the mind and the five senses. This then becomes the postulate for Mulla Shadra's critique of the peripatetic school which emphasizes that essential knowledge is logical experience (Shadra: 1999).

In principle, there is no difference in the concept of *hudhuri* science between Mulla Shadra and other Islamic thinkers in terms of the belief that knowledge can be obtained through training and purification of the soul. There is even an assumption that Mulla Shadra's concept of *hudhuri* science has adopted many of the thoughts of Suhrawardi, who is known as the founder of the school of illumination (Kalin: 2000).

This then gave birth to the view that Mulla Shadra's *hudhuri* epistemology seems to always be in the cage of Suhrawardi's thinking, just as when Mulla Shadra agreed with Suhrawardi's opinion that *hudhuri* knowledge is personal experience (self-knowledge). Mulla Shadra is in line with Suhrawardi who stated that *hudhuri* knowledge can only be attained and obtained by humans through spiritual observation based on *mujahadah* and illumination by emphasizing the aspects of *mujahadah*, *riyadah* and worship rather than maximizing the ratio function (Mufid: 2012).

However, according to Ibrahim Kalin, Mulla Shadra did not agree with Suhrawardi on the matter that *hudhuri's* knowledge has stopped and is only limited to personal experience/self-knowledge so that it can only be felt apart from rationality. Mulla Shadra goes one

step further and even claims that *hudhuri* knowledge is applied not only to personal sensations and experiences but also to intellect and other knowledge. The concept and style of *hudhuri* science found its shape more in the hands of Mulla Shadra, both in terms of ontology, as well as from the aspect of the method, truth, and the stages of achieving *hudhuri* science (Kalin: 2000).

In the early part of the book *al-Hikmah al-Muta'liyah* written by Mulla Shadra, Ridha Muzaffar cites several of Mulla Shadra's views on science. According to him *ma'rifah* can be produced by two methods, namely, through discussion, learning based on analogy in logic based on correspondence and representations, and *hudhuri* knowledge which is obtained through the methods of inspiration, vision, and purification of the soul (Shadra: 1999).

According to him, knowledge of *hudhuri* will only be obtained through the process of emptying the soul of lust, and delicacy and purifying it from worldly matters. If this has been passed, the knowledge will be *tajallilah* and all the essence of things will be described as it should be, and the soul will be able to relate to '*Aqal Fa'al*'. The difference between science by logic, reason, or sensory analogy and *hudhuri* science is like the difference between people who want to know the sweetness of something by knowing its properties and people who know sweetness by *dzaug* (Shadra: 1999). The main characteristic of *hudhuri* science is that it is difficult to describe because it is completely personal. Therefore, *hudhuri's* knowledge does not know right and wrong, but when this knowledge is communicated, it will become a correspondence that is subject to right and wrong.

The main thing related to *hudhuri* science is how to get *hudhuri* science. As previously stated, the characteristics of Mulla Shadra's philosophy are synthetic and harmonizing. This method can be seen in Mulla Shadra's description of the human soul as a mirror. The mirror theory is a theory that was previously put forward by al-Ghazali and Ibn 'Arabi. However, there is a fundamental difference in the mirror theory put forward by Ibn 'Arabi. Ibn 'Arabi's mirror theory states that the only form that exists is God, while the other form is His *tajalli* (appearance) through attributes. This nature was revealed by God so that He would know and introduce Himself through nature. Nature is a mirror (*mir'ah*) for Him. As a mirror, nature does not have its own form, without the appearance of God (Mufid: 2012).

In Mulla Shadra's mirror theory, the heart is like a mirror that is shiny so that it is able to capture all forms of nature in *Lawh Mahfuz*, and is also able to communicate with '*Aqal Fa'al*'. This can be obtained by humans after they have done *riyadah* for a long time, with the aim of getting closer to Allah, so that the veils that block them are exposed. Mulla Shadra's mirror theory is closer to al-Ghazali's mirror theory. However, Mulla Shadra did not just make an analogy but rationalized that the heart, which is like a mirror, plays a role in capturing images. In order for a mirror to be able to perceive sacred images, it must also be pure.

With the description above, it can be argued that there are similarities in Mulla Shadra's thoughts with previous Sufi thinkers or philosophers in terms of understanding and methods of attaining *hudhuri* knowledge. However, Mulla Shadra rationalized it more deeply than his predecessor. The fundamental difference in Mulla Shadra's theory of *hudhuri* is in the stages that the *salik* has to

go through to achieve *hudhuri*. Mulla Shadra describes the seeker's four spiritual journeys in search of knowledge. This is not found in the concept or theory of *hudhuri* science put forward by its predecessors.

Mulla Shadra tries to emphasize and develop the concept of *hudhuri* science which is not only mystical as developed by Suhrawardi, but is a concept of *hudhuri* science that can be explained and not neglected by reason (Shadra: 1999). Therefore, in Mulla Shadra's view, a Sufi in order to reach the degrees of *Kasf* and *Syuhud*, must always use reason, because the essences that become Sufi goals must be obtained through reasoning arguments. If this has not yet merged with the outer reality, then it is a hijab to reach the essence of *syuhudi*. This affirmation proves that Shadra has a different view from his predecessor

Henry Corbin, stated that Shadra used completely different stages from other figures in achieving knowledge. His work entitled *al-Asfar al-Aqliyah al-Arba'ah*, is a manifestation of his philosophy on how humans acquire knowledge. In his work, he explains that there are four *safar* (journeys), and each trip explains the stages that must be passed and what the *salik* will get. The four trips illustrate the harmonization between mystical and philosophical experiences. In this case, Shadra seeks to apply the synthesis method that he built in the canvas of *hudhuri* science so that it is different from the knowledge concepts of previous thoughts such as al-Farabi, Avicenna, al-Tusi, Suhrawardi's illumination, al-Ghazali's mysticism and theology, and gnosis. Ibn 'Arabi (Nasr: 2006).

Perfection of knowledge (*ma'rifah*) in Mulla Shadra's view can be reached through the stages from imperfection to the Most Perfect, which is known as *al-asfar al-'aqliyah al-arba'ah* (the four journeys

of the mind to perfection). First, is the journey from creatures to God (*min al-Khalq ila al-Haqq*). This is a journey from the state of desire to the state of the heart (qalb). Second, the journey from God to God with God (*min al-Haqq ila al-Haqq bi al-Haqq*), this journey starts from the state of Substance to the state of *Kamalat*, until it is present in the perfection of God and knows all the names of God. At the end of this journey, it ends up in the wali area. Third, the journey from God to creatures with God (*min al-Haqq ila khalq bi al-Haqq*). On this journey, the *salik* tasted the blessings of prophecy, even though he was not a prophet, and acquired divine knowledge through the substance, nature, and deeds of God. Fourth, the journey from creature to the creature with God (*min al-khalq ila al-khalq bi al-Haqq*). On this trip, the *salik* observes creatures and captures the impressions that exist on these creatures (Corbin: 2008).

Mulla Shadra is of the opinion that *ma'rifah* can be achieved by humans when they make the second and third journeys. At the end of the third journey, humans are in the realm of guardianship. This is the area where the *salik* gets *hudhuri* or *laduni* knowledge.

From some of the descriptions above, it can be stated that although there are similarities and collaborations carried out by Mulla Shadra regarding *hudhuri* science from the thoughts of previous figures, it turns out that Mulla Shadra's concepts and theories have quite significant differences in the issues and stages of achieving *hudhuri* science, so this makes the concept it offers different from its predecessors. The method of synthesis and harmonization applied by Mulla Shadra provides a new style in the discourse of epistemology in Islam.

CONCLUSION

Based on the discussion above, it can be concluded that the distinctive feature of Mulla Shadra's *hudhuri* epistemology lies in the ability of *hudhuri* science which is not only limited to personal experience/self-knowledge or cannot touch the realm of rationality, but can be applied to intellect and other knowledge. The method for obtaining *hudhuri* knowledge in Mulla Shadra's view is by making four journeys: the journey from creatures to God (*min al-Khalq ila al-Haqq*); the journey from God to God with God (*min al-Haqq ila al-Haqq bi al-Haqq*); the journey from God to creation with God (*min al-Haqq ila khalq bi al-Haqq*); and the journey from creature to creature with God (*min al-khalq ila al-khalq bi Al-Haqq*). The first journey leads the *salik* to control his lust and leads to cleansing the heart. On the second and third trips, the *salik* will be able to feel *ma'rifah* and at the end of the third journey the *salik* is in the guardianship area, then the *salik* gets *hudhuri* knowledge.

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