

## Intuition According to Imam al-Ghazali and Its Role as Methods of Acquiring Knowledge

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### Abstract:

Intuition is one of the important subjects discussed in knowledge. Some Western philosophy, especially empiricism, considers intuition to be unreliable as a source of knowledge. Meanwhile, in Islamic philosophy, it recognizes intuition as a source of knowledge. This article aims to examine al-Ghazali's views on the role of intuition as a method of acquiring knowledge. This study was conducted using qualitative research with a philosophy approach. The results of the study show that al-Ghazali recognized intuition as a method of gaining knowledge. According to him, intuition is a basic aspect of acquiring knowledge. He emphasized that empirical knowledge that is physical (*alamu al-syahadah*) must be equipped with metaphysical aspects (*alamu al-malakut*) that are obtained intuitively until it reaches *ma'rifatullah*. Therefore, the use of intuition as a method of obtaining knowledge must be based on *tauhid* (monotheism) in looking at the existence of nature, so that we can obtain *hikmah* knowledge and know the nature of the natural reality, namely the absolute reality of Allah SWT. This study concludes that in the perspective of al-Ghazali, science must be associated with the spiritual dimension so that *hikmah* knowledge is obtained. That is, science that views nature not as an inanimate object that stands freely, but nature is a manifestation of Allah SWT.

[Intuisi merupakan salah satu tema penting yang diperbincangkan dalam epistemologi. Sebagian filsafat Barat khususnya empirisme menganggap intuisi tidak bisa diandalkan sebagai sumber pengetahuan. Sementara dalam filsafat Islam mengakui intuisi sebagai sumber pengetahuan. Artikel ini bertujuan untuk mengkaji pandangan al-Ghazali tentang peranan intuisi sebagai metode memperoleh pengetahuan. Penelitian ini dilakukan dengan menggunakan



penelitian kualitatif dengan pendekatan filsafat. Hasil studi menunjukkan bahwa al-Ghozali mengakui intuisi sebagai metode untuk mendapatkan ilmu. Menurutnya, intuisi merupakan aspek dasar dalam memperoleh pengetahuan. Ia menegaskan bahwa ilmu empiris yang bersifat fisik (*alamu asy-shahadah*), harus dilengkapi dengan aspek metafisik (*alam al-Malakut*) yang diperoleh secara intuitif hingga sampai pada *ma'rifatullah*. Oleh karena itu, penggunaan intuisi sebagai metode mendapatkan ilmu harus didasari pada tauhid dalam memandang keberadaan alam, sehingga dapat memperoleh ilmu hikmah dan mengenal kakekat realitas alam tersebut, yakni realitas absolut Allah SWT. Studi ini menyimpulkan bahwa dalam perspektif al-Ghazali, ilmu pengetahuan harus dikaitkan dengan dimensi spiritual, sehingga diperoleh ilmu hikmah. Yaitu ilmu yang memandang alam bukan sebagai benda mati yang berdiri bebas, namun alam merupakan manifestasi Allah SWT.]

**Keywords:**

Intuition, al-Ghazali, Methods, Knowledge, Mukasyafah

## A. Introduction

Intuition is one of the most important subjects in the discussion of knowledge. The intuition clearly shows a distinction between Western and Islamic knowledge. On the one hand, the Western epistemology system does not recognize the validity of knowledge derived from intuition. According to thinking in the world of science in general, intuition is considered contrary to reason, which cannot prove science's validity. The connotation is that intuition is irrational and does not follow reason. Intuition contradicts Intellectual thinking and needs to be reexamined.<sup>1</sup>

Meanwhile, in the Islamic epistemology system, intuition is viewed as one of the valid sources of knowledge. As contained in the Sufism tradition which acknowledges intuitive knowledge (*al-ma'rifah al-hadsiyah*). It becomes knowledge that is not only recognized but even includes knowledge that has privileges. Naquib al-Attas states that, when a Sufi scholar declares a truth, he refers to *haqqul yaqin*, which is obtained through direct spiritual experience.<sup>2</sup> In this spiritual experience, one acquires what is

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<sup>1</sup> Mujamil Qomar, *Epistemologi Pendidikan Islam, Dari Metode Rasional Hingga Metode Kritik*, (Jakarta: Penerbit Erlangga, 2006), 314

<sup>2</sup> Syed Muhammad Naquib al-Attas, *The Positive Aspects of Tasawwuf: Preliminary Thoughts on an Islamic Philosophy of Science*, (Kuala Lumpur: Akademi Sains Islam Malaysia, 1981), 9

called intuition. This knowledge is believed to be special because this source of knowledge is the highest source and the tool of knowledge is also considered the highest medium, namely *basirah* (eye of the heart). According to Zailan Moris, quoting Mulla Sadra, this type of knowledge is identified with *kasyf*, *dzauq*, and *shuhud*, which are associated with the heart as the highest knowledge tool.<sup>3</sup> Jalaluddin Rumi identifies knowledge that comes directly from Allah SWT with *al-ma'rifah* (gnosis). A person who gains knowledge that is illuminating refers to someone who initially does not know and then becomes aware after obtaining gnosis from Allah.<sup>4</sup>

This paper examines intuitive knowledge according to Imam al-Ghazali and its relationship to the development of scientific methods. Al-Attas emphasizes this thought of al-Ghazali, that intellect is a spiritual substance called *qalb*, *nafs*, and *ruh*, which is the place where intuition occurs.<sup>5</sup> So, intuition involves a high degree of reason. Thus, with such a view, there is an inseparable relationship between reason and intuition. If modern science is narrowed down to the study of empirical realities, it is because the sources of knowledge are also limited. Therefore, following the views of the Sufis, in this case, Imam al-Ghazali, opens the opportunity to open the narrows of knowledge, both from the aspect of the source and the object. Science is not only empirical but also *trans-empirical*.

This study was conducted using qualitative research with a philosophy approach. This study will discuss three main issues: al-Ghazali's thinking on methods of acquiring knowledge, the integration between empirical reason and intuitive knowledge, and intuitive discovery.

## B. Acquiring Knowledge in Sufi's Tradition

The intuitive types of Sufism knowledge in Imam al-Ghazali's work are sometimes referred to as *kasyf*, *ilham*, *ladduni*, *wajd*, and *hads*. The terms *hads* and inspiration in the work of al-Ghazali *Ma'arij al-Quds fi Madariji*

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<sup>3</sup> Zailan Moris, *Revelation, Intellectual Intuition and Reason in the Philosophy of Mulla Sadra*, (London and New York: Routledge Curzon, 2003), 4

<sup>4</sup> Bilal Kuspinar, *Illuminative Knowledge in Mawlana Rumi* in Wan Mohd Nor Wan Daud & Muhammad Zainiy Uthman (ed), *Knowledge, Language, Thought and the Civilization of Islam Essays in Honor of Syed Muhammad Naquib al-Attas*, (Kuala Lumpur: UTM, 2010), 140

<sup>5</sup> Syed Muhammad Naquib al-Attas, *Islam and the Philosophy of Science in Prolegomena to the Metaphysics of Islam*, (Kuala Lumpur: ISTAC, 1995), 199

*Ma'rifati an-Nafs* are mentioned as synonyms, which are the same as the type of revelation. The Sufism tradition has a special character of knowledge that is different from the epistemology of knowledge in other scientific traditions.<sup>6</sup> The peculiarities of the knowledge of the Sufis according to Imam al-Ghazali, among others, are that the knowledge of the Sufis is related to aspects; *hal*, *waqt*, *wadjd*, *syauq*, *sachr*, *shahwu*, *itsbat*, *faqr*, *fana'*, *wilayah*, and others.<sup>7</sup>

These metaphysical aspects form the basis of knowledge in the Sufism tradition. As explained by Prof. Al-Attas, Sufism is the practice of *sharia* at the station (*maqam*) of excellence (*ihsan*), then the consequence is that the knowledge of the Sufis is believed to reach the state of *ihsan* as well.<sup>8</sup> Because the practice of worship must be based on science, Sufism in this view functions as a philosophy of Islamic science. One acquires this framework of knowledge after the other does metaphysical contemplation. Al-Kalabadzi said the science of the Sufis is a science called *ulum al-ahwal* (spiritual knowledge), a knowledge obtained as a result of the practice of true worship (to the station of *ihsan*). The practice of worship like this cannot be obtained except with the right knowledge.<sup>9</sup> In addition, knowledge in the Sufi tradition is gifted, exclusive, comes quickly, and is highly spiritual. It is limited to people who are chosen by Allah SWT. Religious types are in the form of *musyhadah*, gnosis, *isyraqi* (illuminative), and *dzauq*.<sup>10</sup> According to Ibn Arabi, as written by Syamsuddin Arif, spiritual knowledge (*ilm al-ahwal*) is not obtained except by *dzauq* (tasting), where it is impossible for other people to feel except for those who have direct spiritual experience.<sup>11</sup> Therefore this knowledge is *sirr* only given by Allah to the Prophets and the *auliya'*.

Thus, knowledge in the Sufism tradition has its framework and methodology, which is different from knowledge in general. The framework

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<sup>6</sup> Che Zarrina Sa'ari, *Al-Ghazali and Intuition an Analysis, Translation and Text of Ar-Risalah al-Ladunniyah*, (Kuala Lumpur: Departement of Aqidah and Islamic Thought Academy of Islamic Studies University of Malaya, 2007), 57

<sup>7</sup> Abu Hamid Muhammad bin Muhammad al-Ghazali, *Ar-Risalah al-Laduniyyah dalam Majmu' Rasail al-Ghazali*, (Beirut: Darul Kutub al-Ilmiyyah, 2013), 67

<sup>8</sup> al-Attas, *The Positive Aspects of Tasawuf...*, 1

<sup>9</sup> Abu Bakar Muhammad bin Ishaq al-Kalabadzi, *At-Ta'arruf li Madzhabi Ahli at-Tasawuf*, (Beirut: Darul Kutub al-Ilmiyyah, 2011), 97-98

<sup>10</sup> Alexander Knysh, *Islamic Mysticism: A Short History*, (Leiden: Brill, 2010), 311

<sup>11</sup> Syamsuddin Arif, "Sufi Epistemology: Ibn 'Arabi on Knowledge (Ilm)," *Afkar: Jurnal Akidah dan Pemikiran Islam*, Vol. 3, No. 1. (2002): 81-94

of knowledge in this Sufism tradition as explained by Imam al-Ghazali has the characteristics of relying on the readiness of the soul (*nafs*) in receiving knowledge. Al-Ghazali argues, that this knowledge is built on *thaharatul qalb* (clean heart), and comes after knowledge and charity.<sup>12</sup> This kind of character by al-Ghazali is believed to be a special type of knowledge. The epistemology of Sufism is related to the heart, as its medium, sourced directly from Allah SWT through the *kasyf* of metaphysical reality, or inspiration. The difference with ordinary knowledge is that knowledge in general is empirical, positivistic, and rationalistic. If the sources, characters, and epistemological frameworks are different, then of course the methods are also not the same.

If knowledge in this Sufi tradition has different characteristics, then the methods and sources of knowledge are also different from ordinary knowledge. As mentioned above, this Sufi knowledge is knowledge and charity. Practice is based on science. The type of knowledge that forms the basis for this charity is knowledge at the level of *Ihsan*. In this case, Imam al-Ghazali explained that human knowledge is obtained in two ways; namely *ta'lim al-insani* and *ta'lim ar-rabbani*.<sup>13</sup> The first type is the usual method (*tariq ma'hud*) which is followed by humans in general. Usually through learning with a teacher or also by contemplating certain knowledge. The medium is with the five external senses and reason. The second type is the category of intuitive knowledge. The second type is obtained in two ways; namely revelation and inspiration. The knowledge of revelation is only obtained by the Prophets and Apostles, humans whose souls are perfect from dirt. They obtain knowledge directly from Allah SWT without media, contemplation, and learning. It is called the noblest science (*asyraf al-ulum*). The second way is through inspiration which is only obtained by pious people from the *auliya* '(guardians).<sup>14</sup> Knowledge obtained through revelation is called "nabawi knowledge" while knowledge obtained through inspiration is called "ladunni knowledge".<sup>15</sup>

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<sup>12</sup> Abu Hamid Muhammad bin Muhammad al-Ghazali, *al-Munqidz min al-Dhalal* in *Majmu' Rasail al-Ghazali*, (Beirut: Darul Kutub al-Ilmiyyah, 2013), 57

<sup>13</sup> Abu Hamid Muhammad bin Muhammad al-Ghazali, *Ar-Risalah al-Ladunniyyah* dalam *Majmu' Rasail al-Ghazali*, (Beirut: Darul Kutub al-Ilmiyyah, 2013), 67

<sup>14</sup> Ibid.

<sup>15</sup> Muhammad As-Sayyid al-Junaid, *Al-Uluhiyyah bain Ad-Din wal Falsafah*, (Kairo: Al-Maktabah al-Azhariyyah li At-Turats, 2008), 296

Imam al-Ghazali also explained that *laddunni* of intuitive knowledge can also be obtained through several stages starting with the *ta'lim insani* method and ending with *ta'lim rabbani*. First, someone learns ordinary sciences through books, libraries, and teacher guidance. This is the stage of multiplying science information. The next stage is sorting the sciences that he studied. In this phase, a person takes the knowledge stored in his mind according to his needs. The third stage is deepening through the way of *tafakkur*. In this phase, someone researches and examines in depth the knowledge that has been obtained. Until this phase, the media used are the external senses and reason. The final stage is a phase that can be obtained if someone gets the grace of Allah SWT. This phase is called *ladunni*. After one learns a lot of knowledge and then explores it through *tafakkur*, then by the will of Allah and His guidance, one understands a problem that he did not understand suddenly through *ilham*.<sup>16</sup> So, this *ilham* is the understanding that is directly given by Allah SWT.

In the book *Ihya' Ulumuddin*, Imam al-Ghazali divides knowledge into two based on the level and method of obtaining knowledge; namely *mu'amalah* and *mukasyafah*. The science of *mu'amalah* consists of three categories, namely the science of *i'tiqad* (belief), knowledge of things that must be practiced (*ilm al-amal*), and knowledge of things that must be abandoned (*tark*). The knowledge of *mu'amalah* that is of concern there is the cleanliness of belief from heresy, and the cleanliness of the soul from dirt or heart disease.<sup>17</sup> This knowledge is obtained through the ordinary way using reason and the five external senses. This knowledge is *dzahir* and empirical.

The science of *mukasyafah* is a special knowledge given to the servant of Allah called *shiddiqun* or *muqarrabun*. These are the servants of Allah who have reached a high level of spiritual worship. *Mukasyafah* is characterized as a knowledge that comes like a light in the heart when the heart is clean from despicable qualities. At that time a person gets inspiration in the form of light so that with that light many realities are revealed. Previously, he had heard of these realities but the general meaning of the case was not clear (*wahm*). After the heart gets that light, then the *wahm* thing becomes clear

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<sup>16</sup> al-Ghazali, *Ar-Risalah al-Laduniyyah...*, 67

<sup>17</sup> Abu Hamid Muhammad bin Muhammad al-Ghazali, *Ihya' Ulumuddin*, jilid 1, (Beirut: Darul Kutub al-Ilmiyyah, 2007), 28

so that a person gets definite knowledge (*ma'rifah haqiqah*) about Allah and other things.<sup>18</sup>

*Mukasyafah* means uncovered, meaning the opening of closed realities so that their essence is recognized. Imam al-Ghazali explained that *mukasyafah* is the coming of light into the heart when the heart is clean and pure from despicable traits. With the light coming into the heart, things that were previously heard but not clear become brighter.<sup>19</sup> The arrival of this knowledge is quick and unintentional beforehand because it is a direct gift from Allah SWT. The light here describes a symbol of divine knowledge that is enlightening and illuminates a dark reality. It is like the coming of revelation among the Prophets. Revelation itself is an intuitive science that is specifically given to the Prophets and His Apostles.

The science of *mukasyafah* is not found except after the science of *mu'amalah* is practiced perfectly. According to Imam al-Ghazali, *mukasyafah* necessitates attention to inner knowledge; cleansing the soul, and removing the despicable nature in the human soul. In other words, *mukasyafah* is preceded by *mujahadah* (seriously fighting evil desires) and *muraqabah* (heart feelings are always under the supervision of Allah SWT). This *mujahadah* leads a person to *musyahadah* (witnessing) so that wisdom comes out of one's heart. Spiritual contemplation brings the heart to Allah SWT accompanied by holy thoughts from bad thoughts, then all of these are the key to the arrival of inspiration and the source of *mukasyafah*.<sup>20</sup>

It can be concluded, that the acquisition of knowledge in the tradition of Imam al-Ghazali's Sufism has a different framework from ordinary knowledge. That is based on the readiness of the soul (*nafs*) to receive knowledge. Imam Al-Ghazali argues that this knowledge is built on *thaharatul qalb* (clean heart), and comes after knowledge and deeds.<sup>21</sup> This kind of character by al-Ghazali is believed to be a special type of knowledge. It relates to the heart, as its medium is sourced directly from Allah SWT through the discovery (*kasyf*) of metaphysical reality, or through *ilham*. The difference with ordinary knowledge is that knowledge in general is empirical, positivistic, and rationalistic. If the source, character, and epistemological

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<sup>18</sup> al-Ghazali, *Ihya' Ulumuddin* jilid 1..., 36

<sup>19</sup> Ibid.

<sup>20</sup> al-Ghazali, *Ihya' Ulumuddin* jilid 4..., 309

<sup>21</sup> al-Ghazali, *al-Munqidz min al-Dhalal...*, 57

framework are different, then of course the method of obtaining it is also not the same.

Based on that, intuitive knowledge in Imam al-Ghazali's thought can take place through several epistemological phases. The first epistemology is acquiring knowledge (*tahsilul ilmi*). This phase is the first methodology of science. This phase is followed by cleansing the soul (*tathirul qalb*). Second Epistemology is scientific research on various sciences. *Tafakkur* plays a role in this epistemology. Someone examines in depth the natural reality so that he finds new aspects that are believed to be scientific discoveries. In this first and second epistemology, the tools used are ratio and external senses (ratio – external senses). The mind and the five senses work in the process of purifying the heart to *tafakkur*. The third epistemology is the highest peak, only obtained by special people who get grace from Allah SWT. This phase is the second methodology of science. This epistemology is an intuitive epistemology, through the way of *kasyf*, *ilham*, or *ladunni*.

Muslim Sufis and philosophers believe that this kind of intuitive knowledge has power. Ibn Sina argues that the acceptance of an active mind to inspiration is a form of prophethood. This knowledge occupies the highest rank, because it comes from *quwwah ilahiyyah* (potential divinity).<sup>22</sup> Imam al-Ghazali asserted that knowledge obtained through the way of disclosure (*kasyf*) is the highest knowledge.<sup>23</sup> Prof. Al-Attas argues that the knowledge of *hikmah* given by Allah SWT to His servants through the path of *kasyf* and *ilham* can direct the owner of the knowledge to act fairly, knowing the limits of usefulness and the limits of meaning contained in scientific matters.<sup>24</sup> Sufis and Muslim philosophers who believe in the privilege of intuitive knowledge argue that knowledge in the form of an intuitive preamble and *musyhadah* is more in line with the truth than the sciences extracted from rational arguments. Because the five senses (external senses) only touch the outer aspects, they do not work on the inner dimensions of this natural reality.<sup>25</sup> The quality of knowledge at this level

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<sup>22</sup> Muhammad Kamil al-Har, *Ibnu Sina Hayatuhu Atsaruhu wa Falsafatuhu* jilid 3, (Beirut: Darul Kutub al-Ilmiyyah, tanpa tahun), 60

<sup>23</sup> al-Ghazali, *Ihya' Ulumuddin* jilid 1 ..., 35

<sup>24</sup> Syed Muhammad Naquib al-Attas, *Risalah Untuk Kaum Muslimin*, (Kuala Lumpur: IBFIM, 2014), 68

<sup>25</sup> Bambang Irawan, "Intuisi Sebagai Sumber Ilmu Pengetahuan," *Theologia*, Vol. 25 No. 1 (2014)



according to Prof. Al-Attas is *haqqul yaqin* because it is achieved through direct experience.<sup>26</sup>

The belief in this power is because this way of gaining knowledge is outside the usual way (extraordinary way/*tariq ghair mu'tad*). Imam al-Ghazali in this case is consistent with the view of the importance of beginning in the method of seeking a truth. As explained above, the beginning is with *mu'amalah*. In the methodology, Imam al-Ghazali seeks to foster a unified method. First of all, for the seeker of the truth of science is the acquisition of knowledge in earnest through studying (*ta'allum*) argumentative, rational sciences. If you have arrived here, then according to his ability, you should learn to turn away from the world and be alone only for Allah Swt. If Allah Swt wills, the way will be opened for him to get to the essence of reality.<sup>27</sup>

Thus, knowledge of the truth (*al-haq*) according to the guardian scientists is a distinctive, high-level, and *hadsiyah* (intuitive) form of truth. When a scientist who is a guardian understands reality and truth, what they mean is the truth projected through intuition. The intuition of the wali scientists, either through *mukasyafah* or by inspiration is through special conditioning until they enter a different state from ordinary humans, through the mortal state, and *musyahadah*. Thus, the discovery of truth for a virtuous scientist is not like rational intuition based on sensory experience.

The knowledge obtained through intuition in the perspective of Imam al-Ghazali's thinking cannot be called unreasonable but, beyond reason (trans-rational). This knowledge is also not non-empirical, but trans-empirical. However, reason here means that the mind that works is the mind that experiences intuition. This mind is sometimes called *qalb* (heart) or *bashirah* (eyes of the heart). Intuition by *qalb* and *bashirah* is beyond rational causation. Rational causation is not found here.<sup>28</sup> However, the knowledge of Sufi scientists who experience this intuition can of course be called knowledge based on experience, not a sensory experience (sense-experience), but through spiritual experience (spiritual-experience).

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<sup>26</sup> al-Attas, *The Positive Aspects of Tasawuf...*, 9

<sup>27</sup> Abu Hamid Muhammad bin Muhammad al-Ghazali, *Mizanul 'Amal*, (Beirut: Darul Kutub al-Ilmiyyah, 1989), 228

<sup>28</sup> Abu A'la Afifi, *Filsafat Ilmu Mistik Ibnu Arabi*(Jakarta: Gaya Media Pranata, 1989), 148

Because based on that experience, in the Sufi tradition, the truth obtained is definite.

Thus, definite truth can be called the science of *haqqul yaqin*, a type of science that has reached a high degree of truth. The truth with a high degree of certainty cannot be tested by reason or the senses. Knowledge in the form of *haqqul yaqin* is obtained directly (direct experience). Sufi scientists who experienced this direct experience saw the truth for sure with the highest awareness so they did not hesitate.<sup>29</sup> The type of truth (*al-haq*) in this thought is the highest *al-Haq*, Allah SWT. In other words, truth (*al-haq*) can be in the form of ratio truth level and sensory truth. In Imam al-Ghazali's thought, this truth is recognized. You can't deny this truth. So, the Sufi scientist who experiences intuition through *mukasyafah* or inspiration will recognize the highest type of *al-Haq*, namely Allah, as the pinnacle of truth. Such achievement is called *ma'rifah*.

Thus, the knowledge obtained through the *hadsiyah* (intuition) method has special characteristics. This character is metaphysical, trans-empirical, and trans-rational. So the method of acquiring knowledge through *hadsiyah* relies on the power of intuition and depends on the authority and rights of God because this knowledge is not obtained except by a special excellent person (*khawwas*). Knowledge through the *hadsiyah* methods is like the guidance of Allah SWT, which is given to His servants as He wishes.<sup>30</sup> In addition, this method of acquisition is exclusive. That is a personal experience. However, many people, the Sufi scholars and saints, experience it. The method of acquisition cannot be rejected. This *hadsiyah* method can be used and utilized, of course with certain conditions, with the main function as enlightenment of the heart.<sup>31</sup>

### C. Al-Ghazali's Views on Methods of Acquiring Knowledge

Imam al-Ghazali, a great scholar in Islamic history, had deep views on the methods of acquiring knowledge. He not only sees science as a mere collection of knowledge but also as a path to a deeper understanding of oneself, Allah (*ma'rifatullah*), and the universe. Al-Ghazali divided the

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<sup>29</sup> al-Attas, *The Positive Aspects of Tasawwuf...*, 9

<sup>30</sup> Syed Muhammad Naquib al-Attas, *Islam dan Sekularisme*, (Bandung: PIMPIN, 2010), 180-181

<sup>31</sup> Abduddin Nata, *Islam dan Ilmu Pengetahuan*, (Jakarta: Prenadamedia Grup, 2018), 27

methods of acquiring knowledge into two large categories: Knowledge that is obtained indirectly and knowledge that is not obtained indirectly. First, this knowledge is obtained automatically through the five senses and daily life experiences. For example, we know that fire is hot without needing special study. Second, this knowledge is obtained through formal learning, such as studying the Koran, hadith, and other religious knowledge. Al-Ghazali emphasized the importance of scientific methods in studying Sharia science, including the use of reason and logic.

But the characteristic of the method of acquiring knowledge according to al-Ghazali is Sufism as a method. Al-Ghazali saw Sufism as an effective method for achieving higher knowledge. Through spiritual practices such as *dhikr*, *muraqabah*, and *mujahadah*, one can cleanse the heart and open oneself to deeper knowledge. He offers a holistic and balanced approach between reason and revelation, knowledge and charity. By combining the methods taught by al-Ghazali, we can gain useful knowledge and bring blessings to life. In the context of this discourse, al-Ghazali combines intuition with the *aql*.

Prof. Al-Attas argues that intuition according to Sufi, takes place in the mind. However, the reason referred to in the Sufi tradition is different from the reason understood in modern Western philosophy. Intellect is a spiritual entity that is identical to the heart (*qalb*). The heart that is said to be the source of intuition is not the physical heart, but the reality that exists in the spirit world which uses all other powers as instruments. The mind called intellect consists of ratio and intuition (*hads, wijdan*).<sup>32</sup> Intellect is a spiritual substance in the heart that works in cognitive aspects called *an-nafs an-natiqah* which can distinguish truth and error. The reason here is not counterintuitive. However, reason and intuition are very close, where intuition is connected with reason as the field.<sup>33</sup>

Therefore, the heart referred to here is not a lump of flesh in the human body, but a spirit that works on spiritual matters. The reason referred to by Imam al-Ghazali and other Sufi scholars in this context is not an understanding of rational reason which functions to argue or understand human experience but is like the light of the eyes of the heart (*bashirah*) which is a medium to know Allah SWT. Intellect according to al-Ghazali is

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<sup>32</sup> Ibid

<sup>33</sup> Adia Setia, "Al-Attas' Philosophy of Science an Extended Outline," *Jurnal Islam and Science*, Volume 1, No. 2 (2003): 190

nothing but a true belief (*ainul yaqin*) and the light of faith. This trait is what distinguishes humans from animals.<sup>34</sup> The heart in a metaphysical sense is a *lathifah rabbaniyyah* who receives essential knowledge.<sup>35</sup>

This reason is referred to by al-Ghazali as the power of human nature, which is related to the QS. Al-A'raf: 172. This verse explains that the human spirit binds a promise to Allah SWT as God.<sup>36</sup> The human souls are in a clean condition (things) and witness the Divine presence with perfect awareness. This state of the spirit or soul is called human nature.<sup>37</sup> A condition of the soul *ma'rifah* (knowing) Allah SWT. Thus by nature, the spirit, soul, and mind of humans know Allah SWT. With this mind that is *marifatullah*, the soul can recognize the highest reality.<sup>38</sup> Not all human reason reaches this level. Therefore, according to al-Ghazali, the human mind has different levels. The highest intellect is the mind of the Prophets. They can recognize and understand the highest reality without *ta'lim* or study first. The souls of the Prophets immediately received an abundance of light, until things that were obscure or dark became clear through some kind of inspiration (*ilham*) – that is, giving something in the heart through the method of delegation (*faidh*). The hearts of the prophets are pure, so they are the most perfect human beings, a waste of knowledge from Allah.<sup>39</sup>

From this perspective, the mind and soul are nothing but *qalb* (heart). The work of the heart can be said to work the mind at a higher level (higher thinking). These three are essentially the human spirit itself. The mind and heart are two human elements that are members of the spiritual sciences. The human spirit when working in the intellectual field is usually called reason. The soul is the human spirit that works to regulate the body. While intuition takes place in the heart.<sup>40</sup> This faculty of the heart is the axis or the

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<sup>34</sup> al-Ghazali, *Ihya' Ulumuddin* jilid 1..., 101-103

<sup>35</sup> Abu Hamid Muhammad bin Muhammad al-Ghazali, *Raudhatu at-Thalibin wa 'Umdatul as-Salikin* dalam *Majmu' Rasail al-Ghazali*, (Beirut: Darul Kutub al-Ilmiyyah, 2013), 31

<sup>36</sup> al-Ghazali, *Ihya' Ulumuddin* jilid 1..., 103

<sup>37</sup> Ibid

<sup>38</sup> Muhammad bin Muhammad al-Husaini az-Zabidi, *Ithafu Sadah al-Muttaqin bi Syarhi Ihya' Ulumiddin* jilid 1, (Beirut: Muassasah at-Tarikh al-'Arabiyy, 1994), 463

<sup>39</sup> Ibid

<sup>40</sup> Wan Mohd Nor Wan Daud, *Falsafah dan Amalan Pendidikan Islam...*, 42

center of human thought and behavior. Imam al-Ghazali said that the heart is the king.<sup>41</sup>

#### D. Integration of Empirical Reason and Intuitive Knowledge

The method of intuitive knowledge according to Imam al-Ghazali involves all channels of knowledge, both *dzahir* and *batin* (inner). As explained in *Ar-Risalah al-Ladduniyyah* the process of getting inspired is preceded by rational, empirical methods, and then with guidance from Allah SWT, humans get the inspiration of intuition (*ilham*). The unification of this knowledge channel is a unified epistemology. The rational method is called *mu'amalah* and the intuitive method is *mukasyafah*. But in particular, the science of *mukasyafah* requires first *mu'amalah* in the sense of knowledge about the state of the heart, such as cleansing the soul (*tazkiyatun nafs*), and decorating (*tahliyah*) the soul with noble character.

In the case of theology, this knowledge can remove the ambiguity of doubtful thinking by revealing the essence of something, recognizing something according to its essence, and knowing the secrets of meaning behind terms of theological beliefs. All this is the key to *mujahadah* (serious against evil desires), controlling lust, and serving Allah SWT.<sup>42</sup> Practically, this knowledge guides a person to avoid deviations in belief. In line with this Imam al-Ghazali divides *tawhid* into four levels. First, the *tauhid* of the hypocrites. Tawhid is only by saying the *shahada*, but the heart rejects Him. Second, the *tawhid al-awwam* (tawhid of the common people). Third, *tawhid muqarrabun*. The Tawheed are special people who witness (*musyahadah*) the truth of God through *kashf*. The *muqarrabun* sees many things as our natural eyes see things. However, many of the realities that are seen are based on one reality, the absolute reality, Allah SWT. Fourth, namely the *tawhid as-shiddiqun*. They are called *khawasul khawas* (excellent people). His knowledge of God's truth is also through *kashaf*, but the disclosure of *shiddiqun* is more perfect than *muqarrabun*. They see that reality - with a *kasyf* view - one, the absolute reality, the God Almighty. There is nothing that exists except the absolute being, namely Allah SWT.<sup>43</sup>

Based on that explanation, Imam al-Ghazali's intuitive knowledge methodologically functions to perfect imperfect knowledge, resolve matters

<sup>41</sup> al-Ghazali, *Ar-Risalah al-Laduniyyah*, ..., 129

<sup>42</sup> al-Ghazali, *Ihya' Ulumuddin* jilid 1..., 119

<sup>43</sup> al-Ghazali, *Ihya' Ulumuddin* jilid 4..., 262

that have not been completed in knowledge, and raise the level (*maqam*) of knowledge from *yaqin* to *haqqul yaqin*. So that there is no more *shak* (doubt), *zhan* (prejudice), and *wahm* (uncertainty). Methodologically, intuitive knowledge eliminates this *shak*, *zhan*, and *wahm*. When common sense fails because of the speculations of the mind, then *ladduni* and *kasyf* provide solutions that can open closed realities. The rational and empirical method is the 'prelude' of the process towards intuitive truth; *kasyf*, *ilham*, and *ladduni*. With this method, al-Ghazali unites several sciences; *fiqh*, *kalam*, *mantiq*, philosophy, and Sufism. The peak is in the metaphysics of Sufism, the eternal happiness (*assa'adah Abadiyah*).

The human process of knowing up to the intuitive level is through several stages and phases. After humans perfect the first methodology, through *mu'amalah* with *tazkiyah* and *tahliyah*, they can enter the perfecting phase, which is intuitive. The peak of Imam al-Ghazali's intuition is *ma'rifah* to Allah SWT. Therefore, in the first phase of the methodology, a person must be perfect in his *ma'rifatun nafs* (self-introduction). Imam Ghazali quotes the Prophet's hadith: "Whoever knows himself, he will know his Lord". The key to knowing Allah is to know oneself first.<sup>44</sup> This self-knowledge is a total awareness of the nature of the self. It begins with focusing thoughts on Allah, as the center of thinking, and cleanses the heart of bad qualities. Prof. Al-Attas describes that the best human consciousness is in the "*alastu*" era when the form of a spirit binds a promise to Allah SWT. *Ma'rifatun nafs* in al-Ghazali's thought is intended to bring human spirituality back to the "*alastu*" era.<sup>45</sup> Imam al-Ghazali described the heart as like a mirror, when the heart is empty of the busyness of the world and the focus of the thoughts of his heart is only on Allah, then the mirror reflects light that explains aspects that are dark, unclear, or dim. The heart that reflects light has eyes, which are called *bashiroh*.<sup>46</sup> For the mind, *bashirah* is like our eyes. *Bashirah* is what plays a role in receiving the abundance of intuitive knowledge.

A knowledge that has passed the channel of ratio and experience will be brought into the faculty of the inner senses (*manazil batinah*), which consists of five; *al-hiss al-musyarak* (common sense), *al-khayyal* (imagination), *al-wahm* (estimative), *al-hafizhah* (retentive), and *al-mutasharrifah* (movement). These five inner faculties are the *ruh* itself, but

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<sup>44</sup> al-Ghazali, *Ar-Risalah al-Laduniyyah...*, 124

<sup>45</sup> al-Attas, *Prolegomena to the Methaphysics of Islam...*, 180

<sup>46</sup> al-Ghazali, *Ar-Risalah al-Laduniyyah...*, 135

they have different functions and roles. Imam al-Ghazali called the five faculties of the inner senses as part of the army of the heart.<sup>47</sup> Prof. Al-Attas used a different term for the fifth *manazil*. He calls it *al-mutakhayyilah* (sensitive imagination). However, in *Ma'arij al-Quds*, Imam al-Ghazali uses the term *al-mutakhayyilah* for the fifth inner sense. It seems that al-Attas refers more to *Ma'arij al-Quds*. Both Imam al-Ghazali and Prof. al-Attas held that the fifth faculty of mind was the primary, or highest, sense. Imam Al-Ghazali argues that *al-mutasharrifah* can control the four previous inner senses (*al-hiss al-musyarak*, *al-khayyal*, *al-wahm*, and *al-hafidzah*).<sup>48</sup> Meanwhile, Prof. al-Attas argues, that *al-mutakhayyilah* by nature functions to carry out assessments, either regularly or irregularly<sup>49</sup>, systematic or unsystematic. This faculty is unique to humans that animals do not have. This faculty can be called the rational soul (*an-nafs al-'aqliyyah*).

The five inner senses work to process knowledge based on ratio and experience, while intuitive knowledge that comes from the *alam malakut* is accepted and processed by a deeper faculty, namely *bashirah*. Even though the fifth inner faculty can judge, sort, and choose aspects of right and wrong, the results of its knowledge do not penetrate the highest reality in the *alam malakut*. If the science of *mu'amalah* is a science that cleanses the faculties of the inner senses of bad qualities, then *mu'amalah* prepares the faculties of *al-mutakhayyilah* to be able to penetrate *kashf*. This ability to penetrate is not by one's own will or strength, but by Allah's will through His grace and guidance although this gift of Allah SWT needs to be preceded by *mujahadah* (war against lust) and *riyadhah* (soul training). The function of the light of the eye of the heart is indeed to open the hijab which is covered by various obstacles among other things to penetrate the secret realities, recognize the spiritual nature of humans, make causal conclusions (causality), know the origin of created reality, the meaning of object reality, recognize his shortcomings, know the material and immaterial world, even Imam al-Ghazali said the light of the heart can know arithmetic that is unknown to ordinary reason.<sup>50</sup>

However, Imam al-Ghazali's emphasis on intuition is the attainment of the human state at the highest spiritual level and eternal happiness. The

<sup>47</sup> al-Ghazali, *Raudhatu at-Thalibin wa 'Umdat al-Salikin...*, 33-34

<sup>48</sup> al-Attas, *Prolegomena to the Metaphysics of Islam...*, 153-154

<sup>49</sup> Ibid

<sup>50</sup> Abu Hamid Muhammad bin Muhammad al-Ghazali, *Misykat al-Anwarin Majmu'ah Rasail al-Imam al-Ghazali*, (Beirut: Dar al-Kutub al-Ilmiyah, 2013), 8

highest intuition experienced by this *bashirah* faculty is the degree of *shiddiqun*. At this level, human *bashirah* recognizes Allah Almighty. He is immersed in the oneness of Allah SWT, so it is as if he was destroyed (*fana'*), which exists only Allah SWT. So, '*fana'*' is meant not to see himself and other creatures as something that exists. When in the world of consciousness he sees his form, the nature of *faqr* (need) appears, that his existence solely depends (*faqr*) on the power of Allah SWT. This is the highest level of *tawhid* according to Imam al-Ghazali, which he calls the peak of *mukasyafah* (the peak of the discovery of the highest intuition).<sup>51</sup>

### E. Intuitive Discovery

Thus, intuition has levels. At the rational and empirical level, the inner faculty of *al-mutakhayyilah* or *al-mutasharrifah* guides man to the truth. The faculty of *al-mutakhayyilah* which has been cleansed of animal qualities, will become the potential for goodness. If he is a store of a lot of knowledge, then his knowledge is withdrawn by the *al-mutakhayyilah* faculty for good purposes. So, the epistemology of Sufism like this produces axiology. The attraction to true goodness is also God's guidance. However, these instructions come to the cognitive aspect, which then produces aspects of good and correct behavior. The highest level is intuition in the metaphysical aspect. In this aspect, humans get the perfect *kasyf*. The *bashirah* can witness the divine presence. At this spiritual level, humans find true happiness. When they get this spiritual state, humans don't seem to want to return to normal human consciousness.<sup>52</sup> People who get this high level of intuition can also return to ordinary 'consciousness', even if that intuition can be momentary depending on the grace of Allah SWT.<sup>53</sup>

Human spiritual experience to such a level will form a worldview. The understanding of the concept of God, which is the highest basic element in the Islamic worldview, has consequences for the concept of science, along with its epistemology and methodology. If a person who reaches the level of *mukasyafah* is said to be in the state of *ihsan*, then his knowledge is of the

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<sup>51</sup> al-Ghazali, *Ihya' Ulumuddin* jilid 4..., 263

<sup>52</sup> al-Attas, *Prolegomena to the Metaphysics of Islam...*, 212-214

<sup>53</sup> al-Attas, *Prolegomena to the Metaphysics of Islam...*, 191



quality of *ihsan*. *Ihsan* quality knowledge can be called 'extraordinary'.<sup>54</sup> Thus, there are two levels of knowledge, namely; ordinary knowledge and extraordinary knowledge. The first level works on the category of *mu'amalah* science, while the second level of knowledge works on the category of *mukasyafah* science. Ordinary knowledge sees the world as it sees the world with its own eyes. Extraordinary knowledge views the world as *tajalli* (manifestation) of God. So, this is where the role of *ma'na* in interpreting nature, thus producing knowledge is influenced by the level of human spirituality.

When viewed from the methods and processes to arrive at the intuition of Imam al-Ghazali with the peak being *ma'rifah*, it can be concluded that all of these are methods to return humans to Allah SWT. According to the explanation by Prof. Al-Attas, the purpose of religion is to return humans to their original state. In this condition, humans realize their identity and spirituality through true human knowledge. The real purpose of life in this world is the process of returning to God.<sup>55</sup> Humans with good and correct religion can return to that spiritual condition (pre-existence before the human soul becomes a bodily creature). Humans who can return to the spiritual world of pre-existence are those who have reached a high position in their spirituality. When the spiritual level has risen, humans see the religious world of this form is no longer the same as what he knew before (before he had not ascended spiritually). He experiences what is called "separation" (*farq*). The term *farq* indicates that humans see this physical world differently. So, what is separated is the spiritual condition from the physical world, rationally still aware of this physical world exists. But from a metaphysical aspect, it does not exist. So, in this condition, humans witness (*musyahadah*), and experience the Ultimate Truth, Allah SWT. Therefore, humans like this are those who only remember Allah SWT (*dhikrullah*).<sup>56</sup> The absence of the physical world (*fana'*) is interpreted, as not seeing the value of the world. The value he feels is the highest, namely the God Almighty.

The manifestation of the reality of nature in this human view, is not like the existence of ordinary reality. However, this human has an awareness of

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<sup>54</sup> al-Attas, *The Positive Aspects of Tasawuf...*, 1. See also Syed Muhammad Naquib al-Attas, *Islam, Secularism and the Philosophy of the Future*, (London-New York: Mansell Publishing Limited, 1985), 207

<sup>55</sup> al-Attas, *Risalah untuk Kaum Muslimin...*, 13

<sup>56</sup> al-Attas, *Prolegomena to the Metaphysics of Islam...*, 87

the existence of multilevel reality. There is a higher reality and more rights. That is God Almighty. This human is a chosen human (*khawasul khawas*). His spirituality has been perfect, is under the guidance and guidance of Allah SWT, and always gets help (*taufiq*). The Sharia beliefs and practices of this human group are consistently based on true knowledge, sincere intentions, and noble character. They can still see the existence of physical reality, but the view of physical reality has been different from ordinary humans. Therefore, the way of assessing the existence of physical reality is also unusual.<sup>57</sup>

So, in seeing the form of nature, humans have levels or phases. The first level sees nature according to what he observes with the eyes and based on the *dzahir* senses. The second level sees nature with *bashirah*. The reality of the world is not what the eyes see and feel by the external senses. However, it is a reality witnessed by *bashirah* and felt by *dzauq* through *musyahadah*. Witnessing through *musyahadah* includes witnessing with direct experience by scientific Sufis.

Even though reality is observed with the eyes and the external senses, seeing in this way still has a sense of meaning. In this case, the understanding or concept of monotheism needs to be integrated into the way of food towards natural reality. Observation of reality is necessary by incorporating the concept of *tawhid* as the basis for a *tafakkur* activity. A person who meditates at this level can recognize Allah SWT. However, the knowledge of Him is limited to His existence which can be proven rationally. Imam al-Ghazali explained, that observing celestial bodies has 10 benefits: reducing the burden of the mind, eliminating worries, eliminating fear, reminding oneself of Allah SWT, presenting feelings about the greatness of Allah SWT in the heart, removing dirty thoughts about God, entertaining oneself and comfort mood.<sup>58</sup>

Observation of the natural reality that is integrated with *tawhid* is nothing but one of the goals of the science of *kalam*, eliminating doubts about God and increasing the strength of faith in Him based on rational arguments. It is just that the argument in this context is in the form of natural science. Observation of natural reality accompanied by *tawhid* can be considered as a form of worship. So it can be concluded that the first method

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<sup>57</sup> Wan Daud, *Falsafah dan Amalan Pendidikan Islam...*, 38-39

<sup>58</sup> al-Ghazali, *Al-Hikmah fi Makhluqatillah ta'ala...*, 5

is *tafakkur* by integrating the value of monotheism into natural science.<sup>59</sup> This first stage produces scientific arguments, according to the natural reality of the existence of God.

As for the reality of the second level of existence, it is the natural reality that is observed and experienced directly by the *bashirah* through intuition. Revealing the secrets of natural reality at the first level is the initial discovery of reality and truth. This reality is proven by reason and sensory experience. The second level of reality is called by Imam al-Ghazali as reality in the *alam malakut*. In this second view, the realities of the world in the physical realm are described as shells and shadows. Meanwhile, the reality in *Malakut* is a higher level of the world.<sup>60</sup> Imam al-Ghazali gives an illustration of the difference between the first level of natural reality (physical world) and the second level of natural reality (*alamu malakut*). All physical worlds that are in the *dzahir* senses are described as earth (including heaven and earth). Whereas everything in the *alam malakut* that is in the vision of the inner senses is the sky. Such a perspective is the first level perspective (*al-Mi'raj al-Awwal*) of someone who is increasing his spiritual level towards the closeness of the presence of Allah SWT. The depiction of Imam al-Ghazali with illustrations of the earth and sky shows the levels of nature. In this view, the physical world is a lower reality. Meanwhile, *Malakut* is a high-level reality, the method for observing the first reality with the *ta'lim insani* while the second reality is by using *ta'lim Rabbani*.

The way of looking at the reality of the *Malakut* world at the next level (*al-Mi'raj al-Tsani*) is to see the natural world of this physical world as a metaphorical world (*majaz*) or like a manifestation (*tajalliyat*). A person who experiences this world is a person who acquires intuition at a high level. In this world, there is a high level of truth (*al-haq*) with direct experience and direct witness (*al-musyadah al-'ainiyyah*). Witnessing *al-haq* as *dzahir's* eyes see the physical world. Because the reality of this physical world is only a metaphor and an image, then the existence of this world is as if it does not exist. There is nothing that exists except the form of Allah SWT. As for other than Allah SWT is *fana'* (destroyed, does not exist).<sup>61</sup> This concept of the non-existence of the physical world is well recognized by one who has

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<sup>59</sup> Sulaiman ad-Dunya, *Al-Haqiqah fi Nadzri al-Ghazali*, (Kairo: Dar al-Ma'arif, 1965), 251

<sup>60</sup> al-Ghazali, *Misykatul Anwar...*, 9

<sup>61</sup> al-Ghazali, *Misykatul Anwar...*, 12

reached this ascent. In an ordinary perspective, of course, this nature exists. However, this nature does not exist when its existence is juxtaposed with the existence of Allah SWT. When someone who experiences this intuition looks at the physical world, then what is in his heart, that nature is the image of the Creator.<sup>62</sup>

So, the perspective in seeing the existence of nature must be based on *tawhid*, namely the *tauhidul muqarrabun*, the highest level of *tawhid*. So that someone can gain knowledge of wisdom and recognize the nature of this natural reality. Imam al-Ghazali said, "If a man looks at his soul and finds its wonders and signs, then he gains knowledge of the benefits of his observations. With the *al-manhaj al-hadsiyah* (intuitive approach), one can gain knowledge of wisdom (*hikmah*)."<sup>63</sup> This wisdom moves to do justice to nature. This perspective with high spirituality awareness gives birth to a fair attitude towards nature and the environment. Nature is not seen as an inanimate object that stands free, but nature is a manifestation of Allah SWT. In that way, he recognizes adab to nature.

However, the way to interpret nature can be multi-level. First, interpreting the natural phenomena (nature of *dzahir*) by means of ratios and sensory experiences. Second, interpreting nature through *dzauq*. This second interpretation is the interpretation of nature to the level of *ihsan*. An interpretation carried out by Sufi scholars who see nature in a metaphysical way. With the intuitive method (*al-manhaj al-hadsiyah*), scientists can find God when interpreting nature. People see nature but are not able to witness the existence of al-Haq, which means that there is a *hijab* (barrier) in their hearts.<sup>64</sup> So, scientific investigations, should not stop at the *dzahir* phenomena that are witnessed, but science needs to focus on the metaphysical realm with the intuitive approach, to find the highest reality and truth.

Therefore, the worldview of a person at the level of *ihsan* towards reality is in the form of two versions of reality. A person who rises spiritually to this state still has an ordinary perspective as well as an unusual perspective for most people. When his spiritual spirit descends to normal consciousness, as usual, he sees the nature of the world according to what he views. The world

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<sup>62</sup> Ibid

<sup>63</sup> al-Ghazali, *Al-Hikmah fi Makhluqatillah Ta'ala...*, 3 and 52

<sup>64</sup> Muhammad bin Muhammad bin 'Ajibah al-Hasani, *Ib'adu al-Ghumam 'an Iyqadzi al-Himam fi Syarhi al-Hikam*, (Beirut: Dar al-Kutub al-Ilmiyyah, 2015), 90

is the world itself. Meanwhile, when his spiritual consciousness rises to a high state, his consciousness is not normal, when he does *dhikr*, or worships (*ibadah*), then he sees the world as a manifestation of Allah and a metaphor. Thus, someone who rises to *al-Mi'raj al-tsaniyah* but has normal reason and sense functions operates as usual.

As explained by Imam al-Ghazali that human beings are equipped with God with faculties or potentials that are able to capture truth and reality at a high level. Of course, humans who acquire this knowledge are not like humans in general. In man there are three kinds of nature; namely animal nature (*bahaim*), savage nature (*siba'*), and angelic nature. The third nature, namely the nature of this angel who can lead humans to *musyahaadah* to Allah SWT, captures the highest reality.<sup>65</sup> This is called the higher discovery.

However, as explained above, not all humans get the highest gift. Some people do not get it but have perfect mu'amalah. *Kasyf* is described by Prof. Al-Attas as similar to ocular vision.<sup>66</sup> Imam al-Ghazali gave the term *bashirah* as 'eye' in *kasyfi* knowledge, namely the means of seeing in the *alamu malakut*. Intuition in *kasyf* opens (covers) something that is closed. Something that is opened can take three forms. They are feeling (*hal*), cognition (*ilam*), and vision ('*ain*).<sup>67</sup> So *kasyf* can unlock all the realities. While the truth has levels. Thus the discovery in *Kasyf* can be in the physical aspect and the metaphysical aspect. Physical discoveries are cognitive discoveries. The goal of the Sufis is the discovery of the metaphysical aspect, namely the discovery of the essence of divinity, which is called *ma'rifatullah*. Cognitive physical discovery in a common language can be called discovery.

In the context of the study of nature assessment, the study and use of nature need to be accompanied by a high spiritual awareness. Scientists must be armed with wisdom and spiritual intuition. Nature is God's "signs" (*verse*) which are the result of God's wisdom and power. Thus, nature is described as the book of the Qur'an. If you understand the Qur'an through the science of interpretation, then to understand and know the secrets of nature is with a tool called science. Scientific investigation is the same as interpreting God's verses in the form of nature.<sup>68</sup> Science is a kind of *takwil*

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<sup>65</sup> al-Ghazali, *Ar-Risalah al-Laduniyyah...*, 124-125

<sup>66</sup> al-Attas, *Prolegomena to the Metaphysics of Islam...*, 201

<sup>67</sup> Ibid

<sup>68</sup> Ibid.

on everything in the form of nature. How to understand and interpret the verses of God is by epistemology and methodology that is taken through a high spiritual awareness. Nature for the view is usually called Prof-Al-Attas with world qua world. That is nature as seen by our eyes. However, in the view of a high-level Sufi, nature is called the world as *tajalli*. The first type is nature at a low level. While the second type of nature is at a high level. However, Sufis who get *kasyf* can see nature in these two degrees. Thus, his knowledge may be more perfect. At the same time, he is more of a scientist who has the character of wisdom (*hikmah*) and *justice*.

Imam al-Ghazali explained that if a person meditates on the universe, many secrets will be revealed, which he describes as a house building in which the necessary furniture is available.<sup>69</sup> '*Tafakkur*' through intuition can be done by conducting scientific research programs. Thus, it was revealed that a natural science researcher must be a person who has *adab* towards himself and his God, like the previous commentators who were also *mujahidu al-nafs* (fighting lust) through *tazkiyatul qalb* (purification of the heart). A Muslim scientist must be a sufism, namely practicing the *Shari'a* in the state of *ihsan*. So that he becomes a good man (*insan adabi*).

With this perspective, if the *shahadah/alam tabi'* (physical world), is the book of Allah's *Kauniyah*. In this *tabi'* nature, there are many verses (signs of power) of Allah in the Qur'an which is to understand this universe by interpreting it. The *takwil* of this universe as applicable in the Qur'an must be based on interpretation. The arrangement of matter in the universe is also analogous to the arrangement and system of words in the Qur'an. Thus, a scientific concept can be produced. In the *takwil* process (scientific investigation), a *tafakkur* process is needed (as explained by Imam al-Ghazali above). *Tafakkur* is like a research. From *tafakkur* with the process of *mujahadah* lust (fighting lust), then a scientist will get what is called discovery. Indeed, Islamic science should have originated from this kind of metaphysical thought. Namely, science is built from the basic metaphysical structure of Islam which stands on revelation, reason, and intuition<sup>70</sup>, not just science that is matched with the arguments of the verses of the Qur'an and hadith.

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<sup>69</sup> Abu Hamid al-Ghazali, *Al-Hikmah fi Makhluqtillah Ta'ala...*, 56

<sup>70</sup> Syed Muhammad Naquib al-Attas, *A Commentary on the Hujjat al-Siddiq of Nur al-Din al-Raniri*, (Kuala Lumpur: Ministry of Culture), 464. See Alparslan Acikgenc, *Islamic Science Toward a Defeinition*, (Kuala Lumpur: ISTAC, 1996), 38

The basic metaphysical structure of Islam is based on the thought of Imam al-Ghazali who produced Islamic science as an integrated, scientific, and rational system. Such knowledge is called suprarational and trans-empirical.<sup>71</sup> Mohd Zaidi Ismail said that the Islamic approach to science is characterized by *tawhid* (unity) and justice and *adab* (putting something in its proper place in a unitary plan). Islamic epistemology as a whole recognizes that every one of the three channels of knowledge (reason, the five senses, and intuition) has its position and role in human efforts to gain or find knowledge.<sup>72</sup>

## F. Conclusion

Based on the above study, intuition has a role as a method of acquiring knowledge. Because from the perspective of Imam al-Ghazali's thought, intuition is an important source of knowledge. The position of intuition as a method for acquiring knowledge of course does not deny other empirical methods and channels. Acquiring knowledge through empirical methods of reason and senses remains important. However, based on the analysis of Imam al-Ghazali's thoughts above, intuition, which is hereinafter called the metaphysical method, complements the empirical method. Intuitive knowledge eliminates this *shak*, *zhan*, and *wahm*. When common sense fails because of the speculations of the mind, raise the level of knowledge from *yaqin* to *haqqul yaqin*. So, the integration of empirical reason and intuitive knowledge could open the metaphysical discovery that is *ma'rifatullah*.

The notion of rational thinking in this case should not be narrowed down to the meaning of the discursive ratio. Metaphysical thinking should also not be called irrational. More precisely, it is trans-rational. Because intuitive knowledge is called by al-Ghazali, it involves reason, but reason is at a high level. Therefore, intuition is higher thinking. Science, especially if what is meant by Islamic science, must depart from the pattern of higher thinking. Science must get out of classical patterns that only rely on sensory experience and reason, and enter the metaphysics of Sufism as the foundation for building a philosophy of science. More importantly, the main mission of Islamic science is the introduction to Allah SWT. So, theology as

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<sup>71</sup> Mohd Nor Wan Daud, *Falsafah dan Amalan Pendidikan Islam...*, 33

<sup>72</sup> Mohd Zaidi bin Islamil, *Aqal dalam Islam Satu Tinjauan Epistemologi*, (Kuala Lumpur: Penerbit IKIM, 2016), 9

the mother of science is theology at the metaphysical level of Sufism, not just rational theology, but trans-rational theology.

Thus, the contribution of Imam al-Ghazali in epistemology is what is called trans-rational and trans-empirical epistemology. With al-Ghazali's epistemological perspective, a scientist should also be a Sufi. The sense that a Sufi is not limited to a practitioner of a particular tarekat, but a dynamic scholar and charity who not only practices *shar'iyah* knowledge but also masters various natural sciences based on the Islamic worldview. *Tawhidi* meant the acquisition of knowledge through two stages at once; rational-intuitive and empirical-intuitive processes. The approach is integration, that the sources and methods of acquiring knowledge are through the inner and outer senses, as well as reason and intuition. Adabi refers to the attitude of correctly distinguishing the position of something in the correct system. [.]

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