



EPISTEMOLOGICAL STRUCTURE OF ISLAMIC TRADITION: REALITY AND PRACTICES

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Abstract : The epistemological structure of Islamic tradition encompasses a synthesis of revelation, reason, and interpretation. The search for knowledge has been central to the Islamic tradition from its inception in the Quran and the sayings of the Prophet Muhammad (Hadith). Revelation, primarily through the Qur'an and Hadith, provides the foundational knowledge, while reason, known as 'aql in Arabic, is used to understand and interpret this knowledge within the context of human experience and intellect. Islamic jurisprudence, or fiqh, involves the systematic application of these sources to various aspects of life, guiding Islamic practices and ethics. Additionally, the tradition values scholarly consensus, or ijma, and analogical reasoning, or qiyas, as tools for interpreting and adapting Islamic teachings to contemporary contexts. This structure fosters a dynamic interaction between divine guidance and human understanding, shaping the reality and practices of Islam. Islamic epistemology holds that religion, or God's revelation, is a source of ultimate knowledge and truth that may be received through (1) the Al-Quran; (2) Hadith; (3) the five senses; (4) the intellect; and (5) Qalb, or the heart. God is viewed as the source of knowledge and truth, with humanity as its center. The goal of epistemology is to cast doubt on the validity of knowledge as well as on what knowledge is and how to obtain it. One of the primary sources of revelation-based knowledge for Muslims is Islamic theology. Playing language games helps one acquire knowledge, and its veracity is accepted as gospel with a stronger logical argument. Muslims have an obligation to examine every facet of Islamic theology by utilizing social science approaches to clarify a religious phenomenon. The objective of this paper is to examine the concept of epistemology in Islamic education. As a methodology a qualitative documentary analysis approach is adopted for this study. Islamic epistemological knowledge is necessary to solve the world's complicated challenges because Islam, which derives from Allah SWT's revelation, has been proven to be a reliable source of truth and a trustworthy guide to life.

Keywords : Epistemology, Islamic teaching, Islamic epistemology, Islamic theology, Islamic philosophy

Introduction : Epistemology is a branch of philosophy that studies the boundaries and origins of knowledge and the criteria for truth, used to examine sources, origins, basic characteristics, fields, and limits of knowledge, so that it specifically discusses the theory of knowledge. When modern science is ruled by idealism, rationalism and empiricism have brought an acute scientific crisis.

Islam holds that obtaining knowledge is the key to both soul salvation and achieving happiness in this life and the next. Furthermore, Islam maintains the hierarchy and unity of knowledge and ways of knowing through its central tenets of Divine Unity (Tawhid) and Equilibrium (Itidal) (Fachruddin 2005). Every path leading to knowledge is duly acknowledged and given a rightful position and purpose within the larger framework of Islam. Muslims firmly believe that everything is relative and that only Allah is absolute. This viewpoint is based on the Tawhid concept of Islam. All other realities, nevertheless, permit of a hierarchy or degrees of relativity, and man is aware of various levels of relative truths in a variety of ways as Allah is the Absolute Truth. Islamic epistemology provides knowledge that is not provided by ratios or empirical data but guarantees the existence of human values. In seeking knowledge and truth through scientific methodology, humans begin to change their perspective on Islam with the Quran as the source of knowledge and truth. This is because the Quran is God's revelation which is the source of all knowledge. Also Hadith, the saying of Muhammad (sa.) is another source of knowledge. The predominant features of Islamic theology's rationalism, known as al-'Ilm al-Kalam, eventually cause this way of thinking to shift to metaphysical reasoning, which is speculative and outside the realm of ordinary human comprehension. The actuality of Kalam's classical philosophy is rife with ambiguity. Islamic theology is a result of both the language difficulty in describing the objects and the subject matter of metaphysical studies. Since it is an assertion made by God, it cannot be objectively or empirically proven false. Therefore, one has a tendency to use double standards while interpreting the sacred text. Beyond reason and the senses, a person thinks with the power of their humanity and in the direction of an idea they hold dear. The initial discussion of epistemology is condensed into talks on the origin, methodology, and veracity of the truth of Islamic theology with reference to historical events that are known to exist in Islamic theological schools. The implications of Islamic tradition in education system is also very important in the present education system. Aims, objectives, method of teaching, curriculum, teacher student relationships of Islamic education system are very important for present time.

Objectives of the study: From this study the researcher has the following objectives

- 1 To critically examine the epistemological structure of Islamic tradition.
- 2 To critically analyze the theology of Islamic tradition.
- 3 To critically analyze educational system of Islamic tradition.

Research questions: The researcher has the following research questions for this study

- 1 What is the epistemological structure of Islamic tradition ?
- 2 What are the reality and theology of Islamic tradition ?
- 3 What is the educational system of Islamic tradition ?

Review of related literature : Some of the review of related literature are given below

Nasution A et.all. (2023) critically examined in the research article 'Islamic Epistemology' on UPM press, Proceedings Series on Social Sciences & Humanities, Volume 12 about Islamic epistemology. The objective of the was to discuss Islamic epistemology as a method of finding knowledge and truth that prioritizes revelation as a source of knowledge and truth Methodology was qualitative research. The major findings of the study was that Islamic scientists offer an epistemological paradigm of Islam as a science of integrity that adheres to God as the source of knowledge and truth while humans are the center, but without demeaning and insulting the concept of secular philosophy.

Siriati S (2014) has examined the research topic entitled 'Islamic Theology: an Epistemological Criticism' on Research on Humanities and Social Sciences www.iiste.org ISSN (Paper)2224-5766, Vol.4, No.21, 2014. The methodology was qualitative research methods. The study's main conclusions were that Islamic theology is the sole discipline that, in the absence of other disciplines, is primarily concerned with the afterlife and is not as involved in everyday problems.

Gahaus G (2017) worked on the article Islamic system of education. This collaboration was quite in nature. The major findings of the study was that Islam promotes education as well as thinks education as a fundamental part of every one. Islamic education and knowledge can be divided in to two categories.

Methodology: The study is based on qualitative research and basically documentary analysis techniques have been adopted to explore the objectives. Secondary sources of data collection such as websites, Wikipedia, journals, books, magazines , newspapers are used for the purpose of this study.

Analysis and Interpretation :

Epistemology in Islamic tradition Islamic epistemology is an epistemological study from an Islamic point of view. Islamic epistemology in general explains that revelation and inspiration are sources of knowledge, while epistemology generally considers truth to be human centered because humans have the authority to determine truth (knowledge). Epistemology in the Quran is more broadly emphasized by likening ink from seawater to writing knowledge and God's words. Writing God's sentence means researching and investigating through a scientific process to determine the formulas and laws of regularity inherent in the work and creativity of God who is incarnated in the universe. According to Al-Quran some verses detail the means used to gain knowledge. These tools are hearing, sight, mind, and heart. In another view, Islamic epistemology teaches humans that Allah SWT is the source of everything . According to Al-Quran , Surah An-Nisaa verse 126 where it is written that "to Allah belongs what is in the heavens and what is on earth, and Allah is All-Encompassing everything" and Sura Taha verse 98 "Indeed your god is only Allah SWT. that there is no god (who has the right to be worshiped) beside him. His knowledge covers everything. These two verses explain that the knowledge and power of Allah SWT cover the earth and the sky, the real and the unseen, and there is nothing that escapes His control. This explanation is not a form of doctrine that forces humanity to acknowledge the greatness of Allah SWT so that Muslims do not need to bother developing knowledge because everything already belongs to Allah SWT but instead teaches that by studying science humans will be better able to know Allah SWT. and the truth begins when humans can read the signs of Allah SWT. The view of science according to an Islamic perspective can be represented by the epistemology of knowledge according to Al-Gazali, namely the Qur'an, hadith, senses, mind, and heart:

1) Al-Qur'an; Al-Qur'an is the revelation of Allah SWT, which was revealed to the prophet Muhammad SAW, is a holy book that ranks first in the hierarchy of sources of knowledge in Islamic epistemology. The Qur'an has more universal features than previous books which were only intended for one era or certain people. The

specialty of the Qur'an as a source of knowledge is being able to solve various problems of human life starting from spiritual, physical, social, and economic problems, and various other problems

2) Hadith; Hadith is also a way of life, a source of law, knowledge, and teachings of Islam, and is a unity that cannot be separated from one another. The Al-Qur'an is a primary source that contains many of the main points of Islamic teachings, while the hadith is the saying, doing Sunnah of prophet Muhammad saw. and an explanation for the generality of the contents of the Al-Qur'an.

3) The five senses; According to Al-Ghazali that knowledge can be obtained through the senses, it is not convincing, it is still simple, it is full of doubts and it has not yet arrived at true knowledge. As creatures of Allah SWT, humans have five senses, namely eyes, nose, ears, tongue, and skin which are capable of acquiring knowledge called sensory knowledge or empirical science.

4) Sense; Sense is also a tool that humans have to gain knowledge. If knowledge through the five senses is still weak as a reference for knowing something, then we need the help of another tool or source, namely reason, and based on the western point of view, a science that refers to reason is called rationalism. The senses are influenced by natural phenomena, place and time, goodness and badness, piety and disobedience, or worldly life which affect the purpose of using reason. Intellect was created by Allah SWT in a perfect and noble state, thus bringing humans to a high degree, all creatures submit to humans even though they are physically stronger than humans.

5) About science, reason and senses cannot be separated sharply in the process of processing knowledge, reason processes sensory stimuli to acquire knowledge, but in its development reason has not been able to fully explain natural phenomena. Reason is only able to explain what is real, while unseen things or metaphysics cannot be reached by reason.

6) Qalb (Heart); In Al-Ghazali's view, the heart or qalb has two meanings, namely: (i) as meat that has a hot temperature in the form of Kusama which is on the left side of the chest, inside which is a cavity filled with once black blood, and is a place to give birth to a soul that is animal in nature; (ii) very gentle, is a spiritual guide from the body, dependence on limbs and traits that are characterized, gentleness as the nature of humans who understand, are pious, preachers, seekers of knowledge, rewards, and rewards.

Theology of Islamic tradition

Reality Reality, in common language, denotes "the condition of things as they truly are." In its broadest definition, existence is frequently limited to emptiness, although reality encompasses both being and nothingness.

The Ultimate reality According to the Qur'an and Hadith, Allah is the only self-sustaining, all-pervading, everlasting, and Absolute Reality; He is the first and the end, the visible and the unseen, and exists beyond of space, time, and sense content.

Source of Truth in Islamic Theology The fundamental source for all streams within the Islamic theological school is God's revelation. Nonetheless, the disparities arose from various methods and interpretations of the Quranic and hadith's passages. Three things contribute to the holy book's enduring power on human belief: first, it is passed down orally from generation to generation. Secondly, it is recorded in well-written texts to prevent historical fabrication. Thirdly, it is always a part of customs and religious ceremonies when passages from the Qur'an are read aloud during prayer and reading. Both the orthodox and liberal streams of Islamic theology, as well as the models and methods of thinking of the various groupings, remain interconnected. Islam's precepts are seen liberally by liberal theologians. This theology's adherents hold to dogmas that specifically and unambiguously relate to hadiths and Qur'anic passages, which can be further understood to have implications

beyond their literal interpretations. Proponents of traditional theology are not limited by verses that suggest dzanni, or sections that may have literal interpretations, as they translate these verses literally, rather than being free to disagree with the dogmas alone.

Method of acquiring knowledge The kalam tradition of thinking is dominated by language, particularly in the cases when Islamic theologians who are named as mutakallimin tried to provide legal Islamic teachings. The historical reasons behind the predominance of language studies in Islamic theology are that theologians were initially propagandise of a certain stream. The faith notion is developed and defended by Islamic theologians (al-Jabiry, 1990). The formation of issues with i'jaz which are the quintessential quality or wondrousness of the Qur'an and ta'wil Qur'an which means interpretation are one of their tangible interactions with the norms of text interpretation. The disagreements amongst Islamic theologians over the Qur'an's meaning and spirit, or lafdz which means text or word and ma'na that means meaning or spirit, were also remarkably evident in their speech.

Validity of Truth of Islamic Theology The deductive technique is employed to establish the existence of God, which is considered to be true, based on the debate of Islamic theology (al-'Ilm al-Kalam) object, namely the existence of God and His qualities in connection to the cosmos and mankind. Coherence theory must be applied as a yardstick for truth in the process of creating knowledge when using the deductive reasoning approach. A proposition may only be acknowledged as true if it is consistent with earlier assertions that have been declared true, as per the coherence theory of truth (Brummer, 1981). The four pillars of true Islamic theology are Quranic verses, hadith texts, ijma (consensus), qiyas (analogous).

Contemporary Islamic Theology

As Murphy noted Pannenberg, if theology is truly interested in becoming a science, it has to search for and identify several entries grounded in current scientific evidence rather than focusing just on studying the sacred text (1990). In a similar vein, Capps (1995) said that understanding and discoveries from a wide variety of other scientific fields should be borrowed and adapted into religious studies. It was previously stated in this study that the reasoning and attitude employed in Islamic theology ('aqidah, doctrine, dogma) is deductive and heavily reliant on primary sources (texts). A deductive mentality is only the opposite of an existent mindset. The terms inductive and abductive are still in use (Bucher, 1980). According to the inductive mentality, science is derived from a dynamic empirical-historical reality that is seen via the senses and abstracted into concepts, formulae, ideas, and arguments that are only generated by the mind.

Theological activity in Islamic theology

The contemporary methods that see theology as a purely academic study, citing his ideas in Thienmann of Revelation and Theology. When it comes to Islamic theology, this method raises two significant issues for study. First issue is , is it assumes that theology is free from the logical arguments for the religious practices and beliefs of local Muslims living in a particular time and place. Second issue is, it includes references to gauge the opinions of Muslims about their own internal traditions.

Educational system of Islamic tradition

Aims of education

The basic principles of Islam, such as Tawheed, Iman (faith), Ibadah (worship), Akhlaaq (morals), and Shariah (Islamic law), are among the general goals of Islamic education. cultivating in pupils a genuine faith and dedication to the Islamic Faith. The overall goals of Islamic education include improving students' understanding of and practice with Tawheed, learning the truth about the Prophet, realizing that the Prophet, his companions, and the righteous people are the best role models in their lives, developing their sense of self as

believers (Mu'aminun), becoming aware of the Islamic way of worship and living, and understanding Islamic laws in light of the Qur'an and the Sunnah of Rasulullah.

The objectives of education Developing knowledge and a link to the cosmos, maintaining life's order, and strengthening the bond between humanity and its creator are the four primary goals of education in the Islamic faith. cultural engineering, fostering the morally upright establishing justice, defending money, faith, life, intelligence, and protection of life.

Curriculum of education Islamic educational curricula primarily emphasize creativity, innovative thought, and decision-making, particularly in the context of leadership education. Islam has a distinct idea of leadership. It is not dependent on riches or political influence, but rather on knowledge and Taqwa, or piety.(Hazrat Abu Bakar r.a.'s reign). The Islamic framework should shape the next generation of Muslims. Islamic education places a strong emphasis on integrating scientific and technological knowledge with the teachings of the Quran and Sunnah. Muslims are required to raise children who are both living examples of Allah's last revelation and knowledgeable about the many fields of knowledge necessary to grasp creation. and thus to cultivate a spirit of rivalry. Additionally, it highlights the need of planning curricula in a way that makes completing five times a day of salat and a month-long fast beneficial. Because English is a connecting language, the Islamic curriculum thus covers religious, scientific and technological, and vocational education in addition to English studies.

Methods of teaching Islamic philosophy and education are taught through the following methods: Question-Answer Method for example questions from villagers and holy companions pertaining to religion, management, administration, etc., Lecture Method for example Khutba-e- Hajatul Wida & Khutba before Prayer of Juma, Discussion Method for example As'hab-e-Suffa, Group Discussion Method for example Imam Azam's students in his class, Demonstration Method for example Hazrat Ali's [r.a.] performance of Wazu and other practices, and Debate for example disagreements among Imam Azam's [r.a.] students on a variety of topics such as the timing of prayers, etc. , Monitorial Method .

Teacher student relationships The relationships between teachers and students in the Islamic educational system are similar to those of a father and son; they allow students to express themselves, uphold the teacher's dignity, treat them kindly, refrain from beating them (as was the case with Hazrat Anas [r.a.] and the prophet [pbuh]), overlook small errors, encourage good deeds, and praise good performance.

Findings : The researcher has the following findings from this article

Objective 1 To critically examine the epistemological structure of Islamic tradition.

The concept of divinity is one of the basic tenets of Islamic philosophy. It harmonizes philosophy with religion and revelation with faith. The outcome of revelation, intelligence, knowledge, faith, and religion aligns with and validates one another. Epistemology, as it is defined in Islamic studies, is a methodological approach that is employed cogently in the investigation, comprehension, and exploration of teachings or knowledge from sources that are acknowledged by authoritative guidelines—specifically, the Qur'an.

Islamic epistemology, also known as Nazhariyah Al-ma'rifah, contends that religion—that is, God's revelation—is the ultimate source of knowledge and truth. It employs the following techniques to do this: The Quran; Hadith; the five senses; intellect; and the heart, or Qalb, are the first five.

According to the Islamic perspective, epistemology is known as Nazhariyah Al-ma'rifah, which means that it differs from current Western thought in terms of theory and methods for acquiring or finding knowledge. Reading, reasoning, experimenting, investigation, observation, and at-taqarrub ila Alah are epistemological tools that may be applied to knowledge growth and study.

Objective 2 To critically analyze the theology of Islamic tradition.

Muslims are required to examine every facet of Islamic theology by utilizing techniques from the social sciences to account for religious phenomena. Then, in an attempt to align Islamic theology with contemporary advancements, he or she attempts to reformulate a new framework. The religious truth was accepted for what it is, and the events' underlying reality was undoubtedly accepted as well. The main thing to remember is that the many ideas and conceptions that form the basis of Islamic theology must be reconceptualized in light of the circumstances surrounding its creation.

The four pillars of true Islamic theology are Quranic verses, hadith texts, ijma (consensus), qiyas (analogous). Islamic sariah follows the Quran, hadith, ijma and qiyas for solving any problems of Muslims in Islamic.

Objective 3 To analyze the educational system in Islamic tradition

Islamic educational system has great significance in present education system. The goal of Islamic education was to achieve social distinction and material success. Understanding how man and God relate to one another as revealed in the Holy Quran is the primary goal of education. The basic principles of Islam education system are free education, patronage of education, promotion of cultural unity, development of literature and history, monitorial system, practical and useful education, good relationship between teachers and students.

The method of teaching in Islamic educational system are Question-Answer Method, Lecture Method, Discussion Method, Group Discussion Method, Demonstration Method, Debate, Monitorial Method. These methods of teaching are also followed in present educational system. For curriculum, reading, writing, arithmetical and religious educational are followed at elementary stage. Astronomy, physics, algebra, medicine, geometry, law, history, economics, science, art / craft, theological curriculum were taught at higher stage. Non Muslims were taught their own religious books and they were allowed in madrasas.

Conclusion and suggestions :

The researcher has concluded that the Islamic epistemology which is also known as Nazhariyah Al-ma'rifah considered that religion or God's revelation is the only source of knowledge and truth. By using Al Qur'an, hadith, five senses, intellect and qalb or heart knowledge and truth can be accused. Islamic epistemological research and development of knowledge can be done by reading, thinking, experimenting, observing, and getting closer to Allah or At-taqarrub ila Allah, Islamic epistemology and knowledge can be developed. An improvement is required for epistemological structure like sources, methodology and validity of truth that have been obtained from them. The epistemology of science in finding truth and knowledge is not enough only with secular philosophy that relies on reason and the senses, because both of them are only weak human tools. Because Islam derives from the revelation of Allah SWT, which has guaranteed its reality as a true guide to life, it demands an Islamic epistemological approach as a reference for seeking knowledge and the answers to the world's most complicated issues.

The researcher also concluded that for the aspect of Islamic theology, the sources of knowledge should be developed in respect of revelation and tradition as well as the reality that is anthropocentric. It is not the intention to diminish the great contributions of Islamic theology, a classical product of theologians that has been providing Muslim religious spirituality; on the other hand, epistemological criticism is an inevitable necessity if Muslims are to acknowledge the different aberrations that take place in their lives and do not see religion as a means of resolving contemporary social issues. The epistemological framework that encompasses the sources, technique, and validity of the facts derived from them has to be improved. From a methodological standpoint, Islamic theology has to work in tandem with other branches of academia to address societal problems. If other disciplines are not included, Islamic theology is the only one that is mostly focused on the hereafter and less on

issues related to daily life. The truth that arises from Islamic theology is likewise evaluated in front of man as a creature of God; it is just good and right in God's eyes, not normatively validating. When Islamic theology becomes a discipline, it is unable to endure criticism.

The researcher has also concluded that for the educational implications of Islamic tradition the aims, objectives, methodology are very helpful for the students for becoming successful in life as well as developing personality and moral character. The implications of Islamic tradition in education system is also very significant in the present education system. The aims, objectives, methodology of education in Islamic tradition are often followed in present education system. Specially the methodology such as lecture method, question answer method, discussion method, group discussion method, demonstration method are very common teaching method used in present education system. The Islamic educational system considers basic education to be everyone's primary responsibility and actively encourages it. Islam categorizes all knowledge and education into two groups, such as i. Ilm-e-Nafe Education, which benefits each individual as well as society, the nation, and all of mankind. ii. Ilm-e-Gair Nafe Education that distances a person from their creator or is detrimental to society or mankind. The exploration of Islamic epistemology has its own profound of educational significance and also offer valuable insights of contemporary pedagogical practices. The relationship between Islamic tradition and education is highly significant and its educational implications is also significant in the present education system.

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