





The Concept of Knowledge Transmission in Ibn Taimiyah's Thought: A Study of Revelation, Reason, and the Senses as Knowledge Channels in Islam

Samsuddin¹ , Iskandar² , Agusman² , Mariyanto Nur Shamsul³ 

¹Sekolah Tinggi Agama Islam Al-Hidayah, Indonesia

²Sekolah Tinggi Ilmu Islam dan Bahasa Arab, Indonesia

³Sekolah Tinggi Ilmu Dakwah Mohammad Natsir, Indonesia

⁴Politeknik Negeri Baubau, Indonesia

ABSTRACT

Background. Islam places knowledge in a noble position, and the tradition of knowledge in Islam has produced many great scholars throughout history. However, this intellectual tradition has not only generated knowledge but also sparked various debates and discussions about the concept of knowledge itself. One scholar who gave significant attention to the concept of knowledge was Ibn Taimiyah, particularly regarding the channels of knowledge. His thoughts on how knowledge is transmitted have become an essential part of scholarly discussions within the Islamic intellectual tradition.

Purpose. The purposes of this research were to analyze and describe the concept of knowledge transmission according to Ibn Taimiyah.

Method. This research is a type of library research using descriptive qualitative methods with a historical and philosophical approach.

Results. The results of this research show that there are three transmissions and channels of knowledge in Ibn Taimiyah's perspective: revelation (wahyu), reason, and the senses. There is no conflict between the three. However, revelation is the absolute and main channel of knowledge, while reason and senses are channels of knowledge that must be subject to revelation. Both play a role in digesting and understanding the truth that comes from revelation.

Conclusion. Based on the discussion, it can be concluded that the channels of knowledge according to Ibn Taimiyah are (wahyu) revelation, aql (mind) and the senses. There is no conflict at all between the three channels. But wahyu (revelation) is the most important and absolute channel.

KEYWORDS

Ibn Taimiyah, Knowledge, Knowledge Transmission, Knowledge Philosophy

INTRODUCTION

Islam places science in a primary and noble position. This can be seen in the many verses of the Qur'an and hadiths that talk about knowledge and science. In fact, the first verse revealed contains the command to read, which is one of the methods and means of seeking knowledge. Allah *Ta'ala* says:

Citation: Samsuddin, Samsuddin., Iskandar, Iskandar., & Shamsul, N. M. (2024). The Concept of Knowledge Transmission in Ibn Taimiyah's Thought: A Study of Revelation, Reason, and the Senses as Knowledge Channels in Islam. *Islamic Studies in the World*, 1(2), 68–82.

<https://doi.org/10.70177/islw.v1i2.1268>

Correspondence:

Samsuddin,
samsuddin@staiabogor.ac.id

Received: August 24, 2024

Accepted: September 2, 2024

Published: October 4, 2024



"Read with (mention) the name of your Lord Who created, He created humans from a clot of blood. Read, and your Lord is the Most Gracious, Who teaches (humans) by means of kalam, He teaches humans what they do not know." (trans. Qs. Al-Alaq: 1-5).

Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created- Created man, out of a (mere) clot of congealed blood: Proclaim! And thy Lord is Most Bountiful,- He Who taught (the use of) the pen,- Taught man that which he knew not.

This verse according to Ibnu Katsir (Al-Dimasyqi, 2004) shows that one of God's gifts to humans is that He teaches humans knowledge that they have never known, while also showing that the glory and greatness of humans is due to knowledge. And it is this position that makes the human father (Adam) more noble than the angels. According to Sultan Al-Hushain (2019), the word knowledge (علم) in the form of nakirah is mentioned 80 times in the Qur'an. The derivations of the word 'ilm such as 'alima (fi'il madhi) ya'lamu (fi'il mudhari'), ya'lamun (fi'il mudhari'), 'allama, yu'allimu, 'alim and so on are mentioned as many as hundreds of times.

In many verses of the Qur'an, Allah mentions the primacy of knowledge and knowledgeable people. Likewise with the hadiths of the Prophet *sallallaahu 'alaihi wasallam*. Al-Imam Al-Bukhari wrote a special book about science in his famous book Sahih Bukhari. In this book he mentions dozens of hadiths of the Prophet regarding science. This fact shows that science occupies a very noble position in Islamic civilization. (Iskandar, Azwar, and Samsuddin, 2024).

According to Zarkasyi, et al (2010) Historically the intellectual tradition in Islam started from the understanding (tafaqquh) of the Al-Qur'an which was revealed to the Prophet Muhammad *sallallaahu a'alaihi wasallam* successively from the early Makkah period, the late Makkah period, and the Madinah period.

All that marked the birth of the Islamic way of life. The Qur'an contains seminal concepts that were later understood, interpreted and developed by the companions, tabi'in, tabi' tabi'in, and the scholars who came later. The intellectual tradition in Islam also has a medium of transformation in the form of educational institutions called *al-Suffah* and intellectual communities called *al-ashab as-Suffah* (Zarkasyi 2010). According to Acikgenc (2019) Suffah is an educational institution built by the Prophet himself, which was initially built to house new immigrants or local residents who were too poor to have their own houses but eventually became a school that was a shack. In this first educational institution in Islam, the content of the Prophet's revelations and hadiths is studied in effective teaching and learning activities. Al-Ashab as-Suffah is the best institutional representation of teaching and learning activities in Islam and is an early pillar of the intellectual tradition in Islam. The result of this activity is the emergence of alumni who became experts in hadith, such as Abu Hurayrah, Abu Dhar al Ghifari, Salman al-Farisi, 'Abdullah ibn Mas'ud, and others. Thousands of hadiths have been successfully recorded by members of this school (Hamid Fahmy Zarkasyi, et al 2010).

In Islamic history, the Prophet Muhammad (peace be upon him) spent thirteen years in Mecca and ten years in Medina establishing the foundations of Islamic teachings through a wise method of propagation (dakwah) (Muhamamd Hanif, 2022). The Prophet's dakwah was not only an effort to spread religion but also a means of transmitting knowledge to his followers. This aligns with Ibn Taimiyah's view, which emphasizes the importance of revelation (wahyu) as the primary source of knowledge (Hamka, et al 2024). The Prophet faced various challenges in conveying the truth of Islam, but through revelation, reason, and the senses, the teachings of Islam were successfully transmitted and understood by his companions and subsequent generations (Agus, 2023).

From Ibn Taimiyah's perspective, revelation holds absolute authority in the transmission of knowledge, while reason and the senses serve as tools to comprehend the revelation. This is similar

to how the Prophet's companions, such as the members of Suffah, learned directly from the revelation conveyed by the Prophet (Agusman & Samsuddin, 2024). The knowledge they acquired then became the foundation for the intellectual tradition of Islam. Thus, the Prophet's method of dakwah not only reinforced the position of revelation as the main source but also demonstrated the importance of reason and experience in understanding the truth that was communicated (Muhamamd Hanif, 2023).

From the above background, the researcher considers that Ibn Taimiyah's concept of the channel of knowledge is interesting to study. Previous research that has relevance to the discussion in this research includes Ibn Taimiyah's Christological Education by (Samsuddin 2013). who concluded that the philosophical basis of Ibn Taimiyah's Christological Education is 'ilm nafi' (useful knowledge) and monotheism, the substance of which is the realization of the two sentences of shahadat. This philosophical foundation later became the basis for Ibn Taimiyah's concept of Christology education which includes goals, curriculum, and methods. Further, Jawawi's research (2021) entitled Ibnu Taimiyah's Concept of Education found that Ibnu Taimiyah's thinking in the field of education was a response to the various problems faced by the Muslim community at that time which demanded a strategic solution through education. Among his educational thoughts are about the philosophy of education, the purpose of education, curriculum, methods, the language of instruction in teaching, as well as the ethics of teachers and students. Another research about Ibnu Taimiyah was carried out dilakukan (Has 2021) with the title Ibnu Taimiyah's Concept of Monotheism and its Influence on the Renewal of Islamic Thought. The conclusion of this research states that Ibn Taimiyah proved the Oneness of Allah SWT with three concepts of Oneness. Namely *Tawhid Rububiyah* (deeds), *Tawhid Uluhiyyah* (Worship) and *Tawhid Asma' Wa-assshifat* (the perfect name and attributes of Allah SWT). These three concepts of monotheism are interconnected with each other. The three have a very close relationship in expressing the Oneness of God in the human heart. *Tawhid Rububiyah* is implicit, where if a servant has acknowledged the Oneness of Allah SWT, then he will sincerely worship Allah SWT (*Tawhid Uluhiyyah*) and acknowledge the greatness of His Name and Attributes. Further research (Muhammad Ikhsan & Azwar 2024) about Ibnu Taimiyah's Concept of Thought and Ideology and its Influence on the Social-Cultural Development of Society. Among the conclusions of this research is that the concept of Ibnu Taimiyah's thought was built on the basis of efforts to reform and purify Islam. Both of these things, for Ibnu Taimiyah, cannot help but refer to the methodology of the early generation of Muslims. From that methodology, it then deduces some important principles, such as: (a) it is important to ensure the presence of the spirit of worship and Tawheed in every effort to change, (b). the importance of putting forward the unity and integrity of the people, (c). justice and anti-tyranny as the basis of Sharia, and (d). the flexibility of the Islamic government system as one of the important instruments of social change. Third, the concept of Ibn Taimiyah's thought clearly gave influence to the results of his ijtihad. From the several studies above, there has not been any research that explicitly examines the knowledge channel according to Ibn Taimiyah. So that the research on Ibnu Taimiyah's perspective knowledge channel becomes relevant

RESEARCH METHODOLOGY

This research is a type of library research using descriptive qualitative methods (Mulyadi, S., et al 2019) with a historical and philosophical approach. This method and approach was chosen because the object of this research is the thoughts expressed in the text (Moleong 2012). Data collection is done with documentation techniques (Mulyadi, S., et al 2019). The primary data in this research is the work of Ibnu Taimiyah, especially the book *Dar'ut Ta'arudh bainal Aql wa al-Naql*

(T. A. Taimiyah 1979) and Majmu Fatawa (T. A. Taimiyah 1997). All data collected is reduced, then followed by a description process accompanied by a data analysis process. Data analysis was done inductively (Mustofa 2016) to find the point of relevance between the concept of transmission and channel of knowledge according to Ibnu Taimiyah and its relevance to the concept of philosophy of science.

RESULT AND DISCUSSION

Profile of Ibn Taimiyah

He is Ahmad bin Abdul Halim bin Abdus Salam bin Abdullah bin Muhammad bin Al Khadr bin Muhammad bin Al Khadr bin Ali bin Abdullah bin Taimiyyah Al Harani Al-Dimasyqi. His chewing name is Abul 'Abbas. He is better known as Sheikhul Islam Ibn Taimiyah. Ibn Taimiyah was born on 10 Rabi'ul early in the year 661 H in the city of Harran from a family that loved knowledge. He grew up and developed in the city which is the birthplace of philosophy and philosophers since the early generations of Islam. Then he migrated with his family to Damascus. His father is a well-known and prominent figure in the city. From a young age he memorized the Qur'an and listened to hadiths from the great scholars. His teachers number around 200 people. Then he studied jurisprudence and psychology. In the field of jurisprudence, he focused on the study of the Hanabilah school (Hanbali). Because at that time Damascus was the gathering place and the birthplace of scholars. There is a hadith and jurisprudence madrasah, in the field of aqeedah the ash'ariyah madzab is developing. Ibnu Taimiyah was a product of those madrasahs, until he started teaching when he was 21 years old (T. A. Taimiyah 1979).

Shaikhul Islam Ibn Taimiyah lived at a time when the Islamic world was experiencing trials in the form of the Tar-tar army invasion. The Tartar army came to Syria in 699 H and attacked Nashir Qalawun's troops. The Tartar troops continued to advance until they reached the doors of the citizens of Damascus. People tried to run to save themselves, including the Ulama. But Imam Ibn Taimiyah still persisted with some people. He fought with the Muslims against the Tartar troops in 702 H, until finally the Tartar troops were expelled from the Muslim country.

Ibn Taimiyah also had a role in reviving Deen sciences such as aqidah and shari'ah. At that time, slander emerged in the form of deviant and false firqahs (sects). He has dedicated his knowledge and charity to have a huge influence in bringing the sciences of Deen to life. In him gathered God's grace in the form of sincerity, honesty, intelligence, breadth of knowledge, coupled with his experience interacting with humans and his patience in facing pressure from the authorities for a long time. So his knowledge and ijtihaads have their own uniqueness and characteristics.

In the field of writing books and scientific works, he has left the Muslim community a large and valuable legacy. Scholars and researchers never stop taking advantage of his writings. Until now, volumes of books, treatises (small books), Fatawa and various Masa'il (discussions of a problem) have been collected from him and these have been printed. Meanwhile, there is still a lot of his work that is still unknown or stored in manuscript form.

He did not allow a field of science and knowledge to be useful for the people, unless he wrote about it and participated in it with full sincerity and thoroughness. Things like this are rarely found except among genius people and geniuses are very rare people in history (Samsuddin 2013, 83). Sheikh Abdullah bin Abdul Muhsin At Turki (1997) said about Ibn Taimiyah in the introduction to Majmu Fatawa, we rarely find Islamic scholars who master many disciplines in the form of aqidah, fiqh, tafsir, hadith, and various other disciplines like Ibn Taimiyah. Apart from being knowledgeable, he also did good deeds and served the Islamic ummah by teaching, providing

enlightenment and counseling, advising leaders and Muslims, refuting deviant thoughts among the Shiite rafidhah, mutakallimin and ghulat shufiyah, and so on.

In fact, one of the signs of a righteous person's goodness and his acceptance among the Muslims is that people feel the loss of him when he dies. Therefore, the Salaf consider that the number of people who offer prayers is a sign of goodness and acceptance of that person. Thus, Shaykhul Islam - Rahimahullah - died, while he was imprisoned in Al Qol'ah prison, Damascus, on the night of Monday, 20 Dzulqa'dah 728 Hijriyah. The entire population of Damascus and its surroundings crept to pay tribute and accompany his body to the cemetery. Various references that mention his death agree that the number of people who attended his funeral was so large that it is impossible to imagine.

Knowledge Channels According to Ibn Taimiyah

Definition of Knowledge ('Ilm)

There are many explanations about the nature of knowledge in Islam beyond what exists in other religions, cultures and civilizations. There is no doubt that this is due to the very high position and very large role that Allah gave to al-'ilm in the Holy Qur'an. Although these explanations differ in essence, they encompass the essence of science as a whole (Al-Attas 2010). Al Imam Al Jurjani (1988) in his book *Ta'rifat* mentions several definitions of knowledge. Among the definitions he mentioned was, "Knowledge is a definite i'tiqad (belief) that is in accordance with reality." He also quoted the words of the *hukama* (wise people) that knowledge is "The existence of an image of something in the mind". There is also another definition which says that "Knowledge is knowing something as it really is" and knowledge is "The soul's reaching the meaning of something".

The latter definition is in line with the definition of knowledge presented by Syed Naquib al Attas, as quoted by Wan Mohd. Nor Wan Daud (2019), Al-Attas defines knowledge ('ilm) by looking at two inseparable sides. Referring to Allah as the source of all knowledge, and referring to oneself as the interpreter of that knowledge. He said: Referring to Allah as the origin of all knowledge, it (knowledge) is the sudden arrival of the meaning of something within a person. When referring to oneself as an interpreter, one's arrival at the meaning of something (Daud 2019, 50). Meanwhile, Ibn Taimiyah Rahimullah (1979, 388) views that real knowledge is knowledge that is based on postulates, according to him, knowledge is actually something that is based on postulates, and the useful knowledge is that which was brought by the Prophet. So something that we can call science is correct excerpts and correct research. So, according to Ibn Taymiyah, science must rely on evidence that comes from writing down revelations using the correct methods and precise or accurate research. He also emphasized that something that is called science but is not based on arguments originating from revelation, then it is not science. He likened it to pottery which only looks good from the outside. He termed it *khaxaf muzawwaq*. It is considered science, but actually it is not true and useful science. Ibn Taimiyah limits the definition of useful knowledge to that which originates from revelation and is not without basis. This definition refers to the habit of Rasulullah sallallaahu 'alaihi wasallam to ask for useful knowledge and seek refuge from useless knowledge. For example, in the hadith: *Allahumma inni a'uzhu bika min 'ilmi[n] la yanfa'*; O Allah, I seek refuge with you from useless knowledge. In another hadith: *Allahumma infa'tani bima 'allamtani wa 'allimni ma yanfa'uni wa zidni 'ilma[n] ma yanfa'uni*: O Allah, give me the benefit of what you taught me, and teach me (knowledge) that is useful, and increase my knowledge. In fact, in another hadith, the Prophet Muhammad sallaaahu 'alaihi wasallam ordered his people to ask Allah for useful knowledge and to seek refuge from useless knowledge. He said:

"*Salullah[a] 'ilma[n] nafi'a[n] wa ta'awwazhu minhu min 'ilmi[n] la yanf'a*, Ask Allah for useful knowledge and seek refuge in Him from useless knowledge." (HR. Ibnu Majah)

Therefore, Ibn Taimiyah really emphasized the importance of devoting attention to receiving and understanding the knowledge passed down by the Prophet sallallaahu 'alaihi wasallam. Abdul Malik bin Muhammad al-Qasim (2009) quotes Ibn Taimiyah's statement on this matter, which states that the perfect type of seeking knowledge is that the attention of the scholar should be devoted to receiving the knowledge inherited from the Prophet sallallaahu 'alaihi wasallam, understanding what is meant by The Apostle in his commands, prohibitions, and all his sayings, followed them, and gave priority to others. And in each of the chapters of knowledge, he should adhere firmly to the hadiths *shahih* from the Prophet in the form of authentic hadiths and comprehensive.

From the description above, it appears that Ibn Taymiyah greatly glorified the Qur'an and the Sunnah of the Prophet as sources of knowledge. Even knowledge is the Qur'an and the hadith itself. As stated by SMN. Al Attas (2010, 182), there is a difference between God's knowledge and human knowledge regarding God, religion and the world, and things that can be captured by the five senses and digested by reason; as well as knowledge of spiritual matters and wisdom. For example, knowledge can mean the Holy Qur'an; Revealed law (*shari'ah*); Sunnah, Islam, Imanan (faith), spiritual knowledge (*ilm ladunniyy*), Wisdom (*hikmah*), and ma'rifah, are also generally referred to as Light; Thinking; science, (a special 'ilm, plural 'ulum); Education. He also said, "The Holy Qur'an is a science that has no comparison. The Prophet sallallaahu 'alaihi wasallam - who received revelation and conveyed the Qur'an to humans as revealed by Allah Subhanahu wa Ta'ala to him, who has conveyed this knowledge to humans, his life itself is the most important interpretation of the Qur'an. good and perfect so that life becomes the center of exemplary and true spiritual guidance for humans, namely the knowledge of the first science because of the essence and mission of His Majesty which was commanded by Allah" (2010, 184).

Ibn Taimiyah also in Syarief (2009) views that there is a very close connection between knowledge and belief. According to him, something that is not convincing cannot be called science. Someone who is confident means showing that knowledge resides within him. In other words, if philosophical thoughts such as those that apply in metaphysics do not bring confidence, that means these thoughts cannot be called science. Because if thoughts like that really have the status of knowledge, they will definitely bring confidence. Ibn Taimiyah (1979) said: As for belief, it is the calmness of the heart and the persistence of knowledge in it. And that is the meaning of what people usually say "maa yaqinu" water is sure, if the water remains motionless. The opposite of sure is rayb (doubt), which is a type of moving and wavering.

With this belief, a person's level of knowledge can be measured easily. The standards are knowledge and charity. If someone is able to put their knowledge into practice, it means that that person is truly confident, and it also means that their level of knowledge is perfect. But if he has not been able to put his knowledge into practice, it means that his heart is still negligent and not 100% sure and that is a sign that his knowledge is not perfect, although it cannot be said that he has no knowledge at all (Syarief 2009, 70).

Knowledge that brings confidence will give birth to fear (*khasy yah*) of Allah. And knowledge that gives birth to a feeling of distinctiveness will encourage its owner to practice that knowledge. People who are not afraid and do not practice their knowledge mean they are not sure about the knowledge they know.

Knowledge Channels

What is meant by knowledge channels are tools and ways of acquiring knowledge. According to Jujun S. Suriasumantri (1995, 50), basically there are two main ways for humans to gain correct knowledge. The first is to base oneself on ratios, and the second is to base oneself on experience. The first is called rationalism, and the second is called empiricism. According to Ibnu Taimiyah (1979, 178) there are three channels of knowledge, namely; revelation, senses and reason. He said:

وطرق العلم ثلاثة: الحس، والعقل، والمركب منهما كالخبر. فمن الأمور ما يمكن علمه إلا بالخبر، كما يعلمه كل شخص بأخبار الصادقين كالخبر المتواتر، وما يعلم بخبر الأنبياء صلوات الله عليهم أجمعين. وهذا التقسيم يجب الإقرار به

There are three channels of knowledge: the senses, reason, and those consisting of both, such as news. Because there are some things that cannot be known except through news, as something can be known by everyone through information from honest people such as khabar mutawatir, and there are also (knowledge) that (only) can be known through information/news/reports from people. Prophet salawatullahi 'alaihim ajma'in. This classification is mandatory for recognition.

There are three channels of knowledge: the senses, reason, and a combination of them, such as information. There are matters that can only be known through news, just as every person knows it through the narrations of truthful people, such as frequent narrations, and what is known through the narrations of the prophets, may God's prayers be upon them all. This division must be acknowledged

The three channels above do not conflict with each other. So there is no conflict between one channel and another. Because each channel supports each other. The inner and outer senses can know things that exist. Furthermore, these things that exist are thought about and arrived at by the mind through reasoning and analogy, globally and absolutely can be known by the senses. Meanwhile, revelation can know things that are detailed, global, real, visible or hidden. This was confirmed by Shaykhul Islam elsewhere in his book *Muwafaqah Shahihil Manquul Lisharihil Ma'qul* (324); "There are three channels of knowledge; First, the inner and outer senses, namely the means by which existing things can be known by themselves. Second, think (i'tibar) with reason and qiyas. This can only be realized after knowledge with the senses. So what the senses show empirically can also be shown by reason and qiyas globally and absolutely. Because, reasoning alone cannot know empirically. But it only changes something particular into general, *mu'ayyan* (certain) into absolute. Because global things can only be known by the mind, as *mu'ayyan* can be known by the senses. Third, News. Khabar here includes things that are kulli (global), *mu'ayyan*, shaheed (appear), and unseen." So that the news is more general and comprehensive.

From the quote above, it appears that Ibn Taymiyah did not see any contradiction between the three channels of knowledge. He views that the claim that there is a conflict between reason and sam' (revelation) is a false claim. He mentioned 19 points that showed the falsehood of this claim. The point is that there is absolutely no conflict between one channel of knowledge and another. For more details, here is the explanation:

Wahyu (Revelation)

From an etymological perspective, the wahyu term means the transfer of something to another. Ibn Mandzur said, "*Kullu maa alqaita ilaa ghairika*, Everything you transfer to other than you" (Mandzur n.d.). In the Qur'an the word revelation also has several meanings, namely; Inspiration, quick signals through signs, Satan's misgivings, and what Allah transfers to Angels in the form of commands (Al-Qatha'an 2004).

Terminologically, Wahyu (revelation) is the words of Allah Ta'ala which were revealed to His Prophet (Al-Qatha'an 2004). So what is meant by revelation is the words of Allah that were revealed to the Prophet in the form of the Al-Kitab and Sunnah. Assunnah and al-hadith are revelations because the Prophet Muhammad *sallallaahu 'alaihi wasallam* did not speak with his desires. What he said was a revelation from Allah, as explained in the words of Allah: *Your friend (Muhammad) is neither heretical nor wrong. and nothing he said (the Koran) was according to the desires of his desires. His words were nothing but revelations revealed (to him).* (Surah Al-Najm:2-4).

Ibn Taimiyah (1979) also terms it *khavar* and *naql*. This is the most important source and channel of knowledge. Regarding the function of *wahyu*, *khavar*, or *naql* as a channel of knowledge, he said; There are some things that cannot possibly be learned except through news, as is known by everyone through the news of the truthful people, such as the mutawatir news, and what is known through the news of the Prophets. Because *wahyu* is the most important channel of knowledge, its position is absolute and its truth is firm. Therefore it should not be confused with other channels. It is the basic source of all knowledge. If anyone opposes it, the opponent is rejected.

Likewise, the position of dharuri knowledge (does not require reasoning) and *nadzori* (requires reasoning) and the status of i'tiqad (belief) which is qath'i (certain) and *dzonni* (doubtful) is a relative matter. There may be something qath'i according to someone and under certain circumstances. But for other people and in other circumstances the status is majhul (unknown), or only limited to madznun (doubtful). It may also be that something is *dharuriy* for someone in certain circumstances, but it is *nadzari* for other people and in other circumstances. However, what was preached by the Apostle, then it is true in essence, will not change according to changes in human beliefs and conditions. It is a truth that accepts no opposition. Therefore, anyone who opposes it is completely false (T. A. Taimiyah 1997).

Therefore, Ibn Taymiyah (1979) views that people build their knowledge on premises (*muqaddimaat*), both dharuri and qath'i premises and nadzari and dzanni premises. Those who build their principles on these premises are actually building on things that are not fixed, always changing and impossible. He wrote: From this it is clear to you that people who build their knowledge on premises (*muqaddimaat*) - both dharuri, nadzari and dzanni premises - are actually building it on things that are not fixed, always changing and impossible. Because human hearts are between God's fingers, He turns them over and over according to His will. What the Apostle brought was truth - absolute - which does not accept opposition under any circumstances).

Aql (a Mind)

Aql (mind) is a valuable gift that God has given to humans. With this reason, Allah also glorifies humans from other creatures. Common sense is a condition for a servant to receive the burden of responsibility for worship (taklif) from Allah. It is also through mind that Allah bestows knowledge on His servants. According to Hakim At-Tirmidhi in *Al-'Aqlu wa Al-Hawa*, as in (Tamam 2017), reason is God's gift to His servants. The antithesis is lust. Reason always takes the form of belief. According to Abdurrahman Ibn Jauzi (2014), human reason knows the Creator through searching for evidence of his existence and knowing the truth of his prophets. This search then resulted in knowledge and motivation to obey Him and follow His Messenger. With mind, humans are superior to animals. And with his intellect, humans become God's interlocutors, receiving orders and responsibilities from Him. And with reason

he is also able to achieve the highest good in this world and the hereafter, namely knowledge and good deeds.

It is also through mind that Allah bestows knowledge on His servants. However, as a channel of knowledge, mind does not stand alone. In other words, mind is not an independent source and channel of knowledge. He needs direction and guidance from mind. Ibn Taimiyah made an analogy with the eyes. Meanwhile, mind is analogous to the sun. The eye cannot see if there is no sunlight, or the eye cannot see if the eye is sick or damaged (blind). Likewise with mind. Mind cannot reason and understand knowledge if it is damaged or sick, and reason mind digest knowledge if it is not guided by the light of revelation. Ibn Taymiyah (1997:333-339) wrote: In fact, the mind is a requirement for knowing the sciences, a condition for perfection and good actions. With it knowledge and actions become perfect. However, it does not stand alone. However, the mind is instinct and soul power. The power in it is like the power of sight in the eyes. If the mind is connected to the light of faith and the Qur'an, then the situation is like the light of the eye when it is connected to the light of the sun and fire. If the eye were alone, he would not be able to see things that he himself was too weak to reach. However, if the mind is completely separated then words and actions without using the mind become animalistic. He only has love, instinct and feelings as found in animals. Clearly, the things that are produced are produced without the role of the mind, and words that interfere with the mind are *batil* (void and invalid).

Although acknowledging the position of the mind as a channel of knowledge, Ibn Taimiyah still gives a special note that the mind also has limitations. The mind cannot possibly reach all things including the supernatural. He also criticized people who use their intellect to know all matters. About this Ibn Taymiyyah (19979:326-327) wrote: It's true that the ability of a person's mind is sometimes weak (not willing) to achieve most things. Especially supernatural affairs. So, whoever only uses his intellect to achieve/know all things then he is a fool. Not to mention if he criticizes the monk's method (prophecy) in the form of khabar (revelation). And this is what the philosophers and scholars go through. They are the people whom Abu Hamid al-Ghazali has mentioned their confusion (*tahafut*) and contradiction (*tanaa'udh*).

Senses

What is meant by the senses as channels of knowledge includes two, namely; first, the *zahir* (visible) senses, for example the eyes to see, the ears to hear, and the skin to touch. Second, the *batin* (inner and invisible) senses, for example feeling pleasure, hunger, thirst, beauty, sadness, joy and so on which are inner things. Ibn Taimiyah (1979:40) wrote: In fact, there are two kinds of senses: Outward (*zahir*) and inner (*batin*). Humans can sense with their minds mental things such as hunger, thirst, full and satisfied, happy and sad, delicious and sore, and other things of a psychological nature. Likewise, they can sense what is in their hearts in the form of feelings of love and ta'dzim for Allah Subhanahu Wa Ta'ala as well as feelings of humiliation and need (*iftiqar*) for Him.

The classification of the senses into outer (external) and inner (internal) senses as above is actually based on the verse of the Qur'an which talks about the channel of knowledge for humans. This verse is found in Surah an Nahl ayah 78:

[وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ لَعَلَّكُمْ تَشْكُرُونَ ١٦:٧٨]

And Allah brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks (to Allah).

And Allah brought you out of your mother's womb while you did not know anything, and He gave you hearing, sight and a heart, so that you may be grateful.

In interpreting the verse above, Sheikh Al-Sa'diy (2001) emphasized the position of hearing, sight and heart as channels of knowledge. He said: Allah has specialized these three members of the body because of their glory and advantages. And because these three are the keys to every science. A servant will not attain knowledge, except through one of these three means. Because basically all body parts and inner and outer strength are gifts from Allah.

Furthermore, Syaikhul Islam (1979:40) stated that the sensing process can be done in two ways: Directly and indirectly. He wrote: And sensing is in two ways: Sensing without mediation is like sensing the sun, moon and stars. And there is also sensing through intermediaries such as sensing the sun, moon and stars through mirrors, water or others.

However, in terms of sensing with the external senses (hearing and sight) there are differences of opinion. Ibn Taimiyah (1979:325) wrote: And humans have disagreed about hearing and sight, which is more perfect (akmal) between the two? A group of people, including Ibn Qutaibah, argued that hearing was more perfect. Because of the generality and completeness of the objects known with it. Meanwhile, the *jumhur* (majority) think that vision is more perfect. Because the people who are informed are not like those who saw it directly. Not everything seen can be reported. Not all knowledge obtained through news (news) is like knowledge obtained through direct sight. Even though the news is undoubtedly true, objects that are seen directly cannot be known until they are actually seen directly, as is the case for people who see them directly.

This means that people who hear news or reports about something will not know the nature of that thing until they see it directly, just as the newscaster has seen it directly. However, according to Ibn Taimiyah, these two sensing devices have their own advantages and characteristics. The following is Ibn Taimiyah's (1979:325) statement regarding this matter: And what is true in this matter is that sight is more perfect and complete, while hearing is more general and comprehensive. . . Therefore, all unseen things can be known by hearing and reported, then the unseen object turns into (seemingly) visible (*shahadah*) and the reported object becomes (like) visible (directly) then *Ilmulyaqin* and *'Ainul Yaqin*. The meaning here is that news cannot provide benefits except with the senses and mind. Because if the reported object has been seen, then it has been known by the senses.

After explaining sensing through the external senses of sight and hearing, Ibn Taimiyah moved on to explaining sensing with the inner sense, namely the heart. He views that the heart is the most important element in the process of sensing with the inner senses because it can reach the truth just like the outer senses. In this matter, Ibn Taimiyah wrote that, "And the heart was created to be able to grasp the essences that are possible to appear to it. So if something appears in it that is sensed with the inner senses then it means that he has been able to grasp it. Likewise, a heart that is able to feel by itself the presence of Allah Tabaraka wa Ta'ala is a possible thing. (T. A. Taimiyah 1979: 41).

Another factor that is part of the inner senses is nature and inspiration. According to Ibnu Taimiyah, fitrah and inspiration can be used as benchmarks and paths that can lead to the knowledge of truth. However, the nature that can be used as a measure of truth is the nature that is still genuine and guided by revelation. Ibn Taimiyah likened truth to the sun and nature to the eyes. The eyes will see the sun if the eyes are healthy and not obstructed by anything. He stated: "The parable of nature and truth, is like the parable of the light of the eye and the sun. Everyone who has eyes, if left unhindered, will see the sun. And the false beliefs that emerge such as Jews, Christians, Magians are like the hijab that blocks vision from the sun. Likewise, every person who has a normal sense of taste will definitely like sweet things, unless there is an obstacle that damages and changes it so that the sweet tastes bitter in his mouth. It is not necessary that humans are born in a state of nature, it means that they are born already believing in Islam through their actions. Because Allah took us out of our mother's womb without knowing anything. But what is meant is the salvation of the heart, its acceptance and desire for the truth, namely Islam, where if left without change it will not become anything but Islam. (T. A. Taimiyah 1997, 247).

Regarding inspiration (*ilham*), he wrote, "It cannot be denied that there is knowledge about the existence of the Creator and the truth of His Messenger through inspiration. Whoever denies the impossibility of this must provide evidence." (T. A. Taimiyah 1979:46).

According to Ibn Taimiyah, the three channels of knowledge described above do not conflict with each other at all. He strongly criticized those who rejected the news on the pretext that it was contrary to reason. He also criticized those who adhere to rationalism which only prioritizes reason as a channel for knowledge. As he also criticized empiricists who only use experience as the only source and channel of knowledge. Even though Ibn Taymiyah Rahimullah is one of the Salaf scholars who is considered literal in understanding Wayu texts as a source of knowledge, he does not reject the role of the senses and reason as channels of knowledge. What Ibn Taimiyah rejected was not the role of the mind as a channel for knowledge. But what he rejected was the claim that there was a contradiction between *aqli* and *naqli* or the claim of contradiction contained in the revealed texts (*naqli*). In the book *Dar' ta'arudil Aqli wan Naqli* he mentions several aspects that show the falsehood of this claim. Ibn Tamiyah (1979, 79) said: If it is said; there are two conflicting propositions, either they are the propositions of *Sam'i* and *Aqli*, or one of them is the proposition of *Sam'i* and the other is *aqli*. So what is obligatory is to say that these propositions cannot be separated from (possibilities): Both are *qath'i* (conclusive), both are *dzanniy* (speculative), or one of them is *qath'i* and the other is *dzanniy*. If both are *qath'i*, then there is no conflict between them, whether they are both *aqli* or *sam'i*, or one of them is *aqli* and the other is *sam'i*. This is a matter agreed upon by reasonable people. Because the proposition of *qath'i* is fixed and its *dilalah* cannot be false. Therefore, if there are two contradictory *qath'i* propositions, where one proposition contradicts the other proposition, then the two contradictory things must be combined. This is impossible. Because every proposition that is believed to be contradictory and both propositions are considered *qath'i*, it can be ascertained that the two propositions or one of them is not *qath'i* or the content of the proposition is not contradictory. As for the two propositions that are known to be *qath'i* and then considered to be contradictory, this cannot possibly happen. If one of the two conflicting propositions is *qath'i* and the other is not *qath'i* then it must take precedence as agreed by the *'uqala* (reasonable people) whether the

proposition is *sam'i* or *aqli*. Because doubt cannot eliminate belief. And if both propositions are valid, then look for the most rigorous argument and give priority to the *predominant* (*rajih*) argument, whether it is the *sam'i* or *aqli* argument.

From the quote above, it appears that Ibn Taymiyah firmly rejected the claim that there was a conflict between reason and *sam'i* (*wahyu*) or a conflict between revealed texts. He considers that this problem cannot be separated from several possibilities. First, the propositions of *Sam'i* and reason are both *qath'i*, so it is impossible for the two to conflict. Second, one proposition is *qath'i* and the other is *dzanniy*, so the *qath'i* must prioritize. Because belief cannot be eliminated by doubt. And thirdly, all arguments that conflict with the status of *dzanniy*, so the most diligent and diligent is seen to be given priority. So it can be concluded that prioritizing reason is absolutely a mistake. In another place he emphasized the necessity of prioritizing *syara'* over reason. He said, "If the *Shari'a* and reason conflict, then it is obligatory to put the *Shari'a* first, because reason confirms everything that is reported by the *Shari'a*, while the *Shari'a* does not confirm everything that is reported by reason (T. A. Taimiyah 1979: 138).

Even Ibn Taimiyah considered that prioritizing of mind over the postulates of sharia (*wahyu*) was a contradictory attitude. According to him, "Putting of mind before the postulates of sharia (*rwahyu*) is a rejected and contradictory attitude. Prioritizing Sharia arguments is something that is possible. The second (prioritizing the postulates of Sharia) is mandatory, not the first. Because the status of something being known or not known by reason is not a characteristic that is common (necessary) in every thing. In fact, this is a relative matter. Because something that Zaid knows intelligently may not necessarily be known by Bakr intelligently either. It may be that someone knows by reason in one condition something that he cannot know at another time (T. A. Taimiyah 1979: 44).

CONCLUSION

Based on the discussion, it can be concluded that the channels of knowledge according to Ibn Taimiyah are (*wahyu*) revelation, *aql* (mind) and the senses. There is no conflict at all between the three channels. But *wahyu* (revelation) is the most important and absolute channel. Meanwhile, mind and senses must submit to revelation and function to digest the knowledge and truth that comes from revelation. Allah has blessed humans with mind and senses as tools and channels for knowing knowledge, but they do not stand alone. As a channel for the knowledge of the senses and mind, it is bound by the provisions of Allah's revelation, namely the Al-Quran and Sunnah.

ACKNOWLEDGEMENT

The authors would like to express their deepest gratitude to colleagues who have provided invaluable support and input throughout the research process. Special thanks are also extended to the institutions where this research was conducted, as well as the agencies that provided material and non-material support, enabling the successful completion of this research. Finally, we would like to thank all those who contributed significantly but cannot be mentioned individually.

AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

Author 4: Other contribution; Resources; Visuali-zation.

REFERENCES

- Agus, A. (2023). THE ROLE OF DA'WAH IN OVERCOMING SOCIAL PROBLEMS: PERAN DAKWAH DALAM MENGATASI MASALAH SOSIAL. *Jurnal Da'wah: Risalah Merintis, Da'wah Melanjutkan*, 6(1), 101-111.
- Agus, A. (2023). REACHING THE MILLENNIAL GENERATION THROUGH DA'WAH ON SOCIAL MEDIA: MENJANGKAU GENERASI MILENIAL MELALUI DAKWAH DI MEDIA SOSIAL. *Jurnal Da'wah: Risalah Merintis, Da'wah Melanjutkan*, 6(2), 129-144.
- Agusman, A., & Samsuddin, S. (2024). Strategi Dakwah Nabi Musa: The Da'wah Strategy of Prophet Musa. *DIRASAH: Jurnal Kajian Islam*, 1(2), 115-131.
- Hamka, M., Agusman, A., & Nur, M. A. (2024). Building Civilization in the Era of Globalization Based on Knowledge Through Education and Dakwah. *International Journal of Islamic Thought and Humanities*, 3(1), 36-48.
- Hanif, M. (2023). INNOVATIVE STRATEGIES IN CONTEMPORARY DA'WAH: INITIATING A TECHNOLOGY-BASED APPROACH: INNOVATIVE STRATEGIES IN CONTEMPORARY DA'WAH: INITIATING A TECHNOLOGY-BASED APPROACH. *Jurnal Da'wah: Risalah Merintis, Da'wah Melanjutkan*, 6(2), 59-71.
- Hanif, M. (2022). METHOD (MANHAJ) OF PROSELYTIZING OF THE PROPHET IN THE PHASE OF MAKKAH AND MEDINA. *Jurnal Bina Ummat: Membina dan Membentengi Ummat*, 5(2), 1-18.
- Has, Q. A. (2021). Konsep Tauhid Ibnu Taimiyah dan Pengaruhnya Terhadap Pembaharuan Pemikiran Islam. *Aqlania: Jurnal Filsafat dan Teologi Islam*, 2(2), 181-198.
- Iskandar, I., Azwar, A., & Samsuddin, S. (2024). Konsep Pembinaan Manusia: Telaah Pemikiran Ibnu Sina (370-428 H) dalam Kitab al-Siyāsah. *CENDEKIA*, 16(01), 127-148.
- Jawawi, A. (2021). Konsep Pendidikan Ibn Taimiyah. *IQRA: Jurnal Pendidikan Agama Islam*, 1(1), 34-42.
- Muhammad Ikhsan & Azwar. (2024). Konsep Pemikiran dan Ideologi Ibnu Taimiyah dan Pengaruhnya dalam Perkembangan Sosial-Budaya Masyarakat. *DIRASAH: Jurnal Kajian Islam*, 1-16.
- Mustofa, I. (2016). Jendela Logika dalam Berfikir; Deduksi dan Induksi sebagai Dasar Penalaran Ilmiah. *Imron Mustofa, Jendela Logika dalam Berfikir; Deduksi dan Induksi sebagai DEL-BANAT: Jurnal Pemikiran Dan Pendidikan Islam*, 1-21
- Shamsul, M. N., Patahuddin, A., & Idharudin, A. J. (2024). PEMIKIRAN PENDIDIKAN HASAN LANGGULUNG TENTANG TUJUAN PENDIDIKAN DAN RELEVANSINYA DENGAN TUJUAN PENDIDIKAN. *CONS-IEDU*, 4(1), 46-57.
- Al-Attas, S. M. (2010). *Islam dan Sekularisme*. Bandung : Institut Pemikiran Islam dan Pembangunan Insan (PIMPIN) bekerjasama dengan Institut Alam dan Tamadun Melayu University Kebangsaan Malaysia.
- Al-Dimasyqi, I. b.-Q. (2004). *Tafsir Al-Qur'an al-'Adzim (Tafsir Ibn Katsir)* (Vol. 4). Riyadh: Dar al-Salam Li Al-Nashr wa Al-Tauzi'.
- Al-Hushain, S. b. (2019). *Qawa'id wa Adab fi Thalab al-'Ilmi (cet.ke-2)*, Madinah: h.19. Madinah.
- Al-Jauzi, A. R. (2014). *Al-Thib al-Ruhani (Buku Saku Terapi Spritual)* (1 ed.). (A. K. Khatib, Penerj.) Jakarta: Zaman.

- Al-Jurjani, A. b. (1988). *Kitab Ta'rifaat* (3 ed.). Beirut: Darul Kutub Ilmiyyah.
- al-Qasim, A. M. (2009). *Waratsatul Anbiya (terj)*. Sleman: Cahaya Ilmu Press.
- Al-Qatha'an, M. (2004). *Mabaahits Fiy 'Ulumul Qur'an*. Kairo: Mannaa a Maktabah Wahba.
- Al-Sa'diy, A. b. (2001). *Taisiyur Kariymirrahman Fiy Tafsiyri Kalaamil Mannaan*. Riyadh: Darussalam Lin Nasyri Wat Tauzi'.
- Al-Turki, A. M. (1997). Pengantar Majmu Fatawa Ibn Taimiyah. Dalam M. F. Taqyudiin Ahmad bin Halim bin Taimiyah, *Majmu' Fatawa Ibn Taimiyah*.
- Daud, W. M. (2019). *Budaya Ilmu: Makna dan Manifestasi dalam Sejarah dan Masa Kini*. Kuala Lumpur: CASIS dan HAKIM.
- Mandzur, M. b. (t.thn.). *Lisaanul 'Arab*. Beirut: Daarus Shadir.
- Mulyadi, S., et al. (2019). *Metode Penelitian Kualitatif dan Mixed Method (Cet. I)*. Depok: PT. Raja Grafindo Persada.
- Mustofa, I. (2016). Jendela Logika dalam Berfikir; Deduksi dan Induksi sebagai Dasar Penalaran Ilmiah. *Imron Mustofa, Jendela Logika dalam Berfikir; Deduksi dan Induksi sebagai DEL-BANAT: Jurnal Pemikiran Dan Pendidikan Islam*, 1-21.
- Samsuddin. Konsep Pendidikan Kristologi Ibn Taimiyah. *Tesis*. Program Pasca Sarjana Universitas Ibn Khaldun, Bogor.
- Susiasumantri, J. (1995). *Filsafat Ilmu*. Jakarta: Pustaka Sinar Harapan.
- Syarief, N. Konsep Ilmu Menurut Ibn Taimiyah. *Tesis*. Program Pasca Sarjana Universitas Ibn Khaldun, Bogor.
- Taimiyah, T. A. (1979). *Dar'utTa'aarudhil 'Aqli Wan naqli au Muwafaqah Shahihihi manquuli LiShariyhil Ma'quuli*. (M. r. Salim, Penyunt.) Riyadh: Maktabah Jaami'ah Imam Muhammad bin Su'ud al Islamiyah.
- Taimiyah, T. A. (1979). *Dar'utTa'aarudhil 'Aqli Wan naqli au Muwafaqah Shahihihi manquuli LiShariyhil Ma'quuli* (Vol. 3). (M. R. Salim, Penyunt.) Riyadh: Maktabah Jaami'ah Imam Muhammad bin Su'ud al Islamiyah.
- Taimiyah, T. A. (1979). *Dar'utTa'aarudhil 'Aqli Wan naqli au Muwafaqah Shahihihi manquuli LiShariyhil Ma'quuli* (1 ed.). (M. R. Salim, Penyunt.) Riyadh: Maktabah Jami'ah Imam Muhammad bin Su'ud Al-Islamiyah.
- Taimiyah, T. A. (1979). *Dar'utTa'aarudhil 'Aqli Wan naqli au Muwafaqah Shahihihi manquuli LiShariyhil Ma'quuli* (7 ed.). (M. R. Salim, Penyunt.) Riyadh: Maktabah Jaami'ah Imam Muhammad bin Su'ud al Islamiyah.
- Taimiyah, T. A. (1979). *Dar'utTa'aarudhil 'Aqli Wan naqli au Muwafaqah Shahihihi manquuli LiShariyhil Ma'quuli* (8 ed.). (M. R. Salim, Penyunt.) Riyadh: Ibn Taimiyah, Dar'utTa'aarudhil 'Aqli Wan naqli au Muwafaqah Shahihihi manquuli LiShariyhil Ma'quuli, tahqiq DR. Muhammad rasyid Salim , Riyadh: Maktabah Jaami'ah Imam Muhammad bin Su'ud al Islamiyah, 1399 H/ 1979 H M, jilid 1 hlm.178.
- Taimiyah, T. A. (1997). *Majmu' Fatawa Syaikhil Islam Ibn Taimiyah*. Taqyudiin Ahmad bin Halim bin Taimiyah , Majmu' Fatawa Syaikhil Islam Ibn Taimiyah , tahqiq Abdurrahman bin Muhammad bin Qasim al 'Ashimi an Najdiy al Hanbaliy, Beirut: Muassasah arrisalah , 1418 H/ 1997, jilid 1: Taqyudiin Ahmad bin Halim bin Taimiyah , Majmu' Fatawa Syaikhil Islam Ibn Taimiyah , tahqiq Abdurrahman bin Muhammad bin Qasim al 'Ashimi an Najdiy al Hanbaliy, Beirut: Muassasah arrisalah , 1418 H/ 1997, jilid 1.
- Taimiyah, T. A. (1997). *Majmu' Fatawa Syaikhil Islam Ibn Taimiyah* . (A. R.-'.-N. Al-Hanbali, Penyunt.) Beirut: Muassasah Al-Risalah.

Taimiyah, T. A. (1997). *Majmu' Fatawa Syaikhil Islam Ibn Taimiyah, Jilid 4*. Beirut: Muassasah arrisalah.

Tamam, A. M. (2017). *Islamic Worldview Paradigma Intelektual Muslim*. Jakarta: Spirit Media.

Copyright Holder :

© Samsuddin et.al (2024).

First Publication Right :

© Islamic Studies in the World

This article is under:

