

**The Concept of Suhrawardi's *Hudhuri* Epistemology and Its Relevance
to the Contemporary Challenges**

Nur Hadi Ihsan

Universitas Darussalam Gontor (UNIDA), Ponorogo, Indonesia
Email: nurhadiihsan@unida.gontor.ac.id

Martin Putra Perdana

Universitas Darussalam Gontor (UNIDA), Ponorogo, Indonesia
Email: martinputra@mhs.unida.gontor.ac.id

Yongki Sutoyo

Universitas Darussalam Gontor (UNIDA), Ponorogo, Indonesia
Email: sutoyo.yongki@gmail.com

Abstract: *Suhrawardi was a philosopher and a Sufi who robustly influenced the development of the sciences. With his philosophy of illumination (Hikmah al-Ishraq), he proposed the concept of hudhuri epistemology by which he fought against the domination of rationalistic and skeptical peripatetic epistemology that ultimately negated all forms of metaphysics. This paper aims to reveal the concept of Suhrawardi's epistemology, his anxiety and criticism of the validity problem of peripatetic philosophy, and the role of hudhuri's epistemology in responding to contemporary scientific challenges. This work is library research using documentary techniques to collect the necessary data. The collected data were analyzed utilizing the descriptive-analytical method. This study finds that the concept of hudhuri epistemology proposed by Suhrawardi presents the view that metaphysics is a dimension that cannot be separated from epistemology and can be rationalized. Furthermore, the metaphysical concept of faith, according to Suhrawardi, can be used as a solid philosophical foundation. Thus, with this hudhuri epistemology, the human senses and logical thinking limits can be transcended. Even with it, humans can acquire not only 'experience' or 'concepts' about reality, but they can also discover the nature of reality.*

Keywords: *Epistemology, Hikmah Ishraq, Hudhuri, Suhrawardi.*

Abstrak: *Suhrawardi adalah seorang filosof dan sekaligus sufi yang memiliki pengaruh kuat dalam perkembangan ilmu pengetahuan. Dengan filsafat iluminasinya (Hikmah al-Ishraq), dia memunculkan konsep epistemologi hudhuri yang dengannya dia berusaha melawan dominasi epistemologi paripatetik yang rasionalistis dan skeptis sehingga menafikan segala bentuk metafisika. Artikel ini hendak mengungkap konsep epistemologi hudhuri Suhrawardi, kegamangan dan kritiknya terhadap problem validitas keilmuan paripatetik, dan peran*

epistemologi hudhuri dalam menjawab tantangan keilmuan kontemporer. Artikel ini merupakan kajian kepustakaan yang menggunakan teknik dokumenter untuk mengumpulkan data yang diperlukan. Data yang telah terkumpul dianalisis menggunakan metode deskriptif-analitis. Penelitian ini menyimpulkan bahwa konsep epistemologi hudhuri yang dicanangkan Suhrawardi menyuguhkan pandangan bahwa metafisika merupakan dimensi yang tidak bisa dipisahkan dari epistemologi dan dapat dirasionalkan. Bahkan konsep keimanan yang metafisikpun, menurut Suhrawardi, mampu dijadikan pijakan filosofis yang aktual. Jadi dengan konsep hudhuri ini, batas-batas indrawi dan akali akan mampu dilampaui (trancendent), bahkan dengannya manusia tidak hanya mendapatkan 'pengalaman' ataupun 'konsep' mengenai realitas, tetapi ia mampu menemukan hakikat realitas.

Kata Kunci: *Epistemologi, Hikmah Ishraq, Hudhuri, Suhrawardi.*

INTRODUCTION

There is an ahistorical view of Western orientalists that assumes that the tradition of Islamic Philosophy has been buried after Ibn Rushd, known as Averroes.¹ This one-sided claim contrasted with the birth of a genius scholar, namely Suhrawardi. With his illumination philosophy, Suhrawardi awakened the enthusiasm of Islamic philosophy, which recently has been studied in the Eastern and Western worlds. Hosein Zay, Henry Corbin, and Sayyed Hosein Nasr² could successfully track Suhrawardi's brilliant thoughts, which were later documented in their works.

As a philosopher and a *Sufi*, the epistemological study which Suhrawardi established requires more attention, especially the philosophy of illumination that

¹ Seyyed Hossein Nasr, "Introduction," in *History of Islamic Philosophy* (London: Routledge, 1966).

² Some works depicting Suhrawardi can be seen in Seyyed Hossein Nasr, "Syihab al-Din Suhrawardi Maqtul", in M.M. Sharif, *A History of Muslim Philosophy*, Vol. I, (Wiesbaden: Otto Hararassowitz-Wiesbaden, 1966); Seyyed Hossein Nasr, *Three Muslim Sages: Avicenna, Suhrawardi, Ibn 'Arabi*. 3rd ed. New York: Caravan Book, 1997; Hossein Ziai, *Knowledge and Illumination: A Study of Suhrawardi's Hikmat al-Ishraq*, (Brown Judaic Studies 97, Scholars Press, 1990); Henri Corbin, *Suhrawardi d'Alep fondateur de la doctrine illuminative*, (Paris: 1939), Henri Corbin, *Les Motifs zoroastriens dans la philosophie de Suhrawardi*, (Tehran: 1946)

can break the domination of peripatetic philosophy,³ which tend to be rationalistic.⁴ Overwhelming rationalism is dangerous since it negates metaphysic principles which cannot be comprehended by rationale. Furthermore, peripatetic proponents create object connections mistakenly by assuming that subjects can reach unknown things.⁵

Related to the two problems mentioned above, deeper discussion associated with epistemology becomes significantly crucial. Moreover, it becomes more relevant by looking at the domination of rationalistic epistemology in the Western world, which leads to nature exploitation excessively. It is because, in Western culture, the concept of epistemology is merely limited to physical, logical, and mathematical calculation, without considering metaphysic existence.⁶ This perspective is so dangerous because perceiving all material objects as the ones which are not correlated to God; hence, the supporters of this philosophy can execute the nature as their will, as long as it benefits their own sake and their group. Meanwhile, metaphysic is the home for epistemology other than physical epistemology, which explains the objects beyond physical understanding, including God.

Scholars and researchers have conducted numerous studies on Suhrawardi, including studies of his philosophical thought, Sufism teachings, and his philosophical Sufism thinking. For example, the following articles are in the field

³ Etymologically, the term peripatetic means wandering. This word has the same meaning as the Arabic language, namely "*mashshà'î*," which means walking. The term wandering or walking was given to this school because its teachings were conveyed by Aristotle, the founder, walking around a sports hall in Athens called Peripatos. His most essential disciples were Theophrastus and Andronikos. These two students played a role, apart from listening and writing, as well as disseminating the ideas of Aristotle. Peripatetic philosophy of Islam is a synthesis of the teachings of Islam with the philosophy of Aristotelianism and Neoplatonism. (M. Said Syaikh, *Kamus Filsafat Islam*, trns. Machnun Husein (Jakarta: Rajawali, 1991), p. 154; and Seyyed Hossein Nasr, *Intelektual Islam; Teologi, Filsafat dan Gnosis*, trns. Suharsono & Djamaluddin MZ (Jakarta: Pustak pelajar, cet. II, 1996), 33.

⁴ Mohammad Muslih, "Kesadaran Intuitif Plus Cahaya Ilahiyah: Husserl Di Muka Cermin Suhrawardi," *Tsaqofah* 5, no. 1 (2009): 46–47.

⁵ A. Khudori Soleh, "Filsafat *Ishraqi* Suhrawardi," *ESENSIA* XII, no. 1 (2011): 12.

⁶ Seyyed Hossein Nasr, *Man, and Nature: The Spiritual Crisis in Modern Man* (Chicago: ABC International Group, 1997).

of philosophy: *Konsep Ilmu Pengetahuan dalam Filsafat Iluminasi Suhrawardi*,⁷ *Dasar-dasar Filsafat Isyraqiyah Suhrawardi*,⁸ *Iluminasi Suhrawardi al-Maqtul Sebagai Basis Ontologi Filsafat Etika*,⁹ *Filsafat Isyraqi Suhrawardi*,¹⁰ *Konstruksi Epistemologi dalam Filsafat Iluminasi Suhrawardi*,¹¹ and *Teori Pengetahuan Isyraqiyyah (Iluminasi) Syihabudin Suhrawardi*.¹² The following works are associated with Sufism: *Tasawuf Suhrawardi al-Maqtul*¹³ and *Metode Tasawuf Suhrawardi dan Relevansinya dengan Pendidikan Agama Islam*.¹⁴ Simultaneously, there are at least a few other works in philosophical Sufism, such as *Suhrawardi and His Philosophical Sufism: A Critical Study on The School of Illumination (Ishraqi)*,¹⁵ *Philosophical Sufism: An Analysis of Suhrawardi's Contribution with Special Reference to His School of Illumination (Ishraqi)*,¹⁶ and *Model Epistemologi Teosufi Suhrawardi Al-Maqtul Dalam Iluminasi*.¹⁷ This last

⁷ Luqman Junaidi, *Ilmu Hudhuri: Konsep Ilmu Pengetahuan dalam Filsafat Iluminasi Suhrawardi*, unpublished theses, Program Studi Magister Humaniora, Fakultas Ilmu Pengetahuan Budaya, Universitas Indonesia, juni 2009.

⁸ Miswar Abdullah, "Dasar-dasar Filsafat Isyraqiyah Suhrawardi," *AL-Mutsala: Jurnal Ilmu-ilmu Keislaman dan Kemasyarakatan*, Volume 2, No 1, Juni 2020.

⁹ Anwar Ma'rufi, "Iluminasi Suhrawardi al-Maqtul Sebagai Basis Ontologi Filsafat Etika," *An-Nawa: Jurnal Studi Islam*, Vol. 03, No. 02, (2021): 54-66.

¹⁰ A. Khuhori Soleh, "Filsafat Isyraqi Suhrawardi," *ESENSIA*, Vol. XII, No. 1 Januari 2011.

¹¹ Mohammad Muslih, "Konstruksi Epistemologi dalam Filsafat Iluminasi Suhrawardi," *Al-Tahrir*, Vol. 12, No. 2 November 2012 : 299-318.

¹² Eko Sumad, "Teori Pengetahuan Isyraqiyyah (Iluminasi) Syihabudin Suhrawardi," *FIKRAH: Jurnal Ilmu Aqidah dan Studi Keagamaan*, Volume 3, No. 2, Desember 2015.

¹³ Ja'far, *Tasawuf Suhrawardi al-Maqtul*, unpublished dissertation, Program Studi Agama dan Filsafat Islam Program Pascasarjana, Universitas Islam egeri, Sumatera Utara, Medan, 2015.

¹⁴ Ai Rahmah Musyaropah, *Metode Tasawuf Suhrawardi dan Relevansinya dengan Pendidikan Agama Islam*. unpublished theses, Program Studi Pendidikan Islam Pascasarjana (S2), Institut Agama Islam Darussalam (IAID), Ciamis, 2018.

¹⁵ Muhammad Obaidullah and Leyaket Ali bin Mohamed Omar, "Suhrawardi and His Philosophical Sufism: A Critical Study on The School of Illumination (Ishraqi)," *Asian Academic Research Journal of Multidisciplinary*, Vol, 1 Issue 32 (APRIL 2015).

¹⁶ Muhammad Obaidullah, "Philosophical Sufism: An Analysis of Suhrawardi's Contribution with Special Reference to His School of Illumination (Ishraqi)," *Afkar*, 16 (Januari-Jun 2015): 119-142.

¹⁷ Lucky Damara Yusuf, "Model Epistemologi Teosufi Suhrawardi Al-Maqtul Dalam Iluminasi," *ISTIGHNA*, Vol. 4, No 2, Juli 2021.

category will be the subject of this article's investigation. Some issues are addressed in each of the three articles mentioned. However, this article will analyze the issues being discussed to solve the contemporary phenomenon of purely rational and empirical western epistemological problems. This is an issue that has not been addressed in the preceding works.

To answer these questions, the author presents the *hudhuri* epistemology proposed by Suhrawardi by focusing on how *hudhuri* epistemology works and its relevance to responding to the challenges of contemporary Western epistemological problems.

RESULTS AND DISCUSSION

The Biography of Suhrawardi

The complete name of Suhrawardi is Syihab al-Din Yahya bin Habasyi bin Amirak Abu al-Futuh al-Suhrawardi. He was born around 549 AH (1153 AD) in Suhrawad and died in 588 AH in Halb (Aleppo). Suhrawardi was jailed according to the instruction of Salahuddin al-Ayyubi after his haters made agitation against him.¹⁸ Al-Ayyubi's son, Sultan Malik az-Zhahir, disagreed with the charge for Suhrawardi that his father, al-Ayyubi, issued. However, the order was fulfilled due to the demand from the authority board of religion that conflicted with Suhrawardi. Suhrawardi died at the age of ± 38 years old, in 587 AH (1191 AD).¹⁹ After his death, he was known as The Teacher of Illumination (*Syaikh al-Ishraq*) or The Father of Illumination.²⁰

In his intellectual journey, Suhrawardi started learning from Majd al-Din al-Jili, in Maraghah to study philosophy and theology. Then, he kept continuing his intellectual journey by coming to Zhahiruddin al-Qari to polish his formal education. Suhrawardi was in one class with Fakhruddin al-Razi, who later had a

¹⁸ Mulyadi Kartanegara, *Gerbang Kearifan: Sebuah Pengantar Filsafat Islam* (Jakarta: Lentera Hati, 2006), 42.

¹⁹ Seyyed Hossein Nasr, *Three Muslim Sages: Avicenna, Suhrawardi, Ibn 'Arabi*, 3rd ed. (New York: Caravan Book, 1997), 57.

²⁰ Hossein Ziai, "Syihab Al-Din Suhrawardi: Pendiri Mazhab Filsafat Iluminasi," in *Ensiklopedi Tematis Filsafat Islam: Buku Pertama*, ed. Seyyed Hossein Nasr and Oliever Leaman (Bandung: Mizan, 2003), 544.

different perspective from Suhrawardi. Razi obtained the copy of *al-Talwihat* after Suhrawardi died. Razi sobbed while kissing the book to remember his classmate who had a different view from him.²¹

The next Suhrawardi's intellectual journey is to Isfahan city to learn logic and deepen philosophy from Fakhr al-Din al-Mardini. Then, he also learned from al-Qari al-Farsi to study the book of Ibn Sahlan al-Sawi. Moreover, he traveled to Persi, Anatolia, Damaskus, and Syria to learn *Sufism* and live ascetically from the Sufis.²² Then, he went to Halb city (Aleppo) and learned from al-Syafir Iftikharuddin. In this place, Suhrawardi became famous, inviting the hatred from the group of *fuqaha'* around him. With all intrigue, his haters made slandered him and reported him to Sultan al-Malik al-Zahir al-Ghani, the ruler of Halb city who was the son of Shalah al-Din al-Ayyubi.²³

As a respected and noble person, both by his enemies and friends, Suhrawardi made many iconic works in his short life. Then, Lois Massignon classifies his works into three categories: (1) His young age works, *al-'Ahd al-Ishraqi*, including; *al-Alwah al-'Imadiyah*, *Hayakil al-Nur*, and *al-Rasa'il al-Sufiyah*; (2) his peripatetic period works, *Mutaharat* and *al-Munajat*; (3) and his last works, when he was interested and influenced by Ibnu Sina and Neo-Platonism, *Hikmah al-Ishraq*, *Kalimah al-Hukama*, and *I'tiqad al-Ulama*. Among his works, *Hikmah al-Ishraq* is "magnumopus" containing theosophy related to the light and *hudhuri* metaphysic.²⁴

Suhrawardi's works, alongside the number of reviews and comments about him approximately in the last seven centuries, formed the basic and primary idea

²¹ Nasr, *Three Muslim Sages: Avicenna, Suhrawardi, Ibn 'Arabi*, 56–57.

²² Ziai, "Syihab Al-Din Suhrawardi: Pendiiri Mazhab Filsafat Iluminasi," 545.

²³ Syihab Ad-Din Suhrawardi, *Hikmah Al-Ishraq: Teosofi Cahaya Dan Metafisika Huduri*, ed. Muhammad Al-Fayyadl (Yogyakarta: ISLAMIKA, 2010), xxxiii.

²⁴ Suhrawardi, xiv.

about the concept of *ishraqi* and became the insight and symbols which integrated traditional Hermetism-based thinking and Pythagoras's philosophy of Pythagoras, Plato, Aristoteles, Zoroaster, and other diverse elements. It is important to note that Suhrawardi provided many credits to Muslim philosophers (especially Ibnu Sina) in building the idea and the concept. Then, in his role as a philosopher and *Sufi*, Suhrawardi proposed many credits, either for the spiritual inspiration or the doctrines from the great teachers of Sufism who lived previously. Expressly, the credit was provided to al-Hallaj, whose works were frequently cited in Suhrawardi's works, and to al-Ghazali, primarily for his book entitled *Mishkat al-Anwar*, which powerfully contributed to the development of Suhrawardi's doctrines related to the light.²⁵

Various forms of Suhrawardi's thought transferred in his most outstanding work, *Hikmah al-Ishraq*, were employed to oppose the peripatetic logic conquering in that era. According to him, peripatetic logic possessed weakness because the existence of metaphysics and rational discursive used by Peripatetic supporters was not appropriate. It is due to the distant reach of the ratio toward the metaphysic truth. According to Suhrawardi, proper knowledge about something (metaphysic) can be obtained if the subject acknowledges his existence. Then, the subject will be able to associate directly with the object of knowledge. Therefore, both subject and object of knowledge should be there in time. By implementing this method, the truth of metaphysics can be obtained.²⁶

From his works, it can be perceived that Suhrawardi delivered sharp criticism to the proponents of Peripatetic philosophy with its achievement in simplifying the complexity of Aristotelian logical thinking to attain Peripatetic logical thinking (especially Ibn Sina), which employed the principle of metaphysic with the incorrect method. Effectively, Suhrawardi stated that the Peripatetic method was similar to obscurantism (the attitude of delivering knowledge with improper technique to make the knowledge ambiguous and

²⁵ Seyyed Hossein Nasr, "Syihab Al-Din Suhrawardi Maqtul," in *A History of Muslim Philosophy* (Wiesbaden: Otto Harrassowitz, 1966), 378.

²⁶ Hossein Ziai, *Knowledge and Illumination: A Study of Suhrawardi's Hikmat Al-Ishraq* (Brown Judaic Studies 97 Scholars Press, 1990), 174.

difficult to understand so that no one has the effort to question or comprehend deeper). Suhrawardi's statement received appraisal since it can simplify complicated cases with a healthy mind and logical thinking."²⁷

The Genealogy of Suhrawardi's Idea

As a brilliant Muslim philosopher, Suhrawardi has a strong influence on the development of Islamic philosophy. In fact, he is known as a unique *Sufi*, since of his different living style. Most Sufis live in basic simplicity by abandoning world-related things, but Suhrawardi preferred to live extravagantly under the protection of Sultan Malik Zhahir.²⁸ With the illumination concept (*ishraqi*), Suhrawardi has significantly contributed to expanding the knowledge development of Islamic philosophy, which was previously dominated by the Peripatetic denomination. The theory of discipline creation or *ishraqi*, often emerges in Suhrawardi's works, primary in his monumental book *Hikmah al-Ishraq*. Based on Hossein Ziai's view, Suhrawardi's idea about *ishraqi* is aimed to differentiate his philosophical approach from the Peripatetic philosophy.²⁹

Suhrawardi was also known as a philosopher who had a good understanding of the philosophy of Peripatetic, Platonism, neo-Platonism, Hermetism, and Islamic philosophy, primarily the idea proposed by al-Farabi and Ibn Sina. Furthermore, Suhrawardi also learned deeper about previous Sufism teaching from Abu Yazid al-Bustami, Abul Hasan al-Kharqani, Dhun Nun al-

²⁷ John Walbridge, *The Leaven of the Ancients: Suhrawardi and the Heritage of the Greeks* (New York: SUNY series in Islam, State University of New York Press, 2000), 143.

²⁸ Nasr, *Three Muslim Sages: Avicenna, Suhrawardi, Ibn 'Arabi*, 56.

²⁹ Ziai, "Syihab Al-Din Suhrawardi: Pendiri Mazhab Filsafat Iluminasi," 548.

Misri, Sahl al-Tustari, and Husen Ibn Mansur al-Hallaj.³⁰ With a lot of disciplines possessed, he was able to create a building firm Illumination denomination.³¹

According to Nasr, the sources of knowledge which formed Suhrawadi's idea of *ishraqi* consist of five principles. **Firstly** and primarily, Sufism teachings of al-Hallaj and al-Ghazali. *Mishkat al-Anwar* is al-Ghazali's writing which reveals the relationship between faith and light (*nur*). Al-Ghazali's idea in this book has a strong influence on Suhrawardi's concept of illumination. **Second**, is Peripatetic Islamic thinking, primarily the philosophy of Ibn Sina. Suhrawardi perceived this peripatetic thinking as the primary basis for understanding the basic idea of *ishraqi*, although he criticized another part of it.³²

Third, Phytagoras' principles (580-500 BC), Platonism, and Hermetism, which grew in Alexandria and other places are kept and spread in the Near East, were philosophical thinking before Islam formed Suhrawardi's *ishraqi*. **Fourth**, ancient-Iranian enlightenment sources. By stepping on these sources, Suhrawardi attempted to build his new faith and assumed that ancient-Iranian scientists as the enlightenment carriers before the disaster "Typhon" occurred and was experienced by the people of Prophet Idris (Hermes).³³

The last source is Zoroaster's belief, which used dark and light symbols, primarily associated with angels' science, later enriched with Suhrawardi's terms. Despite using those sources, Suhrawardi strongly disagreed that he was a follower of dualism and Zoroaster. On the contrary, he firmly stated that he was a member of the Iranian *hukama* group, the keeper of 'soul-based belief which stepped on the idea of the unity of God, and the chief of tradition council which was hidden beneath the heart of Zoroaster people.³⁴

From all five building sources above of *ishraqi*, it can be seen that Suhrawardi's ideas of *ishraqi* referred to different sources, either Islamic or non-

³⁰ Abdullah Mahmud, "Falsafah Iluminasionisme Menurut Shihabuddin Suhrawardi," *Suhuf* 26, no. 2 (2014): 164–165.

³¹ Nasr, *Three Muslim Sages: Avicenna, Suhrawardi, Ibn 'Arabi*, 57.

³² Seyyed Hossein Nasr, *Tiga Mazhab Utama Filsafat Islam: Ibnu Sina, Suhrawardi, Dan Ibnu Arabi*, ed. Maimun Syamsuddin Ach (Yogyakarta: IRCiSoD, 2020), 111.

³³ Nasr, 112.

³⁴ Nasr, 113.

Islamic. Primarily, the sources of Suhrawardi's thought can be classified into two categories, Sufism and philosophy. In responding to these various sources, Suhrawardi did not cleanse various concepts before Islam to put them under Islamic teaching. Even he stated that he was the one who integrated those different traditions of which his action is called *hikmah laduniyah* and *hikmah al-'atiqah*. In Suhrawardi's view, universal and complete enlightenment is the enlightenment and idea which can be perceived clearly from the diverse traditions from ancient Hindu, ancient Persia, Babilonia, ancient Egypt, and ancient Greece till the era of Aristotle.³⁵

Furthermore, Suhrawardi states that he is the meeting point between the two worlds' principles. In his perspective, and according to other authors' perspectives in the Middle Age, enlightenment is granted by God to the men by Prophet Idris (Hermes)' teaching. Philosophy was grouped into two from him: the first grew in Persia, and the other grew in Egypt. The knowledge from Egypt was transferred to Greece. Then, through these two branches, primarily Persia and Greece, they reunited and gave birth to Islamic civilization.³⁶

Illumination Philosophy (*Ishraqi*) and *Hudhuri* Concept

Etymologically, the word "*ishraq*" means bright, rise, and shine vigorously because of the light, commonly related to peace, happiness, power, and other good things. This word was challenged and opposed against darkness, difficulty, dread, poor, and other suffering things.³⁷ In conclusion, the word '*ishraqiyah*' can be defined as enlightenment or illumination (*mushriqiyyah*) and

³⁵ Seyyed Hossein Nasr, *Intelektual Islam: Teologi, Filsafat Dan Gnosis*, ed. Suharsono and Djamaluddin MZ (Yogyakarta: Pustaka Pelajar, 2009), 70.

³⁶ A. Khudori Soleh, *Wacana Baru Filsafat Islam* (Yogyakarta: Pustaka Pelajar, 2012), 123.

³⁷ Seyyed Hossein Nasr, "Filsafat Hikmah Suhrawardi," *Jurnal Ulumul Qur'an* 3, no. 7 (1997): 56.

eastern side (*mashraqiyyah*), which is borrowed from the word ‘*sharaq*’ (sunrise).³⁸ Thus, *ishraqiyyah* is the knowledge of help, which with it, humankind will be able to adapt with the shape of the universe. Regardless of the position, one will realize that the East is the place of *azali*, while the West is the place of humankind’s darkness.³⁹

If studied further, the word *ishraq* (illumination) can be defined as the step of contemplation or the deformation of emotional life to become harmony and action achievement. According to the proponent of *ishraqi*, enlightenment is not only a theory to believe, but it also can be defined, in practice, as the spiritual movement from the dark world in which the impossibility of knowledge and happiness occurs to the enlightened world featuring logical thinking in which knowledge and happiness can be realized together. Hence, the source of knowledge is the illumination-like hands that connect the light substances.⁴⁰ Meanwhile, in English, the word illumination is a word that becomes the synonym of the word *ishraq* which means lightning or the light.⁴¹

Then, the symbolism of light can be used by *ishraqi* philosophy to decide one factor which determines the form, shape and material, primary and secondary logical things, soul, intellectualism, individual substance, and intensity of mythical experience levels. Thus, the *ishraqi* philosophy building can be explained through the symbols of light as a specific characteristic.⁴² As a result, knowledge in Suhrawardi’s view is direct illumination which connects the subjects with the light substance. In other words, it is the unity of the knowing subject and the knowing object through direct illumination to the source of knowledge. Therefore, *ishraqi* knowledge has a solid correlation with *the hudhuri* discipline.

³⁸ Arifinsyah, “Gagasan Suhrawardi Tentang Islam Esoteris,” *Jurnal Ushuluddin* 46 (2014): 155.

³⁹ Suhrawardi, *Hikmah Al-Ishraq: Teosofi Cahaya Dan Metafisika Huduri*, xvi.

⁴⁰ Soleh, “Filsafat *Ishraqi* Suhrawardi,” 6.

⁴¹ Paul B. Fenton, “Judeo-Arabic Mystical Writings of the XIIth-XIVth Centuries,” in *Judaeo-Arabic Studies: Proceeding of the Founding Conference of the Society for Judaeo-Arabic Studies*, ed. Norman Golb (London-New York: Routledge, 1997), 91.

⁴² Soleh, “Filsafat *Ishraqi* Suhrawardi,” 6.

Hudhuri knowledge is defined as the knowledge by presence because it uses the sign of the noetic state and has an immanent object which previously in the form of self-object knowledge, which provides the possibility of such definition.⁴³ Therefore, knowledge can be obtained if the subject realizes his existence first (*ana 'iyya*)⁴⁴ and makes direct contact with the object. Hence, either the required object or the subject is present. This way of obtaining knowledge is acknowledged as *hudhuri* knowledge (knowledge by presence).⁴⁵ In summary, *hudhuri* knowledge is the acquired knowledge about an object without visualizing the object in logical thinking. It has an immanent object, which is with it the knowledge does not require a transitive object. It presents by itself, under Godly light and guidance.⁴⁶

Light as The Basis of Hudhuri Knowledge

The concept of *ishraqi* philosophy, which Suhrawardi introduced, began from the light. He explained philosophy in common and epistemology in specific, place light as the substance of science and knowledge as the substance of light. Thus, a thing should have apparent features if it does not have definition and cognition, and merely the light which does not require those aspects, no items other than light that does not need definition.⁴⁷ The core of the *ishraqi* philosophy or illumination is the visualization of the light concept, only the light, of which the

⁴³ Mehdi Ha'iri Yazdi, *Menghadirkan Cahaya Tuhan: Epistemologi Iluminasionis Dalam Filsafat Islam*, ed. Husein Hariyanto (Bandung: Mizan, 2003), 74.

⁴⁴ Sufism teaches that the reality of God cannot be known as the logical or rationalist method which tends to be exoteric. See: Umar Faruq Thohir and Irma Runtianing Uswatul Hasanah, "A Divine Love of Aneemarie Schimmel; A Sufism Study of an Orientalist," *Dialogia: Jurnal Studi Islam Dan Sosial* 19, no. 1 (2021): 270.

⁴⁵ Mohammad Muslih, *Pengetahuan Intuitif Model Husserl Dan Suhrawardi* (Ponorogo: CIOS-ISID GONTOR, 2010), 29.

⁴⁶ Suhrawardi, *Hikmah Al-Ishraq: Teosofi Cahaya Dan Metafisika Huduri*, xv.

⁴⁷ Arifinsyah, "Gagasan Suhrawardi Tentang Islam Esoteris," 160.

substance and perfection do not need another object because the clarity is unchallenged by other things.⁴⁸

Light, then, is classified into two types: “*accidental light*”, the light which has an outer shape over other objects (*al-nur al-‘aridh*), and “*pure light*”, the light which does not have an outer form (*al-nur al-mujarrad/al-nur al mahd*). Then, non-light matters consist of two types in essence: “dark substances” (*al-jawhar al-ghasiq*), which are self-sufficient from the context (spatio-temporal, space-time), and “the form of darkness” (*al-Hay’ah az-Zhullmaniyyah*), matters which become an external form for other objects. Meanwhile, “*barzakh*” is the body or material of which the substance is determined and regarded as the sign, *barzakh* which loses its light, is called darkness.⁴⁹

According to Suhrawardi, lights have levels/hierarchy of perfect form. The form which possesses the most intense closeness to “the light of the great light” (*Nur al-Anwar*) is the most excellent, while the farthest perfection form is the one with the least intense light. Concerning the correlation in the hierarchy circle, light can be divided as “*inner light and for himself*” and “the light *for others*”. Inner light has characteristics of enlightening “the light *for others*” and not *for him*. Hence, the light is different from the darkness, which is never manifested *inside* or *for him*. Either the light for him or the light for others is the light that is formed and manifested in life.⁵⁰

Suhrawardi explains that the method which is implemented to attain knowledge is light-based. This method requires the presence of the subject and object of knowledge based on the explanation of the light and its hierarchy. It is achieved through the illumination-intuitive process, that is, the capture of the object of knowledge by the subject of knowledge through direct introduction through the rays of light.⁵¹ According to him, knowledge is not merely limited to theory to belief but in practice, it can move the soul from the dark world (without

⁴⁸ Suhrawardi, *Hikmah Al-Ishraq: Teosofi Cahaya Dan Metafisika Huduri*, 103.

⁴⁹ Suhrawardi, 104.

⁵⁰ Suhrawardi, 112–113.

⁵¹ Hossein Ziai, *Knowledge and Illumination: A Study of Suhrawardi's Hikmat Al-Ishraq* (Brown Judaic Studies 97 Scholars Press, 1990), 141.

knowledge and happiness) to the enlightened world (happiness and knowledge which can be realized together) with the enlightenment of *Nur al-Anwar*.⁵²

According to Suhrawardi, *Nur al-Anwar* (the God) has the characteristics of spreading the light, which is the light as the primary activator of the universe. Meanwhile, the universe is the process of gigantic enlightenment, in which all forms begin and come from the principle of the One and Only Primary One. This light is the source of all sources, and nothing can have an equal level before it. Light is the most real essence and the brightest thing, so it is impossible if any form of thing can be brighter and more realistic than light. This opinion follows Ibn Sina's view about *Wajib al-Wujud*. Furthermore, Suhrawardi views that God cannot be covered with an accident (*'ardh*) or substance (*jauhar*), because it can reduce His Singularity. Hence, The First Light should be One (the Only One, Singular), either the Substance or the Characteristics.⁵³

Regarding the relation between *Nur al-Anwar* and the light below it, Suhrawardi explains that the connection between the upper light and the lower one forms "domination, illumination, and unnecessary state." Meanwhile, the relation between the lower and upper light forms "love, witnessing, and needs". Those lights have levels; the upper light creates the lower light. However, this is in the form of illumination (*ishraq*) instead of emanation. It is when the light of the Great Light (*Nur al-Anwar*) emits its light to the closest light (*Nur al-Aqrab*), then from *Nur al-Aqrab*, the second light appears, from the second light, the third, fourth appears, and so forth.⁵⁴

Suhrawardi is also classified form by the level of understanding and awareness. Thus, a form can be aware of himself or not. If it is aware, it can be

⁵² A. Khudori Soleh, *Wacana Baru Filsafat Islam* (Yogyakarta: Pustaka Pelajar, 2012), 120.

⁵³ Suhrawardi, *Hikmah Al-Ishraq: Teosofi Cahaya Dan Metafisika Huduri*, 103–120.

⁵⁴ Aksin Wijaya, *Satu Islam Ragam Epistemologi* (Yogyakarta: Pustaka Pelajar, 2014), 126–127.

aware of himself as the case of light of the Great Light (the God), the angels, human souls, statements, or anything depending on external things around it to realize himself. It is because it is in himself and becomes absurd, like other scattered things in this world, or anything depending on external things around it, such as to scents and colors.⁵⁵ With *ishraqi* philosophy, Suharwardi created the light as a symbol to explain the determining factors of the form, either form, material, or immaterial, visible and invisible, or physical or metaphysical. In brief, light is a separated entity from *ishraqiyah* philosophy or the main characteristic of *ishraqi* philosophy.

The Form of *Hudhuri* Epistemology

Hudhuri is one of the science in Sufism, generally called *kashafi*, or knowledge of *ladunni*, that is the reality of existence which presents inside the subject, or the present can be recognized without any means. This science has three specific characteristics: firstly, it comes into existence inside the subject; second, it is not a conception as the result of a mental syllogism; and third, it is not bound to the dualism of the falseness and truth.⁵⁶

The knowledge “about self-understanding,” or *hudhuri* knowledge, shows its performative essence, directing to factual characteristics from what is normally revealed with the word “I” as the subject term in self-evaluation. The understanding of *hudhuri* emerged from the historical revelation in Islamic philosophy. There was a perspective that states that in nature, thinking has its function at various times but in the same way. According to Islamic philosophy, it is not adequate to depend merely on to abstraction method to overcome the problems using knowledge in rational thought. As a result, the science of *hudhuri* emerged as the rival to the sciences associated with the subject and object relation. About the subject-object connection, Ha’iri Yazdy attempted to exchange it with self-object knowledge, that is, the knowledge obtained by man without the role of human senses. This type of knowledge is called *hudhuri*, that is, reality and

⁵⁵ Seyyed Hossein Nasr, *Tiga Mazhab Utama Filsafat Islam: Ibnu Sina, Suhrawardi, Dan Ibnu Arabi*, ed. Maimun Syamsuddin Ach (Yogyakarta: IRCiSoD, 2020), 132–133.

⁵⁶ Fathul Mufid, “Epistemologi Ilmu *Hudhuri* Mulla Shadra,” *Al-Qalam* 29, no. 2 (2012): 217.

objects which are recognized as present inside the subject mind who knows it without the role of human senses.⁵⁷

The application of the *hudhuri* science is explained by Ha'iri Yazdi, which is presented in two modes, firstly, related to the awareness of self-reality, and second, related to the knowledge by presence or *hudhuri*. Knowledge of Suhrawardi self-reality is associated with pure light; thus, self-reality is used as a role model in revealing the knowledge by the presence (pure light), and nothing is more apparent than pure light. With this self-reality mode (*annaiyah*), Suhrawardi criticized the peripatetic way, which focused on the definition, then proposition, and syllogism, which could merely achieve perfection. Hence, the scientific framework with such mode was not sufficient to capture the essence of the physical object, and further than that is the metaphysic one.⁵⁸

The application of the awareness towards self-reality can be seen from the example that someone can make himself objective when comprehending the truth of himself and states: "he" is "I" which knows "Me". However, the intended objectification is that someone can treat himself fictionally as "he" and presents the evaluation about unification inside himself. Thus, "the awareness about 'annaiyah' reality can be shown as if the awareness towards what is not "I", that is "He". By expressing I as he, we can identify ourselves clearly, because by using the word "he", we can comprehend to be the object to understand, so we can gain self-awareness from our presence.⁵⁹

Therefore, according to Suhrawardi, new knowledge will be gained if the subject realizes the "I" (*annaiyyah*) and directly contacts the object. As a result,

⁵⁷ Mehdi Ha'iri Yazdi, "Memahami Arti Ilmu *Hudhuri*," in *Ilmu Hudhuri: Prinsip-Prinsip Epistemologi Dalam Filsafat Islam*, ed. Ahsin Mohamad (Bandung: Mizan, 1994), 27.

⁵⁸ Muslih, "Kesadaran Intuitif Plus Cahaya Ilahiyah: Husserl Di Muka Cermin Suhrawardi," 37.

⁵⁹ Suhrawardi, *Hikmah Al-Ishraq: Teosofi Cahaya Dan Metafisika Hudhuri*, 107–111.

both the object and the subject have to present together.⁶⁰ Thus, knowledge is based on the relation between subject and object. To be clear, the essence of something must be started with the attainment of the subject; after that, the accomplishment can be attained and recognized. If the requirement is not fulfilled, the subject will come first, and it becomes the same so that nothing can be obtained. As a consequence, the condition of the subject on the object is one of some elements which limits whether the knowledge can achieve it or not. With the unity of the subject and object within them, self-awareness will appear.⁶¹ Indeed, the unity between the object and subject should be built inside the person who knows this self-realization. It is because there is untied relation towards reality, but it is merely the gradation of essence manifestation. In other words, the science of *ishraqi* is based on the unity of the subject and object.⁶²

Meanwhile, about the knowledge by presence or science of *hudhuri*, it is explained that science of *hudhuri* is a type of science which inquiry the relation self-object knowledge without the role of the external object. However, the position of the external object does not have an existential difference from the internal object (subject). By definition, the immanent knowledge object inside the subject mind who knows unifies completely with the external subject. Thus, external and internal objects are a similar integral part.⁶³ To make it easier to understand *hudhuri* science, we can take an example as in “happiness state”. “Feeling happiness” is a part of *hudhuri* knowledge since “the feeling of happiness” directly emerges inside use as the subject who experiences happiness. It can be concluded that *hudhuri* is the knowledge gained through the recognized real object or the presence of the object (something) directly recognized by the knowing subject. Thus, there are no conceptual media between the subject and the object.⁶⁴

⁶⁰ Muslih, “Kesadaran Intuitif Plus Cahaya Ilahiyah: Husserl Di Muka Cermin Suhrawardi,” 38.

⁶¹ Ziai, *Knowledge and Illumination: A Study of Suhrawardi's Hikmat Al-Ishraq*, 142–143.

⁶² Mohammad Muslih, “Konstruksi Epistemologi Dalam Filsafat Illuminasi Suhrawardi,” *At-Tahrir* 12, no. 2 (2012): 308.

⁶³ Muhammad Taqi Misbah, *Buku Daras Filsafat Islam* (Bandung: Mizan, 2003), 93–99.

⁶⁴ Yazdi, *Menghadirkan Cahaya Tuhan: Epistemologi Illuminasionis Dalam Filsafat Islam*, 97–98.

In the science of *hudhuri*, every human knowledge about himself is undeniable knowledge. It is concerning “I” and “ego” which perform contemplation and thinking with deep mind awareness about himself without accessing his senses, either by doing trial or observing the mental conception form.⁶⁵ It means that he as an individual is the knowledge. Then, within knowledge and self-awareness, the separation between knowledge and subject cannot be completed. As a consequence, there is the unity of subject and object of knowledge which becomes the most crucial instrument from the presence of object of knowledge in the knowing subject’.⁶⁶

Since its validity of the knowledge cannot be denied, *hudhuri* knowledge is the knowledge that cannot be verified because it directly comes to oneself. It can be explained that the self-knowledge of every individual knows the best about himself. Thus, the basic principle of knowledge is that the knowledge of which the source is from the inside of an individual, not from outside, without getting touched by other parties.⁶⁷ Thus, he does not need a means in the form of concept for sensing an essence, the mode of *hudhuri* knowledge is a type of unique knowledge because the object can be recognized without requiring a means; and the knowing subject can be identified without intermediaries. Thus, its validity is high.⁶⁸

⁶⁵ Jari Kaukua, *Self-Awareness in Islamic Philosophy: Avicenna and Beyond* (Cambridge: Cambridge University Press, 2015), 106–117.

⁶⁶ Jari Kaukua, “I in the Light of God: Selfhood and Self-Awareness in Suhrawardi’s Hikmat Al-Ishraq,” in *The Age of Averroes: Arabic Philosophy in the Sixth/Twelfth Century*, ed. Peter Adamson (London: Warburg Institute, 2011), 141–144.

⁶⁷ Muslih, *Pengetahuan Intuitif Model Husserl Dan Suhrawardi*, 37.

⁶⁸ Walbridge, *The Leaven of the Ancients: Suhrawardi and the Heritage of the Greeks*, 255–259.

***Hudhuri* Epistemology and Its Relevance to Contemporary Challenges**

After knowing Suhrawardi's thoughts with his *ishraqi* philosophy, which makes light metaphysic the basis of the *hudhuri* epistemology, it is time to discuss the relevance of his thought for encountering many contemporary challenges. It indicates that the need for the concept to free humankind from the influence of rationalism is urgently needed. By depending on rational human power, humankind cannot overcome various life problems. Rationalism and empiricism seem to be unable to solve multiple complexities of the problems in current life. It is because people have started to realize that this life is not measured by rationalism and empiricism. There are other dimensions beyond that of which the existence should be acknowledged. Various problems from the spiritual, transcendental, and metaphysic dimensions cannot be solved only by rationalism and empiricism. Therefore, the idea of *hudhuri* science, which Suhrawardi proposed, is interesting to discuss.

Furthermore, a various crisis experienced by recent modern people comes from an aspect not far from an identity crisis. This crisis creates two other more significant problems, which are the ecological and the spiritual crisis. The emergence of both types of crisis implies that the Western world cannot realize their dreams of developing a new wealthy community.⁶⁹ Modernization⁷⁰ cannot help them put their goals into reality, *creating* hollowness and meaningless life. Moreover, denial of religion and the overwhelming praise for science and technology, which is materialistic, become other disasters resulting in identity crises due to losing spiritual value. Humankind tends to escape from various life problems, which should be resolved by developing a careful attitude or *tazkiyah al-nafs*. This thing cannot be realized if we merely refer to the external side of the human.⁷¹

⁶⁹ Muslih, 40.

⁷⁰ Modernism is a concept centered on empiricism and rationalism. The excessive spirit of modernism affects the breakdown of the environment caused by a unified union between positivism and capitalism. See Moh. Arif Afandi, "MODERNISME DAN KERUSAKAN LINGKUNGAN PERSPEKTIF ISLAM," *Dialogia* 17, no. 2 (2019): 239.

⁷¹ Elvira Purnamasari, "Psikoterapi Dan Tasawuf Dalam Mengatasi Krisis Manusia Modern," *El-Afkar* 8, no. 2 (2019): 89–90.

By observing the complexity of the multidimensional crisis which plagues modern humans today, it is crucial to pay attention to the concept of *hudhuri* Suhrawardi's epistemology to identify a solution to deal with it. Furthermore, it is also supported by the following factors: First, within the domination atmosphere of rationalism with its rational-discursive method, it turns out that it cannot reach the entire reality of existence.⁷² Then, in the process of acquiring the truth, rationalism suffers from an epistemological defect because it is unable to reach the meta-rational metaphysical dimension.⁷³ Second, as with the anxiety expressed by Mehdi Ha'iri Yazdi that the acute problem in the discourse of knowledge is about the relationship between subject and object. It is because knowledge is a pre-epistemic question of; why and how a subject of knowledge is associated with a known external object.⁷⁴

The multidimensional crisis caused by the epistemological and metaphysical crisis in the West,⁷⁵ if deeply traced will stop the crisis of human self-knowledge.⁷⁶ Modern humans are moody and restless, behind the arrogance of its cutting-edge technology, it turns out. People are hungry for spirituality.⁷⁷ The inability of humans to recognize themselves is what causes them to be unable to know the limits of something. This inability eventually makes humans transgresses beyond the limit and causes damage.⁷⁸ This action

⁷² Armehedi Mahzar, "Pengantar," in *Filsafat Sadra*, ed. Fazlur Rahman, Bandung (Pustaka, 2000), xv.

⁷³ Ziai, *Knowledge and Illumination: A Study of Suhrawardi's Hikmat Al-Ishraq*, 174.

⁷⁴ Yazdi, *Menghadirkan Cahaya Tuhan: Epistemologi Iluminasionis Dalam Filsafat Islam*, 31; Haidar Bagir, *Epistemologi Tasawuf: Sebuah Pengantar* (Bandung: Mizan, 2017), 64.

⁷⁵ Joshtrom Isaac Kureethadam, *The Philosophical Roots of the Ecological Crisis: Descartes and the Modern Worldview* (Cambridge: Cambridge Scholars Publishing, 2017).

⁷⁶ S. Aronowitz, *The Crisis in Historical Materialism: Class, Politics, and Culture in Marxist Theory* (London: MacMilan Press, 1990).

⁷⁷ Rahmat Setiawan, "ETIKA SUFISTIK (Relevansinya Terhadap Pencegahan Krisis Moral)," *Dialogia: Jurnal Studi Islam Dan Sosial* 17, no. 2 (2019): 297.

⁷⁸ Arran Gare, *Postmodernism and the Environmental Crisis* (London: Routledge, 1995).

will undoubtedly distance people from spiritual and religious values.⁷⁹ In Suhrawardi's *hudhuri* epistemology, the introduction of oneself through the process of illumination from the Sacred, has its place.

The knowledge of Suhrawardi's *hudhuri*⁸⁰ projects that in acquiring knowledge, humans do not require to be necessary to depend on utilizing a limited ratio. Instead, knowledge can be revealed by understanding and exploring what is inside. It is the individual himself who can recognize his substance, not by his innate nature. It is because, indeed, everyone has a pure light (*nur al-mujarrad, nur mahd*). A person is never negligent of his existence, and he is always aware of himself. Thus, the real knowledge that Suhrawardi meant was knowledge born from himself, not something which came from outside.⁸¹ This knowledge is born as independent knowledge that has no intervention other than itself.⁸²

The primary step in achieving true knowledge, according to Suhrawardi, is to understand oneself deeply. Every individual who can know his essence is what is meant by *nur mahdh*. Each *nur mahdh* will illuminate himself so that what is known, who knows, and knowledge itself will become a unified whole. This is just like the mind, between the thought, the thinking, and the mind itself, are all unified.⁸³ With this method, reality can be achieved as it is, or quiddity with all its meanings can be gained as it is.⁸⁴ With this *hudhuri* concept, the limits of the

⁷⁹ Mohammad Muslih, Happy Susanto, and Martin Putra Perdana, "The Paradigm of Islamization of Knowledge According to SMN Al-Attas (From Islamization of Science to Islamic Science)," *Tasfiyah: Jurnal Pemikiran Islam*, 2021, 28, <https://doi.org/10.21111/tasfiyav5i1.5269>.

⁸⁰ Suhrawardi's *hudhuri* knowledge is not only based on rational arguments but is also strengthened by "self-knowledge" through dreams. The emergence of this method is unique because it is inspired by Suhrawari's dilemma about solving epistemological problems, which can then be solved through the help of dreams. In other words, knowledge can be achieved by someone through the perception of awareness of his presence. (*man arafa nafsahu faqad arafa rabbahu*). See: Mohammad Muslih, *Logika Ketuhanan dalam Epistemologi Illuminasi Suhrawardi* (Yogyakarta: LESFI, 2014), 87–88.

⁸¹ Each individual (you) cannot be isolated from himself and his identity. It is because the recognition cannot be realized by the influence of external traits, so each individual does not need an object other than his visible "self" or an isolated external object to recognize himself. The recognition of him manifests as he exists, and you will not feel isolated in the slightest from yourself and any part of you. See: Suhrawardi, *Hikmah Al-Ishraq: Teosofi Cahaya dan Metafisika Huduri*, 108.

⁸² Muslih, *Logika Ketuhanan Dalam Epistemologi Illuminasi Suhrawardi*, 82.

⁸³ Muslih, 86.

⁸⁴ Mohammad Muslih, *Filsafat Ilmu: Kajian Atas Asumsi Dasar, Paradigma Dan Kerangka Teori Ilmu Pengetahuan* (Yogyakarta: LESFI, 2016), 248–249.

senses and intellect will be able to be transcended. Even with it, humans not only obtain 'experience' or 'concepts' about reality, but they can discover the essence of reality.⁸⁵

This knowledge of Suhrawardi's self (*hudhuri*) is by the words of the wisdom experts in several studies of Sufism which emphasize the virtue of self-knowledge: *Whoever knows himself, knows his Lord. And whoever of you knows yourself best, you will know your Lord.*⁸⁶

CONCLUSION

Suhrawardi, with his philosophy of illumination, brought light to be the basis in his philosophy. For him, light does not require to be defined because it is the ultimate reality. The light is also a material substance and, at the same time, immaterial. With his metaphysics of light, Suhrawardi then conceptualized *hudhuri* science as a new variant of knowledge achievement. *Hudhuri* science employs *mujahadah* and *mukashafah* as a way to gain knowledge. Thus, science cannot merely be achieved by reasoning or empirical principles. Illuminated knowledge integrates reasoning methods with intuition, concluding that the source of knowledge is not based on reason and senses but has another source called *dhauq*.

With this breakthrough in *hudhuri*, Suhrawardi explained that with light, one knows oneself in two ways. First, knowing something other than himself. Second, knowing oneself directly by contemplating oneself. The application of knowledge like this makes us understand that other essences exist but cannot be perceived by the senses. Something which is non-empirical, it is obligatory for us

⁸⁵ Muslih, *Pengetahuan Intuitif Model Husserl Dan Suhrawardi*, 33.

⁸⁶ Muslih, *Logika Ketuhanan Dalam Epistemologi Illuminasi Suhrawardi*, 86; Syams ad-Din Muhammad Syahrazuri, *Syarh Hikmah Al-'Ishraq*, ed. Hossein Ziai (Tehran: Institute for Cultural Studies and Research, 1993), 301.

to believe in its existence, which is contrary to modern thinking, which merely adheres to the principles of rationalism and empiricism and even denies religion to the point of putting it into a narrow passage which is difficult to reach.

REFERENCES

- Abdullah, Miswar, "Dasar-dasar Filsafat Isyraqiyah Suhrawardi," *AL-Mutsala: Jurnal Ilmu-ilmu Keislaman dan Kemasyarakatan*, Volume 2, No 1, Juni 2020.
- Afandi, Moh. Arif. "MODERNISME DAN KERUSAKAN LINGKUNGAN PERSPEKTIF ISLAM." *Dialogia* 17, no. 2 (2019): 221–40. <https://doi.org/10.21154/dialogia.v17i2.1861>
- Arifinsyah. "Gagasan Suhrawardi Tentang Islam Esoteris." *Jurnal Ushuluddin* 46 (2014). <http://repository.uinsu.ac.id/491/1/Jurnal%20Ushuluddin-Gagasan%20Suhrawardi..pdf>
- Aronowitz, S. *The Crisis in Historical Materialism: Class, Politics, and Culture in Marxis Theory*. London: MacMilan Press, 1990.
- Bagir, Haidar. *Epistemologi Tasawuf: Sebuah Pengantar*. Bandung: Mizan, 2017.
- Sumad, Eko, "Teori Pengetahuan Isyraqiyah (Illuminasi) Syihabudin Suhrawardi," *FIKRAH: Jurnal Ilmu Aqidah dan Studi Keagamaan*, Volume 3, No. 2, Desember 2015.
- Fenton, Paul B. "Judeo-Arabic Mystical Writings of the XIIth-XIVth Centuries." In *Judaeo-Arabic Studies: Proceeding of the Founding Conference of the Society for Judaeo-Arabic Studies*, edited by Norman Golb. London-New York: Routledge, 1997.
- Gare, Arran. *Postmodernism and the Environmental Crisis*. London: Routledge, 1995.
- Ja'far, *Tasawuf Suhrawardi al-Maqtul*, unpublished dissertation, Program Studi Agama dan Filsafat Islam Program Pascasarjana, Universitas Islam egeri, Sumatera Utara, Medan, 2015.
- Junaidi, Luqman, *Ilmu Hudhuri: Konsep Ilmu Pengetahuan dalam Filsafat Illuminasi Suhrawardi*, unpublished theses, Program Studi Magister Humaniora, Fakultas Ilmu Pengetahuan Budaya, Universitas Indonesia, juni 2009.
- Kartanegara, Mulyadi. *Gerbang Kearifan: Sebuah Pengantar Filsafat Islam*. Jakarta: Lentera Hati, 2006.
- Kaukua, Jari. "I in the Light of God: Selfhood and Self-Awareness in Suhrawardi's Hikmat Al-Ishraq." In *The Age of Averroes: Arabic Philosophy in the Sixth/Twelfth Century*, edited by Peter Adamson. London: Warburg Institute, 2011.
- . *Self-Awarness in Islamic Philosophy: Avicenna and Beyond*. Cambridge: Cambridge University Press, 2015.
- Kureethadam, Joshtrom Isaac. *The Philosophical Roots of the Ecological Crisis: Descartes and the Modern Worldview*. Cambridge: Cambridge Scholars Publishing, 2017.

- Ma'rufi, Anwar, "Illuminasi Suhrawardi al-Maqtūl Sebagai Basis Ontologi Filsafat Etika," *An-Nawa: Jurnal Studi Islam*, Vol. 03, No. 02, (2021): 54-66.
- Mahmud, Abdullah. "Falsafah Iluminasionisme Menurut Shihabuddin Suhrawardi." *Suhuf* 26, no. 2 (2014). [https://media.isnet.org/kmi/sufi/Suhrawardi/AbdullahMahmud-Falsafah ShihabuddinSuhrawardi.pdf](https://media.isnet.org/kmi/sufi/Suhrawardi/AbdullahMahmud-Falsafah%20ShihabuddinSuhrawardi.pdf)
- Mahzar, Armeledi. "Pengantar." In *Filsafat Sadra*, edited by Fazlur Rahman, Bandung: Pustaka, 2000.
- Misbah, Muhammad Taqi. *Buku Daras Filsafat Islam*. Bandung: Mizan, 2003.
- Mufid, Fathul. "Epistemologi Ilmu Hudhuri Mulla Shadra." *Al-Qalam* 29, no. 2 (2012). DOI:10.32678/alqalam.v29i2.866
- Muslih, Mohammad. *Filsafat Ilmu: Kajian Atas Asumsi Dasar, Paradigma Dan Kerangka Teori Ilmu Pengetahuan*. Yogyakarta: LESFI, 2016.
- . "Kesadaran Intuitif Plus Cahaya Ilahiyah: Husserl Di Muka Cermin Suhrawardi." *Tsaqafah* 5, no. 1 (2009). DOI:10.21111/tsaqafah.v5i1.146
- . "Konstruksi Epistemologi Dalam Filsafat Illuminasi Suhrawardi." *At-Tahrir* 12, no. 2 (2012). DOI : 10.21154/al-tahrir.v12i2.59
- . *Logika Ketuhanan Dalam Epistemologi Illuminasi Suhrawardi*. Yogyakarta: LESFI, 2014.
- . *Pengetahuan Intuitif Model Husserl Dan Suhrawardi*. Ponorogo: CIOS-ISID GONTOR, 2010.
- Muslih, Mohammad, Happy Susanto, and Martin Putra Perdana. "The Paradigm of Islamization of Knowledge According to SMN Al-Attas (From Islamization of Science to Islamic Science)." *Tasfiah: Jurnal Pemikiran Islam*, 2021. <https://doi.org/10.21111/tasfiah.v5i1.5269>.
- Musyaropah, Ai Rahmah, *Metode Tasawuf Suhrawardi dan Relevansinya dengan Pendidikan Agama Islam*. unpublished theses, Program Studi Pendidikan Islam Pascasarjana (S2), Institut Agama Islam Darussalam (IAID), Ciamis, 2018.
- Nasr, Seyyed Hossein. "Filsafat Hikmah Suhrawardi." *Jurnal Ulumul Qur'an* 3, no. 7 (1997).
- . *Intelektual Islam: Teologi, Filsafat Dan Gnosis*. Edited by Suharsono and Djamaluddin MZ. Yogyakarta: Pustaka Pelajar, 2009.
- . "Introduction." In *History of Islamic Philosophy*. London: Routledge, 1966.
- . *Man and Nature: The Spiritual Crisis in Modern Man*. Chicago: ABC International Group, 1997.
- . "Syihab Al-Din Suhrawardi Maqtul." In *A History of Muslim Philosophy*. Wiesbaden: Otto Harrassowitz, 1966.
- . *Three Muslim Sages: Avicenna, Suhrawardi, Ibn 'Arabi*. 3rd ed. New

- York: Caravan Book, 1997.
- . *Tiga Mazhab Utama Filsafat Islam: Ibnu Sina, Suhrawardi, Dan Ibnu Arabi*. Edited by Maimun Syamsuddin Ach. Yogyakarta: IRCiSoD, 2020.
- Obaidullah, Muhammad and Leyaket Ali bin Mohamed Omar, “Suhrawardi and His Philosophical Sufism: A Critical Study on The School of Illumination (Ishraqi),” *Asian Academic Research Journal of Multidisciplinary*, Vol, 1 Issue 32 (APRIL 2015).
- Obaidullah, Muhammad, “Philosophical Sufism: An Analysis of Suhrawardi’s Contribution with Special Reference to His School of Illumination (Ishraqi),” *Afkar*, 16 (Januari-Jun 2015): 119-142.
- Purnamasari, Elvira. “Psikoterapi Dan Tasawuf Dalam Mengatasi Krisis Manusia Modern.” *El-Afkar* 8, no. 2 (2019). <https://ejournal.iainbengkulu.ac.id/index.php/elafkar/article/view/2597/pdf>
- Setiawan, Rahmat. “ETIKA SUFISTIK (Relevansinya Terhadap Pencegahan Krisis Moral).” *Dialogia: Jurnal Studi Islam Dan Sosial* 17, no. 2 (2019): 281–300. DOI: <https://doi.org/10.21154/dialogia.v17i2.1863>
- Soleh, A. Khudori. “Filsafat Isyraqi Suhrawardi.” *ESENSIA* XII, no. 1 (2011). DOI: <https://doi.org/10.14421/esensia.v12i1.699>
- . *Wacana Baru Filsafat Islam*. Yogyakarta: Pustaka Pelajar, 2012.
- Suhrawardi, Syihab Ad-Din. *Hikmah Al-Isyraq: Teosofi Cahaya Dan Metafisika Hudhuri*. Edited by Muhammad Al-Fayyadl. Yogyakarta: ISLAMIKA, 2010.
- Syahrzuri, Syams ad-Din Muhammad. *Syarh Hikmah Al-’Isyraq*. Edited by Hossein Ziai. Tehran: Institute for Cultural Studies and Research, 1993.
- Thohir, Umar Faruq, and Irma Rumtianing Uswatul Hasanah. “A Divine Love of Aneemarie Schimmel; A Sufism Study of an Orientalist.” *Dialogia: Jurnal Studi Islam Dan Sosial* 19, no. 1 (2021): 269–92. DOI: <https://doi.org/10.21154/dialogia.v19i1.3056>
- Walbridge, John. *The Leaven of the Ancients: Suhrawardi and the Heritage of the Greeks*. New York: SUNY series in Islam, State University of New York Press, 2000.
- Wijaya, Aksin. *Satu Islam Ragam Epistemologi*. Yogyakarta: Pustaka Pelajar, 2014.
- Yazdi, Mehdi Ha’iri. “Memahami Arti Ilmu Hudhuri.” In *Ilmu Hudhuri: Prinsip-Prinsip Epistemologi Dalam Filsafat Islam*, edited by Ahsin Mohamad. Bandung: Mizan, 1994.
- . *Menghadirkan Cahaya Tuhan: Epistemologi Iluminasionis Dalam Filsafat Islam*. Edited by Husein Hariyanto. Bandung: Mizan, 2003.
- Yusuf, Lucky Damara, “Model Epistemologi Teosufi Suhrawardi Al-Maqtul Dalam Iluminasi,” *ISTIGHNA*, Vol. 4, No 2, Juli 2021.
- Ziai, Hossein. *Knowledge and Illumination: A Study of Suhrawardi’s Hikmat Al-Isyraq*. Brown Judaic Studies 97 Scholars Press, 1990.
- . “Syihab Al-Din Suhrawardi: Pendiri Mazhab Filsafat Iluminasi.” In *Ensiklopedi Tematis Filsafat Islam: Buku Pertama*, edited by Seyyed Hossein Nasr and Oliever Leaman. Bandung: Mizan, 2003.