

## **Appreciation of The Qur'an for Knowledge Able People (Study of Verses on science in the Qur'an)**

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### **Abstract:**

Science is a light for all and a man of knowledge will be able to enlighten him self with guidance and can also enlighten others with his teaching. This study aims to reveal the meaning of knowledge, the source of knowledge, and the process of obtaining it as well as God's appreciation for those who have knowledge based on the interpretation of the verses of the Qur'an. There are two types of data used, namely primary data in the form of qurani data, while secondary data in the form of supporting data related to this study. Data processing consists of data organization, verification, transformation, merging and sorting information mainly based on chronology and then analyzing the use through qualitative methods so that a more precise and systematic is born. The results of this study show that the word science with its various derivatives is repeated in the Qur'an 854 times. Science is one of the qualities of Allah, therefore this trait is called al-Alim (All-Knowing). He is the source of knowledge and all the knowledge that man gains from him is knowledge gained through various efforts or the so-called *kasbi* science or knowledge gained without effort called *ladunni* science. Then God rewarded those who were knowledgeable by appointing him as caliph on this earth, forbidding him to follow something without knowledge and bestowing it upon him a high degree.

**Keywords:** Acquisition of knowledge; Appreciation of the Qur'an; Thematic Interpretation

### **Abstrak:**

Ilmu itu merupakan cahaya bagi semua orang dan orang yang berilmu pengetahuan akan dapat menerangi dirinya sendiri dengan petunjuk dan dapat pula menerangi orang lain dengan pengajarannya. Penelitian ini bertujuan untuk mengungkapkan makna ilmu, sumber ilmu, dan proses pemerolehannya serta apresiasi Tuhan bagi mereka yang memiliki ilmu pengetahuan berdasarkan interpretasi terhadap ayat-ayat al-Qur'an. Ada dua jenis data yang digunakan, yaitu data primer dalam bentuk data qurani, sedangkan data sekunder dalam berupa data pendukung yang terkait dengan penelitian ini. Pengolahan data terdiri dari organisasi data, verifikasi, transformasi, penggabungan dan penyortiran informasi terutama berdasarkan kronologi dan kemudian menganalisis penggunaan melalui metode kualitatif sehingga lahirlah sistematika yang lebih tepat dan sistematis. Hasil penelitian ini menunjukkan bahwa kata ilmu pengetahuan dengan berbagai turunannya diulang dalam al-Qur'an 854 kali. Ilmu pengetahuan adalah salah satu sifat Allah, oleh karena itu sifat ini bernama *al-Alim* (Maha Mengetahui). Dia adalah sumber pengetahuan dan semua pengetahuan yang diperoleh manusia darinya adalah pengetahuan yang diperoleh melalui berbagai upaya atau apa yang disebut ilmu *kasbi* atau pengetahuan yang diperoleh tanpa usaha yang disebut ilmu *ladunni*. Kemudian Allah memberikan penghargaan kepada mereka yang berpengetahuan luas dengan mengangkatnya sebagai khalifah di bumi ini, melarang mengikuti sesuatu yang tidak memiliki pengetahuan dan melimpahkannya baginya derajat yang tinggi.

**Keywords:** Apresiasi al-Qur'an, Perolehan Ilmu, Tafsir Tematik

## Introduction

Knowledge is always needed by people to reach the joy of life, whether on earth or in the afterlife. In connection with that the Lord commanded the prophet Adam and his entire family to acquire knowledge. Human beings can function according to their obligations in this life, as well as responsibilities as caliphs. That is why the first verse to descend is the reading command as stated in the QS. al-Alaq/96: 1-5. In search of science. God commands man to use various expressions, occasionally He uses the phrase command to read because in fact reading and analyzing will produce science, this is found in QS. al-Alaq/96:1-5. Sometimes God also uses commands to make observations of the phenomena of the universe, these observations will also produce science. This expression is found among others in QS. al-Gassiyah/88:17-20. In different places God uses motivational phrases with the phrase elevating the degree of the faithful and knowledgeable as stated in the QS. al-Mujadilah/58:11.

How important science is in human life. It is undeniable that man in carrying out his activities from the smallest to the largest he always needs science<sup>1</sup>. In the Qur'an it can be witnessed that after Allah declared Adam as caliph, he was prepared with science. It was intended that Adam could carry out his responsibilities as caliph as stated in the QS. al-Baqarah/2: 31-32. Elsewhere, we get information that implies an order to seek knowledge as mentioned in QS. al-Taubah/9:122. In that verse God informs that not all believers should go to the battlefield if the war can be carried out by only a part of the Muslims. But there must be a division of duties in society. Some go to the battlefield and some study and explore the religion of Islam, so that the teachings of that religion can be taught equally, and proselytizing can be carried out in a more effective and beneficial way so that the intelligence of Muslims can be improved.<sup>2</sup>

The dynamics that occur today, our society that does not understand how important knowledge is, is more likely to choose to work directly rather than seek knowledge first, when in fact productivity at work should be based on knowledge so that the results can be better. Knowledgeable people have many advantages, the most often unnoticed is in looking at something. A knowledgeable person will see more things from a positive aspect because in his view there is nothing in vain on earth. All of them have benefits as stated in QS. Ali-Imran/3:191. Of course, it is different from the perspective of people who do not have knowledge who more often look at the negative aspects, so they often respond to events that occur with complaint and despair and are often even expressed by blaming others.

God's command to seek knowledge is a sign that shows the magnitude of the virtue of learning activities, as well as the glory possessed by people who have knowledge. The Qur'an so clearly exalts the degree of knowledge as stated in QS. al-Mujadilah/58:11. The existence of knowledgeable people becomes a blessing that brings benefits to many people. Unfortunately, some people today are very easy to berate knowledgeable people or scholars

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<sup>1</sup> Bukhari Umar, *Hadis Tarbawi: Pendidikan Dalam Perspektif Hadis*, ed. Achmad Zirzis; Nur Laily Nusroh (Jakarta: PT. AMZAH, 2012), h. 8.

<sup>2</sup> Kementerian Agama RI, *Al-Qur'an dan Tafsirnya*, 4th ed. (Jakarta: PT. Sinerji Pustaka Indonesia, 2012), h. 232.

just because of differences of opinion. This is considered important so that this study is focused on the point of understanding science, how the human process of acquiring knowledge and how the Qur'an appreciates people who are knowledgeable.

So important is it to study science, several researchers have grounded the best research results including: research conducted by Retna Dwi Estuningtyas with the title Science in the Qur'an<sup>3</sup>. This research states that the process of acquiring knowledge is by reading, observing, researching, understanding and living the truth, then reason and heart will grow into potentials that exceed the strength of other creatures of God.

Likewise with the research conducted by Andi Baso Darussalam, Achmad Abu Bakar, M. Sadik Sabry with the theme of the Concept of Science in the Perspective of the Qur'an<sup>4</sup>. The findings in this study conclude that the word science with all its derivations combines two meanings, especially a general meaning and a specific meaning or often translated as scientific knowledge, however both must be given a scientific predicate in the nuance that they contain the prerequisites of truth.

Indo santalia also explained his research entitled Methods of science according to the perspective of the Qur'an<sup>5</sup>. This research explains that the science in the expression of the Qur'an is as meaningful as the understanding contained in the term ma'rifah, which is a knowledge that humans have in recognizing objects clearly. The three studies above have similarities because they both discuss science but on the other hand also have differences according to the focus of their respective studies. So this research can be positioned as a development of previous studies.

The study of science needs to be strengthened because it is a light for everyone. People who have knowledge are more important than worshippers. Its primacy is likened to the moon among all the stars. The primacy of the moon here is in the function of illuminating. The moon glows which makes itself bright and can also illuminate others. Meanwhile, the star whose light is dim is only for itself. This trait is also found in people who are knowledgeable and experts in worship. A person who is knowledgeable and can illuminate himself with instructions and can also illuminate others with his teaching. In other words, the alim gives benefits for himself and benefits others as well<sup>6</sup>.

This research includes exploratory descriptive qualitative research using thematic interpretation research methods (maudhu'i) which begins with: (a). Establish the problem to be discussed, (b). Compile Qur'anic verses related to the subject of study, (c). Arrange verses based on chronology with regard to asbab al-Nuzul, (d). Arrange the discussion in an outline, (e). Complete the discussion with related hadiths and (f). Study the verses carefully by paying attention to the same sentences. And the data in this study consists of primary data in the form of Qur'anic data, namely data derived from Qur'anic verses, both

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<sup>3</sup> Retna Dwi Estuningtyas, "Ilmu Dalam Perspektif Al-Qur'an," *Jurnal Qof* 2, no. 2 (2018): 205–217, <https://jurnalfuda.iainkediri.ac.id/index.php/qof/article/view/250/166>.

<sup>4</sup> Andi Baso Darussalam, Achmad Abu Bakar, and M. Sadik Sabry, "Konsep Ilmu Dalam Perspektif Al-Qur'an," *Risalah, Jurnal Pendidikan dan Studi Islam* 7, no. 1 (2021): 112–124. [https://jurnal.faiunwir.ac.id/index.php/Jurnal\\_Risalah/article/view/172/143](https://jurnal.faiunwir.ac.id/index.php/Jurnal_Risalah/article/view/172/143).

<sup>5</sup> Indo Santalia, "Metode Ilmu Menurut Perspektif Al-Qur'an" 1, no. 58 (2013): 65–74, <https://journal.uin-alauddin.ac.id/index.php/tafsere/article/view/7452/0>.

<sup>6</sup> Umar, *Hadis Tarbawi: Pendidikan Dalam Perspektif Hadis*, h. 18.

in the form of clauses, phrases and vocabulary about science in the Qur'an while the skunder data is in the form of interpretations, ideas, ideas, books, journals, and other written materials related to research studies. Then, the data that has been obtained is processed and analyzed which includes data organizing activities, verifying, transforming, combining and sorting data based on chronology and then analyzed using qualitative methods, Starting with data reduction, data presentation and verification and conclusion drawing so that detailed and rational systematics are born.

### Definition of Science

Science is a term derived from arabic which consists of three letters, namely the letters ayn, lam and mim letters. The Qur'an often uses this word in various sighats (forms), namely: *masdar*, *filmudhari*, *filmadi*, *fulamr*, *isim fail*, *isimmaf'ul* and *isimtafdil*, the use of the word science in the Qur'an can be observed in one of the verses in QS. Maryam/19:42-43:

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا. يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا.

*(Remember) When he (Ibrahim) said to his father, O my Father! Why do you worship something that does not hear, does not see, and cannot help you in the slightest? O my father! I have come to me some of the knowledge that is not given to you, so follow me, I will undoubtedly show you the straight path.*

The word science found in the above verse means the knowledge that contains the divine treatise on the teachings of monotheism and the provisions of God that Ibrahim received from God. in addition to the concept of science in the word of God, it also describes the benefits of a science both for oneself and for others, namely being able to lead people to the right path. Literally the science can be interpreted as "know or know". In terms of scientific terms, it means understanding the nature of something, or understanding the laws that apply to something.<sup>7</sup> Saliba defines science by understanding absolutely, both *tasawwur* and *tasdiq* whether sure or not<sup>8</sup>. While in the view of the Brotherhood of al-Safa as quoted by jihami, the science is *tasawwur* the nature of something and its origin<sup>9</sup>.

On the other hand, the word Science is formed from three letters namely: ayn, lam and the letter mim (علم), According to the author, it has its own philosophical meaning, where the letter ain whose position is open indicates that a knowledgeable person will not be satisfied with what he has achieved because the truth obtained in his event is a scientific truth that can be refuted with new theories and findings, in contrast to the existence of information in the Qur'an has a truth that abosolut schigga in seeking knowledge is not determined by a time limit.

Meanwhile, the letter lam, which stands upright, indicates that a knowledgeable person has a difference from one who does not have knowledge both in terms of thinking

<sup>7</sup> Al-Raghib Al-Asfahani, *Al-Mufradat Fi Gharib Al-Qur'an* (Beirut: Dar Al-Fikr, 2000), h. 446.

<sup>8</sup> Jamil Saliba, *Mu'jam Al-Falsafi* (Beirut: Dar al-Kitab al-Lubnani, 1982), h. 99.

<sup>9</sup> Jirar Jihami, *Mausuah Mustalahat Al-Falsafah Inda Al-Arab* (Libanon: Maktabah Libanon, 1998), h. 517.

and acting and even God will raise the degree of a knowledgeable person as stated in the QS. al-Mujadilah/58:11. The letter mim forms a slightly round position and contains and then lowers, can be interpreted as a symbol of tawadhu' nature that must be attached to the person who is knowledgeable like rice which is increasingly containing the more the head down.

According to the Quran, science can shape human attitudes and characteristics. In other words, the character of a person is a picture of the knowledge that the person possesses. Differences in attitudes and ways of thinking between people are caused by differences in knowledge. In other words, learning is not just a search for knowledge, but the important thing is to find bridges or tools that can lead people to perceptions, beliefs, and emotions and positive attitudes towards life towards natural phenomena that can ultimately create the actions of a servant who recognizes God's presence in every line of his life.<sup>10</sup>

The word science with its various derivations is mentioned in the Qur'an 854 times. The word is similar to the word arafah which is also mentioned 71 times in the Qur'an.<sup>11</sup> To understand the difference between the two words, it is worth referring to the content of the Qur'an such as QS. Yusuf/12: 58. Yusuf and his brother had a previous relationship, Yusuf already had an idea or idea of his brother, so in the verse the word "*Arafah* is not *alima* is used.

The word '*arafa* in the Qur'an is not always used on concrete objects but also abstract ones, as spoken in QS. al-Baqarah/2: 89, but '*arafa* is only on knowledge of its substance and not on its disposition or state. While the word Science according to al-Raghib al-Asfahani,<sup>12</sup> seen in terms of its object has two meanings. First, 'Science means *Idrak Dzat al-Syai'* (knowing the substance/self of something). This is the same thing expressed in QS. al-Anfal/8: 60. Then the second meaning is al-hukm '*ala al-syai'* bi form syai' huwa maujud lauh (punishing something with the presence or absence of anything else on it). This kind of understanding is also found in QS. al-Mumtahanah/60: 10. Based on the above, it can be concluded that there is a difference between the words science and ma'rifah. Ma'rifah is a picture of an object grasped by the soul, either through the senses or through contemplation, while science is knowledge, both in terms of matter, and in terms of concepts or relationships between concepts.

### **Recapitulation of Qur'anic Verses on Science**

In the Qur'an, lafaz taken from the word 'ilm with all its isytiqاق/derivation is used 854 times,<sup>13</sup> which can be classified based on its wazan as follows:

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<sup>10</sup> Kadar M. Yusuf, *Tafsir Tarbawi: Pesan-Pesan Al-Qur'an Tentang Pendidikan* (Jakarta: PT. AMZAH, 2021), h. 18.

<sup>11</sup> Muhammad Fuad 'Abd Al-Baqi, *Al-Mu'jam Mufahras Li Al-Fadz Al-Qur'an Al-Karim* (Kairo: Dar al-Hadis, 2001), h. 469-491.

<sup>12</sup> Abi al-Qasim al-Husaini ibn Muhammad Terkenal dengan nama Al-Raghib al-Asfahani, *Mufaradat fi Garib al-Qur'an* (Cet I; Beirut: Dar al-Ma'rifah, t.th), h. 343.

<sup>13</sup> Al-Baqi, *Al-Mu'jam Mufahras Li Al-Fadz Al-Qur'an Al-Karim*, h. 469-481.

1. *Al-Fi'il sulasi mujarrad* (عَلَّمَ) that is, a pronunciation whose fi'il madi consists of three letters. In the Qur'an, the word science that follows the wazan is repeated 810 times consisting of:
  - a. *Fi'il al-madi* (verbs meaning the past) repeated 35 times consisting of: (1) *li al-gaib* (third person) 18 times which includes *mufrad muzakkar* (عَلَّمَ) 13 times, *mufrad muannas* (عَلِمَتْ) 3 times and *jama' muzakkar* (عَلَّمُوا) 2 time. (2) *li al-mukhabat* (second person) 10 times which includes *mufrad muzakkar* (عَلِمْتَ) 4 terms, *jama' muzakkar* (عَلَّمْتُمْ) 6 times and (3) *Li al-mutakallim* (first person) 7 times with details: *alone* (عَلِمْتُ) 1 time and *ma'al-gair* with others (عَلَفْنَا) 6 times.<sup>14</sup>
  - b. *Fi'il al-mudari'* (A verb meaning now or in the future) is mentioned 316 times consisting of: (1) *Li al-gaib* a total of 205 times which includes *mufrad muzakkar* (يَعْلَمُ) 108 times, *jama' muzakkar* (يَعْلَمُونَ) 97 times. (2) *Li al-mukhabat* repeated 86 times which includes *mufrad muzakkar* (تَعْلَمُ) 16 times and *jama' muzakkar* (تَعْلَمُونَ) 70 times. (3) *Li al-mutakallim* 24 times which includes *wahdah* (أَعْلَمُ) 11 times and *ma'al-gair* (تَعْلَمُ) 13 times and (4) *Fi'il majhul* passive verbs (يُعْلَمُ) 1 time.<sup>15</sup>
  - c. *Fi'il al-Amr* (command verb) is called 31 times consisting of *mufrad Muzakkar* (اَعْلَمُ) 4 times and *jama' muzakkar* (اَعْلَمُوا) 27 times.<sup>16</sup>
  - d. *Masdar* (finished form) 108 times consisting of *mufrad muzakkar* (عَلَّمَ) 105 times and *jama' taksir* (أَعْلَمَ) 2 time and (عَلَّمَاتُ) 1 time.<sup>17</sup>
  - e. *Ism al-fa'il* (subject) 185 times consisting of *mufrad muzakkar* (عَالِمٌ) 13 times, *jama' muzakkar* (عَالِمُونَ/عَالِمِينَ) 5 times, *jama' mubalagah* (عُلَمَاءُ) 2 kali and *ism mubalagah* (عُلَمِيٍّ) 161 times and (عَلَّامٌ) 4 times.<sup>18</sup>
  - f. *Ism al-maf'ul* (object) repeated 13 times consisting of *mufrad* (مَعْلُومٌ) 11 times and *jama'* (مَعْلُومَاتُ) 2 time.<sup>19</sup>
  - g. *Ism al-tafdil* seeding or what is interpreted as most or more or sometimes meaningful great (أَعْلَمُ) repeated 49 times.<sup>20</sup>
  - h. *Ism al-jins*, that is *isim* which indicates on the meaning of the type of thing, such as the pronunciation (العَالَمِينَ) 73 times.<sup>21</sup>
2. *Al-Fi'il al-sulasi al-mazid al-ruba'i*, that is the pronunciation of the *fi'il madinya* consists of 4 letters. In the Qur'an, the recitation of knowledge that participated in the wazan was 42 times with details:
  - a. *Fi'il al-madi* referred to 25 times consisting of: (1) *Li al-gaib* that is *mufrad muzakkar* (عَلَّمَ) 14 times. (2) *Li al-mukhabat* 3 times, that is *mufrad muzakkar* (عَلِمْتَ) 2 time and *jama' muzakkar* (عَلَّمْتُمْ) 1 time. (3) *Li al-mutakallim* 5 times that is *wahdah* (عَلِمْتُ) 1 time dan *ma'al-gair* (عَلَفْنَا) 4 times and (4) *Majhul* passive verbs 3 times, namely *li al-*

<sup>14</sup> Al-Baqi, *Al-Mu'jam Mufabras Li Al-Fad' Al-Qur'an Al-Karim*, h. 469.

<sup>15</sup> Al-Baqi, *Al-Mu'jam Mufabras Li Al-Fad' Al-Qur'an Al-Karim*, h.470-474.

<sup>16</sup> Al-Baqi, *Al-Mu'jam Mufabras Li Al-Fad' Al-Qur'an Al-Karim*, h. 474.

<sup>17</sup> Al-Baqi, *Al-Mu'jam Mufabras Li Al-Fad' Al-Qur'an Al-Karim*, h. 478-480 dan 481.

<sup>18</sup> Al-Baqi, *Al-Mu'jam Mufabras Li Al-Fad' Al-Qur'an Al-Karim*, h.475-478.

<sup>19</sup> Al-Baqi, *Al-Mu'jam Mufabras Li Al-Fad' Al-Qur'an Al-Karim*, h. 475.

<sup>20</sup> Al-Baqi, *Al-Mu'jam Mufabras Li Al-Fad' Al-Qur'an Al-Karim*, h. 475-476.

<sup>21</sup> Al-Baqi, *Al-Mu'jam Mufabras Li Al-Fad' Al-Qur'an Al-Karim*, h. 480-481.

- mukhatab* 2 time in the form of *mufrad muzakkar* (عَلَّمَ) 1 time, *jama' muzakkar* (عَلَّمُوا) 1 time and *Mutakallim* only 1 time in the form of *ma' al-gair* (عَلَّمْنَا).<sup>22</sup>
- b. *Fi'il al-mudari'* A total of 16 times consisting of: (1) *Li al-Ghaib* 11 times which includes *mufrad muzakkar* (يُعَلِّمُ) 9 times, *tasniyah muzakkar* (يُعَلِّمَانِ) 1 time dan *jama' muzakkar* (يُعَلِّمُونَ) 1 time. (2) *Li al-mukhatab* 4 times which includes *mufrad muzakkar* (يُعَلِّمُ) 1 time and *jam' muzakkar* (يُعَلِّمُونَ) 3 times. (3) *Li al-mutakallim* only 1 time in the form of *mutakallim ma' al-gair* (نُعَلِّمُ).<sup>23</sup>
- c. *Ism al-maf'ul* only 1 time in the form of *mufrad* (مُعَلِّمٌ).<sup>24</sup>
3. *Al-Fi'l al-mazid al-khulasi*, is the pronunciation that *fi'l al-madinyah* consists of 5 letters. In the Qur'an, the recitation of knowledge that follows the wazan is only 2, namely in the form of *fi'l al-mudari' li-gaib jam' muzakkar* (يُعَلِّمُونَ).<sup>25</sup>

### The Object of Knowledge and its Acquisition of The Perspective of The Qur'an

In essence, science is one of God's sifaf. It is therefore named after al-Alim (the All-Knowing). It is the origin of the subject of knowledge, all that men produce is his infinite grace. No matter how deep the knowledge of human knowledge is, it is still limited because of the limitations of the mind and the potential that exists in his soul.<sup>26</sup> The Qur'an describes two types of knowledge that man can obtain and develop them. The two types of science are:

#### 1. Knowledge acquired without human effort

The science of *laduni* is expressed in QS. Al-Kahfi/18:65. This knowledge is not acquired through reading, but it is a God-given grace. This is interpreted in the sentence "وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا" (and which We have taught him knowledge from Our side)". *Ladunni* science is commonly called revelation addressed to a prophet/apostle, or inspiration bestowed upon non-prophets. Al-Razi, explained that to obtain the knowledge of *ladunni* requires *riyadah*/mental exercise and *mujahadah* to make the five senses and delusions weak, and at the same time there will arise the power of heart and reason that causes divine light to fill the realm of reason which eventually produces *ma'rifah*.<sup>27</sup> It is the efforts of *riyadah* and *mujahadah* that are mentioned in the Qur'an QS. al-Baqarah/2:282 with sentence: **وَاتَّقُوا اللَّهَ**. A person who attains the degree of *taqwa* of Allah will bestow his knowledge without human effort and intervention with the expression of Allah **وَيُعَلِّمُكُمُ اللَّهُ** (undoubtedly God teaches you), for it is God who has authority over all knowledge.<sup>28</sup>

<sup>22</sup> Al-Baqi, *Al-Mu'jam Mufabras Li Al-Fad' Al-Qur'an Al-Karim*, h. 474-475.

<sup>23</sup> Al-Baqi, *Al-Mu'jam Mufabras Li Al-Fad' Al-Qur'an Al-Karim*, h. 474-475.

<sup>24</sup> Al-Baqi, *Al-Mu'jam Mufabras Li Al-Fad' Al-Qur'an Al-Karim*, h. 474-475.

<sup>25</sup> Al-Baqi, *Al-Mu'jam Mufabras Li Al-Fad' Al-Qur'an Al-Karim*, h. 475.

<sup>26</sup> Yusuf, *Tafsir Tarbawi: Pesan-Pesan Al-Qur'an Tentang Pendidikan*, h. 19.

<sup>27</sup> Abu 'Abdillah Fakhr al-Dini Al-Raz, *Mafatih Al-Gaib*, ed. al-Matba'ah al-Bahiyah Al-Misriyyah (Al-Azhar, t.th.), h. 231.

<sup>28</sup> Basri Mahmud, Hamzah Hamzah, and Muhammad Imran, "Jalan Menuju Taqwa Perspektif Syaikh 'Abdul Qadir Al-Jailani (Analisis Penafsiran Ayat-Ayat Taqwa Dalam Tafsir Al-Jailani)," *AL QUDS: Jurnal Studi Alquran dan Hadis* 6, no. 2 (2022), h. 922. <http://journal.iaincurup.ac.id/index.php/alquds/article/view/4608>.

2. Knowledge gained due to business

Knowledge gained due to business, this knowledge is often named kasbi science. There are so many verses in the Qur'an that encourage people who seek and possess knowledge such as when the Qur'an tells people to read as stated in QS. al-Alaq/96:1-4. This reading command can be in the form of reading kauniyyah verses or reading the qauliyyah verses of God, bertafakkur and so on. Learning is a process that requires many things including time, costs, even obstacles that are often experienced in the learning process sometimes lead to resignation, to pass these obstacles requires seriousness, tenacity and patience. This factor is what causes the process of seeking knowledge to be equated with jihad in the way of Allah.<sup>29</sup> Thus it can be concluded that the science of al-kasbi, is a science that requires several ways to obtain it either in the form of observation, experimentation, or in the language of the Qur'an using the means of eyes and ears and qalam, while premonitions, intuitions, and the like can be achieved through purification of the heart.<sup>30</sup>

A brief explanation, that God as the source of knowledge, who teaches man both directly and through the media, can be seen in the following picture:

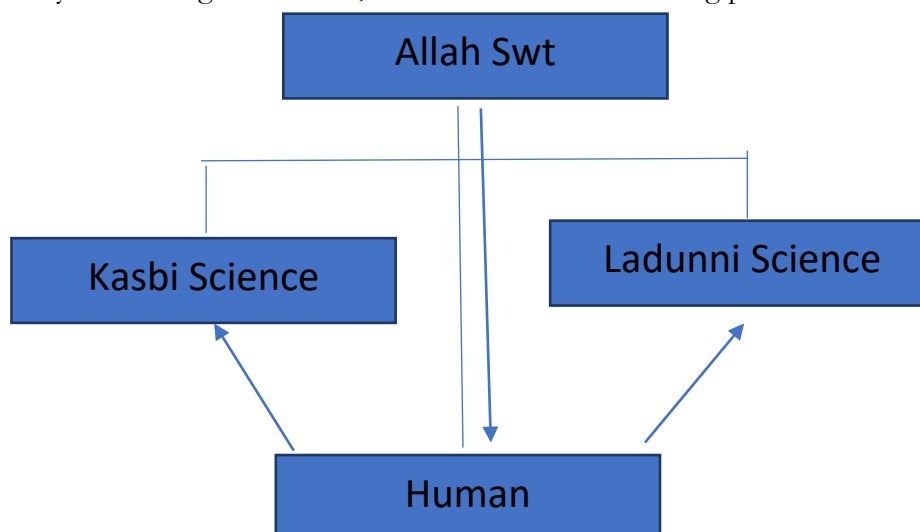


Figure 1. Types of Acquisition of Human Sciences

In the picture above, it can be understood that God is the source of knowledge, and man is a knowledge-seeking being. there are two ways God teaches man, namely direct teaching called revelation or inspiration, and the second is the teaching of manusia through the medium of natural phenomena that he created. The division departs from the Qur'anic view that there are things that exist but cannot be known through the efforts of man himself, because in the realm of this being there is a form that cannot be reached by the senses as in the word of Allah QS. al-Haqqah/69:35-39. From the cues of the verse means that in the view of the Qur'an the object of science

<sup>29</sup>Umar, *Hadis Tarbawi: Pendidikan Dalam Perspektif Hadis*, h. 19.

<sup>30</sup>M. Quraish Shihab, *Wawasan al-Qur'an* (Cet. XVI; Bandung: Penerbit Mizan, 2005), h. 438.



includes things that are material and also non-material, phenomenal and non-phenomenal and there are even forms that cannot be reached by humans.<sup>31</sup>

Then the Qur'an describes the components in the process of discovering science, namely; al-Sama, al-Bashar and fu'ad. The three components are structuredly revealed in QS. al-Nahl/16:78. In the aforementioned verse, God explains the excitement and wonder that are very close to man. They know the phases of growth, but do not know how the process of fetal development occurs in the womb so that it reaches perfection. Since the meeting of sperm and egg cells until they became new humans who brought the nature of both parents.

After attaining perfection God took the man out of his mother's womb in a state of knowing nothing. In the Womb, God bestows potential, talent, and ability. After being born with God's blessings all those potentials and talents develop. His intellect can think of good and evil, with that developed hearing and vision man recognizes the world around him, maintains his life, and enters into relationships with his fellow human beings.<sup>32</sup>

Dawam Rahardjo states that hearing, sight and qalbu (al-fuad) are tools for acquiring knowledge, and thus one can understand the verses that Allah has handed down.<sup>33</sup> The three components mentioned in the verse, namely al-Sama, al-Bashar, and al-fu'ad are potential tools given by Allah to man to gain knowledge. Therefore, Allah swt has given hearing, sight and heart to man to be used to reflect, think about and pay attention to anything that is outside of himself.

The mention of the word al-sam'u (hearing) first in the verse, suggests that the potential for hearing functions first rather than sight and heart in the process of seeking knowledge.<sup>34</sup> However, in the author's view that if these three potentials do not support each other, it will not produce perfect knowledge. Even Dr. Ahmad Farid explained the relationship between the three potentials given by Allah in his book, that between the eyes and the heart there is a way, if the eyes are damaged, the heart will also be damaged and unchanged like a trash can which is a source of unpleasant smell and becomes a nesting place for diseases, this factor is the cause of difficulty in remembering Allah, unsettled in worship, and difficult to reach *ma'rifatullah*.<sup>35</sup>

### **Qur'anic Appreciation of Knowledgeable People**

Science serves as a light that illuminates each person. With science the way of life will be bright. On the contrary without knowledge people will feel living in the dark without a clear direction. Briefly the Qur'an's appreciation of science can be classified as follows:

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<sup>31</sup>Ahmad Munir, *Tafsir Tarbawi; Mengungkap Pesan Al-Qur'an Tentang Pendidikan* (Yogyakarta: Teras, 2007), h. 71.

<sup>32</sup>Kementerian Agama RI, *Al-Qur'an Dan Tafsirnya*, h. 359.

<sup>33</sup>Dawam Rahardjo, *Ensiklopedi Alquran; Tafsir Sosial Berdasarkan Konsep-Konsep Kunci* (Jakarta: Paramadina, 1996), h. 542.

<sup>34</sup>M. Quraish Shihab, *Tafsir Al-Misbah; Pesan, Kesan, dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2011), h. 673.

<sup>35</sup>Ahmad Farid, *Tazkiyatun Nafus Wa Tarbiyatuba Ka Yuqarraru Ulamai Salaf* (Beirut: Dar al-Qalam, Libnan, t.th.), h. 38.

## 1. God Appointed Man as caliph

The appointment of man as caliph and the difference with other beings is due to the element of science he possesses as mentioned in QS. al-Baqarah/2:30-31:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ. وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ.

*Remember when your Lord said to the angels "verily I will make a caliph on the face of the earth, they say why thou wilt make the caliph of the earth a man who shall make mischief to him and shed blood, when we are consecrated by praising and sanctifying thee? ' The Lord said Verily I know what you do not know. He taught Adam all the names (things), then displayed before the angels, and said, name me the names of the things if you are indeed the right people.*

The aforementioned verse informs us that man's duty on this earth is to be a caliph. When God gave this information, the angels pleaded with God for an explanation for why they wanted to make man a caliph when they did a lot of damage and bloodshed to each other. The angels' statement was not out of protest against God's decrees, or an element of jealousy towards Adam and his descendants, but the question was an inquiry and exploration of the wisdom behind Adam's creation.<sup>36</sup>

God then responded by saying that He (God) knew what the angels did not know. What made man elected caliph on this earth was the grace of God given to him in the form of the ability to recognize the names of objects as a whole and record them while the angels did not have that ability.<sup>37</sup>

The role of man as a creature bestowed by Allah as caliph is actually a creature delegated by Allah to take care of the earth, make use and maintain it not the other way around. Although nature was created for human life, it does not mean arbitrary in treating it. He is obliged to follow the signs stated in the Qur'an. The principles of amanah, tawhid, islah, rahmah and divine messages must always be put forward because environmental damage is caused by human activities themselves, namely when they do not care about God's messages in interacting with nature.

## 2. God's Prohibition on Following Something That Has No Knowledge

Man is forbidden to follow things he does not know, as stated in QS. al-Isra/17:36:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

*And do not follow something you do not know, because of hearing, sight and conscience, they will all be held accountable.*

<sup>36</sup>Abi al-Fida Ismail ibn Kasir Al-Dimasyq, *Tafsir Al-Qur'an Al-Azim* (Mesir: Maktabah Taufiqiy, t.th.), h. 79.

<sup>37</sup>Kementerian Agama RI, *Al-Qur'an Dan Tafsirnya*, h. 79.

The guidance in that verse is universal in the form of the prohibition against following something we do not know "and thou shalt not follow anything which to thee has no knowledge of it." do not say what you do not know, do not confess what you do not know. Hearing, sight and heart which are tools for acquiring knowledge and all of them will be asked how the owner uses them and will account for them.<sup>38</sup>

Ali al-Sabuni, also explained in his interpretation of the prohibition against following things that have no knowledge on him, he also strengthened his opinion by relying on Qatada's history of the prohibition of saying what is not visible, audible and without knowledge thereof because indeed the hearing, sight and heart that exist in man will be asked and asked for answers later in the doomsday.<sup>39</sup>

There were differences in the expression of words designating plural vision (*al-Absar*) in QS. al-Nahl/16:78, while on QS. al-Isra/17:36, mentioned in singular form (*al-Bashar*). This is due to the aspect of emphasis, namely on QS. al-Nahl/16:78, regarding the various favors of Allah, including the various visions that can be achieved by man due to his different positions, are in QS. al-Isra (17:36), speaks in the context of responsibility and for that each of those different views, each will be held accountable.

### 3. God Exalts the Degree of the Knowledgeable

Science is the most important aspect of life, because without skills and expertise we will not be biased towards developing. Science is one of the rewards of God. Knowledgeable human beings will be looked upon highly in Society. With that knowledge, a society can develop quickly.

The ability of man to develop science, the science accompanied by faith is a measure of human degree. So that the perfect man is the one who reaches the pinnacle of faith, knowledge and charity as described in QS. al-Mujadilah/58:11 as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُزُوا فَانْشُزُوا  
يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ.

*O people of faith, when it is said to you give spaciousness in the assemblies, then eight will undoubtedly Allah give braids to you. And when it says to you, Stand up and stand up, undoubtedly God will elevate the degrees of the faithful and those who are given knowledge to some degree. And Allah knows what you do.*

With regard to the cause of the passage mentioned above, in the historical record i.e. on Friday the Prophet was in one of the narrow societies of knowledge (assembly of Sciences), when he received the arrival of friends from the people of Badr from among Muhajrin and Anshar, suddenly a group of people who included Tsabit bin Qais came and wanted to sit in front of the place. They stood glorifying the Prophet and said greetings to him. The Prophet answered the other's greetings. They stood beside him and waited to be given a rather spacious place. But the people who

<sup>38</sup> Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2000), h. 86.

<sup>39</sup> Shaykh Muhammad Ali Al-Sabuni, *Safwah Al-Tafasir* (Mesir: : Dar al-Sabuni, 2017), h. 159.

came before still did not give a chance. The incident then prompted the Prophet to take the initiative and say to some of the people around him, stand you, stand you up. Then some of the group stood close to the one who had come before, so that the Prophet saw to show his disappointment before them. It was in such circumstances that the verse was derived.<sup>40</sup>

Looking at the above reason, it can be understood that the verse comes down with regard to the "assembly of knowledge". This is more obvious when quoted in the previous verse, namely; إِذَا قِيلَ لَكُم تَقْسَمُوا فِي الْمَجَالِسِ فَأَقْسَمُوا the point is that if you are asked to stand while in the assembly of the Messenger of Allah, then immediately stand up. In connection with the cause of the descent of the verse, it suggests that it encourages the holding of the assembly of knowledge, because then the person who is active in it will be raised to a high degree on the side of God.

The description that the degree of the believers and the knowledge will be raised by God some degree indicates that the mention of the words faith and science is closely related among which are: (1). Man's motion and conduct will be determined by the quality of Faith and his knowledge. (2). Faith that is not raised with knowledge then it cannot produce dynamics of change and enlightenment in life. (3). A science that is not built by faith is unable to open the heart to faith and divine instruction, unable to point out errors and misguidance.<sup>41</sup>

Faith and science are two things that are interrelated, because faith will encourage us to do good in order to get pleasure from Allah, while knowledge will lead us to get the best and efficient way to realize these good deeds, then the increase in one's knowledge is expected to increase in wisdom and closeness to God not vice versa.

M. Quraish Shihab when explaining QS. al-Mujadilah/58:11, he affirmed by dividing the believers into two groups, namely: (1). A person who is merely a believer and a pious charity. (2). A person of faith, pious charity and knowledge. The degree of this second group certainly became higher not only because of the value of the knowledge he carried but also his charity and teaching to others both orally, in writing and by example.<sup>42</sup>

## Conclusion

As the closing of this study, there are several important points that are a common thread in the discussion, namely: First, the word "science" comes from Arabic which consists of several basic meanings, namely; knowing, knowing, giving signs and hints. It is a mashdar form of the word 'alima-ya'lamu-'ilman which is antonymous with the meaning naqid al-jahl (not knowing), science can be interpreted that it is equivalent to ma'rifah so that the etymological limitation of science is as a practical knowledge used to refer to systematic knowledge of problems related to a particular subject.

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<sup>40</sup>Abi al-Hasan 'Ali ibn Ahmad al-Wahidi Al-Naisaburi, *Asbab Al-Nuzul* (Beirut: Dar al-Kutub al-Islamiyah, 2010), h. 255.

<sup>41</sup>Munir, *Tafsir Tarbawi; Mengungkap Pesan Al-Qur'an Tentang Pendidikan*, h. 95.

<sup>42</sup>Shihab, *Tafsir Al-Misbah; Pesan, Kesan, Dan Keserasian Al-Qur'an*, h. 491.

Second, the word science contained in the Qur'an with its various derivations is repeated 854 times. Science is one of the attributes of Allah, hence the name al-Alim (the All-Knowing). He is the source of knowledge and as knowledge obtained by humans comes from Him, be it knowledge obtained through various efforts or called kasbi or knowledge obtained without effort called ladunni science.

Third, the Qur'an hints at the existence of three components involved in the process of scientific discovery, namely; al-Sama, al-Bashar and fu'ad. The three components are structurally revealed in QS. al-Nahl/16:78. And Fourth, Allah rewards a man of knowledge by appointing him caliph on this earth and bestowing upon him a higher degree.

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