



Publisher
Cakra Education Sains
Institute

The Essence of Knowledge in Al-Qur'an

Ummu Salamah Al-HAsyimi^{A-E*}

Program Studi Ilmu Al-Qur'an dan Tafsir, Fakultas Ushuluddin, Universitas Islam Negeri Sultan Syarif Kasim,
Riau, Indonesia

umus710@gmail.com

AUTHORS' CONTRIBUTION

- Conception and design of the study;
- Acquisition of data;
- Analysis and interpretation of data;
- Manuscript preparation;
- Obtaining funding

ARTICLE HISTORY

Reviewed: 2024/01/12

Accepted: 2024/01/18

Published: 2024/01/21

KEYWORDS

Essence;
Knowledge;
Al-Qur'an.

ABSTRACT

Science is knowledge that has been classified, organized, systematized, and interpreted to produce objective truth so that its truth can be tested and retested scientifically. Science according to the Qur'an includes all kinds of knowledge that are useful for humans in their lives, both now and in the future. That is why we, as servants of Allah who were created on earth, must master knowledge, not only worldly knowledge but also the knowledge of the afterlife, because if we want to be happy in this world and the hereafter, we must seek knowledge. After all, seeking knowledge is an obligation for both men and women, young or old, adults, and children in ways appropriate to their circumstances, talents, and abilities. In Islamic thought, there are two sources of knowledge, namely reason and revelation. The two should not be conflicted because humans are given the freedom to develop their minds based on the guidance of the Al-Qur'an and the Sunnah of the Prophet. For this reason, there is knowledge in Islamic thought that is eternal, the level of truth is absolute because it originates from Allah's revelation and knowledge that is acquired, and the level of truth is relative because its source is from the human mind.

INTRODUCTION

Islam teaches its people to always develop knowledge as an integral part of their lives. The belief in the importance of knowledge and its primacy in Islam is reflected in the teaching that Allah SWT is the source of all knowledge and that humans, as caliphs on earth, are given reason to develop their understanding of the universe and the tasks that Allah has given them. (Masrur, 2016)

In the Qur'an, especially in Surah Al-Baqarah verses 30-33, Allah provides concrete examples of the importance of knowledge for humans. The story of Adam's creation and Allah's command to him to learn the names of everything in heaven confirms that knowledge is an inseparable part of human existence. This shows that Islam is not just a ritual religion, but also a system that values and encourages the pursuit of knowledge.

The concept of the caliphate in Islam also emphasizes human responsibility to maintain and develop the universe wisely, which can only be achieved through understanding and applying science. Therefore, science is positioned in Islam as something noble and considered a gift from Allah that must be utilized positively for the welfare of humans and the universe.

The discussion of knowledge in Islam is not only limited to the Koran but also includes the hadiths of the Prophet Muhammad SAW, which provide a more detailed view of the importance



of knowledge and its virtues. Thus, a thematic interpretation approach is used to explore and analyze verses and hadiths related to science in Islam. (Ruswandi & Wiyono, 2020)

By understanding and applying knowledge by Islamic principles, Muslims are expected to achieve progress and prosperity in their lives, as well as fulfill their duties as caliphs on earth. Therefore, education and the development of science are an important part of realizing the Islamic vision of human and universe welfare.

METHODS

This research adopts a qualitative approach, with a focus on descriptive analysis through library research methods. The data collection technique used is the search and analysis of literature sources relevant to the research topic. Data was obtained through literature studies involving books, scientific journals, articles, and other sources available in libraries or online (Assyakurrohim et al., 2022)

Data analysis is carried out by identifying, collecting, and interpreting relevant information from selected literature sources. A descriptive approach is used to describe the nature of knowledge, virtues, and verses of the Qur'an related to the theory that is the focus of the research. Data is analyzed critically to explore the relationships between existing concepts and gain a deeper understanding of the research object.

The type of research used is qualitative research, which aims to understand phenomena in depth through detailed descriptions and contextual analysis. With this approach, researchers can explore a variety of perspectives, understandings, and concepts related to the research topic, making it possible to develop a more comprehensive understanding of the research object.

RESULTS AND DISCUSSION

Result

The essence of science in Islam is knowledge obtained by humans through observation, reflection and rational reasoning, and arranged systematically according to certain methods. In the Qur'an, science is placed as a means to understand the universe and the tasks of humanity, as well as an integral part of spiritual life oriented to Allah SWT. Science includes not only worldly knowledge, but also knowledge about the afterlife, inner life, and moral values. The concept of knowledge in Islam is seen as a gift from Allah SWT which allows humans to carry out the function of caliphate on earth.

The primacy of knowledge in Islam is emphasized through the teachings of the Koran and the hadith of the Prophet Muhammad SAW. Knowledge is positioned as a mandatory characteristic of Allah SWT, which differentiates it from human knowledge. Allah gives priority to people who seek knowledge seriously, because knowledge is a way to get closer to Him and to serve His people. In Islam, seeking knowledge is considered an obligation for every Muslim, and knowledge has the ability to increase a person's dignity in the eyes of Allah and humans.

Verses in the Qur'an also emphasize the importance of knowledge and warn against the dangers of following human desires or views without a true scientific basis. In conclusion, knowledge in Islam is considered a trust that must be studied and practiced seriously to achieve prosperity in this world and the hereafter.

Discussion

The meaning of science comes from the Arabic al-'ilm (العلم) (namely masdar) from a fragment of the words 'Alima, 'Ya'lamu, 'Ilman (علم يعلم علما) (which means knowing something based on its essence. The essence of knowledge in the Qur'an in addition to The Qur'an emphasizes the study of natural and human phenomena using the senses and empirically, and also emphasizes this study with reflection and rational reasoning which, in the end, all of this falls within the embrace of religion. By paying attention to the depth of the divine dimension of natural phenomena about the power of the creator, the Qur'an places knowledge obtained from the senses, empirical, reason, faith, and piety as human facilities in the framework of self-perfection and development. In the book Ta'limul Muta'allim, knowledge is interpreted as a characteristic that if it is owned by someone, then it becomes clear what comes into his understanding. Knowledge itself comes from Arabic, masdar from 'alima-ya'lamu, which means to know or know. (Masrur, 2016)

In terms of terminology, science is certain knowledge about a field that is structured systematically according to certain methods that can be used to explain certain phenomena in that field of knowledge. Science can also be understood as knowledge or intelligence about worldly matters, the afterlife, birth, mind, and so on.

Examples are the science of the afterlife which means knowledge of everything related to life in the afterlife or related to life after humans die, the science of morals which means knowledge of human nature. Apart from that, there are many other kinds of knowledge.

If the basic teachings in the Koran are examined, there are many verses about science. The word science itself in its various forms is repeated 854 times in the Koran. This word is used in the sense of the process of searching for knowledge and objects of knowledge. 'In terms of language, science means clarity, therefore everything that is formed from the root word has the characteristic of clarity. (2021) Consider for example the words 'alam (flag), 'ulmat (cleft lip), 'a'lam (mountains),' address (address), and so on. Science is clear knowledge about something, however, this word is different from 'Arafa (knowing), a'rif (one who knows), and ma'rifah (knowledge). Allah SWT is not called a'rif, but 'alim who says work ya'lam (He knows), and usually the Qur'an uses it for Allah in things that He knows even though they are unseen, hidden or secret. DR. Said Ismail Ali in his book Al-Qur'anul Karim Rukyatu Attarbawiyah says that knowledge in general is:

الخلق هنا كل جملة المعارف التي يدركها النسان بالنظر في ملكوت السموات والارض وما خلق من شئ ويشمل موجود في هذا الكون ذي حياة او غير ذي حياة

Meaning: "Science is a series of knowledge obtained by humans using research about the universe (heaven and earth) and what happens to it, so this includes all existing creatures, both living and dead."

In the view of the Qur'an, knowledge is a privilege that makes humans superior to other creatures in carrying out the functions of the caliphate. This is reflected in the story of the first human event described in the Qur'an in Q.S al-Baqarah (2) 31 and 32:

Meaning: "And He taught the Prophet Adam all the names of things and their uses, then he showed them to the angels and He said: "Explain to Me the names of all these things, if you are of the right group; The angel answered: "Glory be to You (Ya Allah). We do not know other than what You taught us; Indeed, You are the All-Knowing, the Most Wise."

Based on the surah above, it can be understood that in Islam, Allah SWT is the source of all knowledge. This means that all knowledge known and possessed by humans comes from

Allah SWT. The term science is a word with a plural meaning, namely as follows: Science is a general term to refer to all scientific knowledge. The definition of science refers to a particular field of scientific knowledge, such as biology, anthropology, psychology, history, and so on. Knowledge in the second sense is more appropriate to use, especially in the academic environment. (Khasanah, 2021)

The essence and virtue of seeking knowledge are contained in the hadith of the Prophet, namely: Meaning: "Seeking knowledge is obligatory for every Muslim." (HR. Ibn Majah).

From this hadith, it can be understood that seeking knowledge is an obligation for all Muslims, both men and women. A Muslim's deeds are not perfect if they are not based on knowledge. This proves that Islam is a religion that views knowledge as one of the most valuable things. Even Allah swt. will elevate the status of those who believe and have knowledge.

The Virtue of Islamic Science is also a religion that positions science in a noble position. As a sign of the primacy of knowledge in Islam, knowledge is one of the mandatory characteristics of Allah SWT. Many verses explain science, such as Q.S. al-An'am (6): 3; Allah has given the gift of knowledge to His Messenger, Q.S. an-Nisa (4): 133. Apart from that, knowledge makes a person noble, both before humans and before Allah, as Allah says in Q.S. al-Mujadilah (58). Many other verses show the primacy of knowledge in Islam. In the Hadith, we also know that there are instructions from the Prophet explaining the priority of knowledge, as well as a strong encouragement for people to seek knowledge. "And whoever loses knowledge will have a sick heart and death for his heart is a certainty, while he does not feel it, because worldly busyness has numbed his feelings (sensitivity). When he dies, his heart becomes aware of the heavy pain and endless disappointment." (Ruswandi & Wiyono, 2020).

Apart from that, there is an *atsar* that came from Ali's friend, which he once said, which means, "Knowledge is better than wealth, knowledge is what punishes while wealth is what is judged. Treasure can decrease because it is given, while knowledge will increase if it is given." .” In another hadith, it is also mentioned about the primacy of knowledge, namely: Meaning: "If a human being dies, his deeds will be cut off, except for three things: almsgiving, useful knowledge, or a pious child who prays for him." (HR. Muslim). It is not strange that in Islam science occupies a noble position because with science humans can gain knowledge that they do not know. Can realize the happiness of religion and the world, knowing what degrees exist in the world. With knowledge, reason becomes clearer, broadens its horizons, increases knowledge, and can separate right from wrong, between guidance and error, good and evil. With the light of knowledge, humans will be able to give true rights, put things in their place, prioritize the most important things, then the important ones, and so on (Darani, 2021)

In Durratun Nasihin, it is explained that knowledge is more important than charity, examined from five aspects, namely: 1) Knowledge without charity remains, while charity without knowledge will not be carried out. 2) Knowledge without charity is still useful, while charity without knowledge will not be useful. 3) Charity is permanent/passive, while knowledge is active, shining like a lamp. 4) Knowledge is the words of the prophets. 5) Knowledge is the nature of Allah Ta'ala, while charity is the nature of servants, the nature of Allah Ta'ala is more important than the nature of servants (Tafsirut Taisiri). (Al-Muthmainnah & Setiawan, 2022).

As explained above, the glory of someone who seeks knowledge is because he wants to be grateful for what Allah has given him, so Allah gives him virtues, including: a) Getting glory. b) Get a degree of glory. c) Deciding cases like the Messenger of Allah. d) Become a place to ask the

Prophet Muhammad (a person with certain knowledge). e) Obtain high dignity in the sight of Allah and His Messenger (Warasatul Anbiya'). f). A knowledgeable person is a person who knows God's truth and whose heart is submissive. g). Scientists/researchers who can determine the remains of the past. h) People who are knowledgeable and understanding are people who understand language. With the knowledge you have, you will be able to communicate well and correctly. i). Knowledgeable people receive good rewards. j) Recognition/belief of knowledgeable people that faith and righteous deeds are the path to goodness. 2. Verses about Science There are many verses about knowledge, found scattered in several surahs, such as Q.S al-Baqarah (2):145. Meaning: "Indeed, if you (Prophet Muhammad) brought verses (information) to those who were given the book, they would not follow your Qibla. You will not follow their Qibla either. Some of them (also) will not follow the Qibla of others. Indeed, if you follow their desires after knowledge has come to you, you will surely be one of the wrongdoers.

CONCLUSION

Knowledge is essentially a quality that, if possessed, makes it clear what comes to mind. The virtue of science is beyond doubt that knowledge is a trait that only humans possess and not animals. Science is what differentiates humans from animals. We should seek knowledge everywhere and know no age, both worldly and hereafter knowledge whose main source is revelation and reason. With reason we can think to absorb knowledge because knowledge is all natural phenomena that can be achieved by the human senses. In Islam, knowledge should be based on faith and piety because if the search for knowledge is not based on faith and piety, it will not result in the benefit of humanity and its natural environment, it will even experience destruction, therefore science, charity, and faith become unity and interdependence. Apart from that, the priority of knowledge in Islam is that knowledge occupies a noble position because with knowledge humans can gain knowledge that they do not know. Can realize the happiness of religion and the world, knowing what degrees exist in the world. With knowledge, reason becomes brighter, broadens its horizons, increases knowledge, and can separate right from wrong, between guidance and error, good and evil.

REFERENCES

- _ U., & _ D. D. (2021). KONSEP TENTANG BELAJAR DALAM AL-QURAN. *IndraTech*, 2(1), 78–89. <https://doi.org/10.56005/jit.v2i1.71>
- Al-Muthmainnah, & Setiawan, A. (2022). Dan Kedudukan Menuntut Ilmu Dalam Islam (Majelis Taklim). *El-FAKHURU*, 1(2). <https://doi.org/10.46870/elfakhru.v1i2.224>
- Assyakurrohim, D., Ikhrum, D., Sirodj, R. A., & Afgani, M. W. (2022). Metode Studi Kasus dalam Penelitian Kualitatif. *Jurnal Pendidikan Sains Dan Komputer*, 3(01), 1–9. <https://doi.org/10.47709/jpsk.v3i01.1951>
- Darani, N. P. (2021). Kewajiban Menuntut Ilmu dalam Perspektif Hadis. *Jurnal Riset Agama*, 1(1), 133–144. <https://doi.org/10.15575/jra.v1i1.14345>
- Khasanah, W. (2021). Kewajiban Menuntut Ilmu dalam Islam. *Jurnal Riset Agama*, 1(2), 296–307. <https://doi.org/10.15575/jra.v1i2.14568>
- Masrur, A. (2016). RELASI IMAN DAN ILMU PENGETAHUAN DALAM PERSPEKTIF AL-QURAN

(Sebuah Kajian Tafsir Maudhui). *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an Dan Tafsir*, 1(1), 35–52. <https://doi.org/10.15575/al-bayan.v1i1.1672>

Ruswandi, Y., & Wiyono, W. (2020). Etika Menuntut Ilmu Dalam Kitab Ta'lim Muta'alim. *Jurnal Komunikasi Islam Dan Kehumasan (JKPI)*, 4(1), 90–100. <https://doi.org/10.19109/jkpi.v4i1.5937>