



The Position of Knowledgeable People in the Qur'an

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ABSTRACT

The main focus of this study is the position of knowledgeable people in the Qur'an, namely in Surat Al-Mujadalah: 11, Ali-Imran: 190-191, Al-Ankabut: 43, Fathir: 28, and Az-Zumar: 18. This understanding is crucial for addressing social and intellectual issues in the modern period. The purpose of this study is to examine how the text illustrates the actions and struggles of knowledgeable people. Tafsir tematik and kualitatif analysis of the relevant ayats are the methods that are used. Its goal is to investigate the meaning and implications of these verses in relation to daily life. According to the research, the Qur'an mentions people who are intelligent in their mulia positions and who have a significant influence on helping people to be good and honest. According to these verses, knowledge is extremely important for enhancing social awareness and comprehending the meaning of Allah. The conclusion of this study indicates that intelligent people are very strategic in building a well-behaved society and serve as a bridge between knowledge and wisdom, which is necessary to achieve mutual understanding. Due to this, respect and care for those who are knowledgeable should be prioritized in the pursuit of achieving social and spiritual achievement.

1. Introduction

Knowledge has high values in Islam and is considered a source of light that guides life. Without knowledge, a person cannot do anything. To gain knowledge, a person must learn because it is a task inherent in humans from birth until death. With knowledge, a person's life becomes more meaningful and diverse. The Qur'an emphasizes the importance of knowledge and information in building a civilized and moral society. If someone has knowledge, he will obey the commands of Allah SWT and fear His punishment, while people who do not have knowledge will be led by the imagination of lust. Many things in the Qur'an emphasize the importance of individuals who have knowledge and describe them as leaders and mentors for society. Undergoing learning is the key to happiness in this world and the hereafter.

Knowledge necessary for life, religion, and daily needs such as eating and drinking. That is why learning is a necessity that cannot be rejected, especially if it is related to one's

duties as a servant of Allah SWT. How can someone who does not realize that he is a servant feel happiness and security in this world and the hereafter? (Religion 2021) Their presence not only benefits individuals, but also strengthens the social and spiritual foundations of society. In this case, exploring the priorities of individuals who have knowledge of the Qur'an is the first step to understanding their role in spreading goodness and enlightening the human mind. Their presence not only benefits individuals, but also strengthens the social and spiritual foundations of society. Allah gives privileges to people of knowledge by giving them good deeds, like soil that becomes wet with heavy rain. There is fertile land that can absorb water and support the growth of many plants and grass. (Syakhrani et al. 2022) Science is also a means used by humans to communicate and develop their faith. Thanks to science, humans are able to investigate and explain visible natural phenomena. More specifically, science conveys human knowledge to understand natural phenomena and brings it into the realm of thought to search for and obtain answers to various questions. In the context of faith, theosophical insight becomes a tool for understanding revelation and guiding the human mind to understand its nature and meaning. Until now there is no need for a conflict between reason and revelation or between philosophy and religion.

2. Method

This research uses library methods to collect information and data from materials available in the library such as reference books, previous research results, papers, notes and related journals. The information obtained in this study consists of explanations, long and comprehensive explanations. (Thahir and Abubakar 2024) According to Nazir, conducting library research involves examining sources such as books, literature, memos, reports, and the like that are related to the problem being investigated. This study carefully explores references according to the topic of scientific excellence and experts, to conclude and gain insight from this research. References used include books, articles, national and international journals, and other literature.

3. Findings and Discussion

In origin, the word science comes from the Arabic root word *alima-ya'lamu-'ilman* in the form of Masdar, which means knowledge. In Islam, Science Refers to disciplines that have been reorganized with Islamic principles in all their aspects to conform to the concept of monotheism. (Estuningtyas 2018) According to Hamka, as quoted from Susanto's writings in the book *Islamic Educational Thoughts*, learning has an important role not only in getting a good life, but also in getting to know God, improving morals, and always trying to gain Allah's approval. (Religion 2021) The Qur'an and Hadith often talk about how important it is to study everything related to knowledge. One of the characteristics of Islam is its focus on knowledge. The Qur'an and Hadith encourage Muslims to increase their knowledge. According to Islamic teachings, knowledge gives humans superiority in making them caliphs compared to other creatures. The Qur'an and Hadith often emphasize how important knowledge is for Muslims. On this occasion, we will describe the position of knowledgeable individuals in several letters of the Koran, including Al-Mujjadi: 11, Ali-Imran: 190-191, Al-Ankabut: 43, Fathir: 28, and Az-Zumar : 18.

3.1. Surah Al-Mujadalah verse 11

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجْلِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

"O you who believe, if it is said to you: "Be spacious in the assembly", then be spacious, Allah will certainly provide space for you. And when it is said: "Stand up", then stand up, surely Allah will raise those who believe among you and those who have been given knowledge by several degrees. And Allah is All-Knowing of what you do." (QS Al-Mujadalah: 11)

There is a story that says that this verse was revealed on Friday. At that time, Rasulullah SAW was in a narrow place and usually gave a special place to his friends who were involved in the Badr war, as a reward for their great services. While the assembly was taking place, several of the friends were present and greeted the Prophet Muhammad SAW. The Prophet then gave an answer, followed by greeting the audience who were also greeted with a reply, but they did not provide a place.

If two friends continued to stand, then Rasulullah SAW would also stand. So the Messenger of Allah asked the friends who did not participate in the Battle of Badr to move so that the friends who played an important role sat near the Prophet Muhammad SAW. This order makes friends who are asked to stand up feel less appreciated, used by hypocrites to spread slander. Muhammad is portrayed as a just person, but in reality it is the opposite. "After hearing the criticism, the Prophet then said: Allah blesses the person who makes things easy for his brother."

From the story above, it is stated about the importance of maintaining good behavior in meetings and towards the Prophet Muhammad, as well as etiquette in seeking knowledge such as respecting other people, establishing relationships, and opening your heart. (Verse 2023) Verse 11 of QS Al-Mujadalah says that people who have knowledge will be exalted by Allah and will obtain a noble position in the eyes of Allah SWT and in the midst of society. In this sentence we understand that those who occupy the highest position before Allah are not only people who have knowledge, but also people who believe, so that their knowledge can be put into practice with full confidence in accordance with the commands of Allah and His Messenger. Furthermore, Allah increased the level of faith and knowledge, encouraging Muslims to be serious and continue to develop their knowledge.

In Al-Maraghi Ahmad Maraghi's explanation, it is stated that in Surah Al-Mujadalah verse 11 there are several aspects, namely that when the companions sat with the Messenger of Allah, they wanted to be close to him so that they could listen to advice easily, being convinced of the goodness and privilege of the advice. There is no pressure or coercion in the traditional assembly which allows for an atmosphere of closeness between members. Every individual who helps others towards goodness and peace will receive great goodness from God, both in this world and in the afterlife. (Al-Maraghi, 1974). This verse also states that people who make it easier to spread goodness to Muslims will have their rank elevated by Allah SWT as their obedience to His commands, especially for people of knowledge, with many rewards and levels of pleasure. Adi Noviardi stated, QS al Mujadalah /58:11 contains content about important educational values such as harmony, morals, faith and knowledge that must be adhered to in worshiping Allah SWT.

In Surah Al Mujadalah verse 11, it is stated that there is a close connection between the value of education in faith and knowledge and increasing one's high position in the eyes of Allah SWT and humans. 3) Combining spiritual and academic education can create extraordinary and perfect human behavior. (Noviardi 2021)

3.2. Surah Ali-Imron verses 190-191

Allah instructs humans to use reason carefully, to reflect on various things, including those related to the universe and also by dhikr of Allah SWT, as mentioned in the word of Allah:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ

"Indeed, in the creation of the heavens and the earth, and the alternation of night and day, there are signs for people of understanding." (Ali-Imron: 190)

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا
سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

"(namely) those who remember Allah while standing, sitting or lying down, and they think about the creation of the heavens and the earth (saying), "Our Lord, You did not create all this in vain; Glory be to You, protect us from the punishment of hell " (Ali-Imron: 191)

Ulul Albab is an individual who always remembers Allah in various body positions, contemplates the greatness of His creation, and uses the knowledge he obtains as a guide for action. (Ulfah 2022) This verse invites humans to realize, reflect on, and consider the greatness of God's creation, whether in the heavens, the earth, or between the two. And he provides an explanation of how celestial bodies were created, including the sun, moon, and many star clusters in the sky, as well as how active systems in the sky coordinate with the earth's axis to influence changes on earth. The difference between day and night, both in time and duration, is a sign of the greatness of Allah for people of full understanding. Apart from that, this verse emphasizes the importance of education paying attention to humans as subjects and objects, because humans have minds with various functions. Intellect also functions as an embodiment of dhikr in any situation as well as thinking using reason. Both activities will lead to knowledge, because knowledge is important for human intelligence. If education is considered as a way to achieve the goals of human life, then education is also a way to obtain knowledge.

People who have knowledge never give up and are able to accept other people's views. If an error occurs, it must be corrected immediately. It aims to achieve intellectual and spiritual excellence which is referred to as spiritual intelligence. The role of human consciousness in the Koran. Ali Imran: 190-191 supports the importance of a combination of dhikr and thought, but emphasizes the benefits of dhikr to remember and reflect on His greatness in order to ease the heart. With peace, the mind will be clear and ready to receive Divine inspiration and guidance.

The more benefits you get from dhikr and thinking, the wider your knowledge about the universe, and the deeper your fear of Allah SWT. In Tafsir Al-Qur'anul Majid an-Nur, the contents of Ali Imran's letter verses 190-191: They are individuals who observe the creation of the heavens and the earth, and understand its contents and its laws, while always remembering Allah SWT, the Creator, in all positions they occupy. From this sentence, it can be concluded that only by remembering the greatness of Allah and contemplating His creation can we achieve victory and happiness. This shows the existence of One Creator with knowledge and nature, as well as belief in the Prophet.

Here it is explained that what we consider to be God's creation. We must not try to understand the nature of God the Creator, because human knowledge cannot reach the nature of matter and the essence of Allah SWT. (Nurrohim & Jannah, 2020) Apart from that, there are also values such as honesty, responsibility, intelligence, health and cleanliness, as well as caring, creativity and cooperation in the letter, which form good character. Al-Maraghi provides an interpretation of the QS. In verses 190-191 Ali Imran, it is stated that the heavens and the earth and the beauty of His creation are proof of Allah's perfect power and knowledge. The alternation of day and night throughout the year affects our body and thinking, showing His oneness.

Ibn Kathir interprets the meaning of the Surah. In verses 190-191 of Surah Al-Imran, Allah explains some of His creation and instructs to reflect on it. One sign of the truth that Allah is the Owner of the universe is by inviting humans to reflect on the creation of the universe as proof of Allah's omnipotence for people who have a clear mind.

3.3. Surah Al-Ankabut verse 43

Allah often uses many parables or proverbs in the Qur'an. The goal is for humans to reflect, study, analyze and gain wisdom and always remember Allah. (Alawiyah, Alfiansyah, and Masri 2023), as found in the word of Allah:

وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَعْقِلُونَ

"We created these parables for humans. However, no one understands it, except people who have knowledge."

This means that no one can understand it and reflect on it except only people who have deep knowledge and broad insight. (Tafsir Ibn Katsir) This letter talks about parables and lessons taken from various stories of previous people. In this verse, Allah explains that the parables he conveys are to give people a better understanding. Imam Ahmad said, he told us Ishaq ibn Isa, he told me Ibn Lahi'ah, from Abu Qubail, from Amr ibn As r.a. who said that he memorized a thousand paraphrases from the Prophet Muhammad. This is a great priority for Amr ibn As, because Allah said: "And We have made these parables for humans, and no one understands them except those who have knowledge. The hadith of seeking knowledge means "seeking knowledge is obligatory for every Muslim, male and female." (HR. Al-Baihaqi, Ath-Thabrani). From the above hadith it can be concluded that seeking knowledge or learning is a necessity for every human being. (Aas 2021)

3.4. Surah Fathir verse 28

وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

"And so (also) among humans, living moving creatures, and livestock there are various colors (and types). Among the servants of Allah who fear Him, only the ulama. Indeed, Allah is all-powerful, all-forgiving."

In this verse it is stated that "Among the servants of Allah who fear Him, only the ulama" this is because the ulama have faith and knowledge so that with the faith and knowledge they have, the ulama are closer to Allah and also fear (in matters of immorality) Allah. (Yulianti et al. 2024) Ulama is the plural form of isim fa'il عالم which comes from fi'il madhi علم which means knowing, while the word عليم means the All-Knowing and is a form of shighat mubalaghah which shows the meaning of very or maha. Another word for العلم is الجهل which means not having knowledge. The word ulama can

also be interpreted as a clear understanding of the nature of something. M. Quraish Shihab provides another definition of ulama, namely as those who have knowledge of the verses of Allah SWT. Both in the form of natural beauty (natural phenomena) and in the form of Al-Qur'an verses (material contained in the Al-Qur'an). Moreover, ulama are not only limited to individuals who have knowledge of the Islamic religion, but also those who have knowledge of science, humanities and other disciplines can be called ulama (Shihab, 2020, p. 273) The advantages for someone who has this knowledge are explained in the Al-Qur'an Surah Fatih verse 28, namely, the wider a person's knowledge of Allah, the Greatest, Almighty and All-Knowing, the more complete their sense of respect for Allah will be.

Then, Allah will raise the position of people of knowledge and faith to a higher level. This is a clear promise from God. Individuals who have knowledge will be respected by Allah SWT because they will obey Him. A person who has knowledge can do good deeds perfectly because of his knowledge. On the other hand, even if someone is an expert in worship, a lack of knowledge can make that person's worship useless.

3.5. Surah Az-Zumar verse 18

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ

"(Namely) those who listen to words and then follow what is best among them. They are the people who have been guided by Allah and they are the ululalbab (people who have common sense)."

The meaning of Surah as-Zummar verse 18 includes the principles of educational tolerance, such as learning the etiquette of listening to conversations, respecting and appreciating messages from Allah SWT, Rasulullah, and fellow humans, adopting positive values and applying these messages in life. daily. The name of these people is Ulul Albab. One of the characteristics of Ulul Albab is the ability to critically assess other people's information or opinions, as well as being able to consider the arguments, theories, propositions or evidence presented by that person. (Wahyudi 2021) The values of tolerant education contained in Surah Az-Zumar verse 18 include several aspects, namely strong Aqidah, full of obedience, gratitude, respect, patience, thinking wisely, forgiveness, independence, controlling lust and delusion, good character and good morals.

Apart from the values above, there are also the values of courage, peace, firm conviction (istiqāmah), advice, rights and obligations, love, selflessness and justice. The values of tolerance education are very important for the implementation of modern Islamic education concepts that are currently being developed, such as character education, multicultural education, environmental learning, cooperatives, and quantum learning. (Al-farabi et al. 2021) apart from the above virtues, this letter also explains that individuals who have good morals and always do good are people who have good thoughts. (Reinaldo 2024)

4. Conclusion

From the discussion regarding the position of knowledge in Islam, we can draw several important points. First, knowledge is the main basis for understanding Islamic teachings and carrying out daily life. In various verses of the Qur'an, such as those contained in Surah Al-Mujadalah, Ali-Imran, Al-Ankabut, Fathir, and Az-Zumar, it is emphasized that knowledgeable people have a high degree in the sight of Allah and are important pillars. in society.

Second, these verses show that knowledge is not just knowledge, but must also be balanced with faith and charity. Ulama, which is defined as people who have deep knowledge, are ideal examples for people to get closer to Allah through understanding and practicing knowledge.

Third, Allah uses parables and examples in the Qur'an to encourage humanity to reflect, think and learn. It emphasizes that deep understanding can only be achieved by people who have intelligence and a desire to learn.

Fourth, education in the Islamic context must consider moral and spiritual values, so as to create individuals who are not only intellectually intelligent, but also have noble morals and are able to make positive contributions to society.

Overall, the demand for knowledge in Islam is an obligation that must be carried out by every Muslim, because through knowledge, a person can recognize God, improve morals, and strive to gain His approval.

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