

## The Urgency of Science to Islam in the Perspective of Tarbawi Hadith

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### ABSTRACT

Talking about science itself actually cannot be separated from the discussion about religion. This can be seen from the many commands in the Qur'an and the hadith of the prophet that explain the importance of seeking knowledge. But on the other hand, there are still people who think that religion and knowledge are two things that go in different directions. Therefore, this study aims to observe more deeply related to the urgency of science towards religion from the perspective of *tarbawi* hadith. The method used in this research is a literature study. As a result, in the Qur'an and Hadith itself, many arguments are found that discuss the importance of these two things. Meanwhile, to choose which one needs to be studied first, it can be seen from its usefulness. The criteria for useful knowledge is when the knowledge learned by a servant can get him closer to Allah SWT. It is a form of devotion of a servant to his God because basically, the more knowledgeable a person is, the more his piety should increase as well. For this reason, the actualization of faith is *ubudiyah*, one of which is seeking knowledge where the result is in the form of piety, which then can be used as a locomotive for knowledge to develop inside a *muttaqin* (pious people).

### KEYWORDS

urgency, science,  
hadits tarbawi

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### Introduction

Islam is a religion that highly upholds science so that every Muslim is obliged to study as deep as possible (Lubis, 2016). In the famous and authentic hadiths, it has been discussed about the obligation to seek knowledge for Muslim men and women. While in the Qur'an, the verse that was first revealed was *iqra'* which means 'read'. This verse was first revealed to the Prophet Muhammad in the Cave of Hira 'on the 17th of Ramadan through the intercession of the angel Gabriel. At that time, the Prophet Muhammad was an *ummi* (cannot read and write) so that the scholars interpreted the meaning of the command to read in this verse not to read the writings but to go deeper than that. According to Quraish Shihab (Shihab, 2003) in his commentary, *Tafsir Al-Mishbah*, the verse means the command to study for oneself while the third verse after it contains the command to study for others. From the command to read, it is very clear that Allah commands his servants to read, take lessons, study from the surrounding environment and this can also be interpreted as an order to seek knowledge.

In addition to being contained in the verses of the Qur'an, explanations related to the urgency of science are found in many hadith books. Tarbawi hadith is often interpreted as a collection of hadith in which it describes education. Faisal (2014) states that the Tarbawi Hadith is a Hadith that discusses education where the ultimate goal is to instill character in students so that they become individuals with character towards God, humans, animals, and nature. In his book, Abdul Majid Khon (2015), discussing the basis for the development of Tarbawi Hadith according to Al-Qarafi, the Prophet is not only seen as an Apostle, but also as a mufti (giver of fatwas) or as a judge. In addition, the Prophet is also seen as an imam who is oriented to the benefit of the people.

Several studies that discuss the importance of science to religion have been carried out several times before, one of which is research conducted by Hasyim (2013), both religious science and general science originate from God so that there is no need for a conflict between the both science. Even reforms in the Islamic world are also heavily influenced by scientific findings and ideas from the west, and vice versa. This is because reform in Islam itself is absolutely not prohibited as long as the reform does not exclude authentic Islamic teachings, but instead elevates and strengthens the solidarity of Muslims. Furthermore, Hadi (2014) conducted an analysis of the urgency of learning in the interpretation of Al-Misbah Surat al-Alaq and its implications for Islamic education methods. As a result, in Surah Al-Alaq verses 1-5 it is clearly implied that Allah's command to seek knowledge of his servants because people who are knowledgeable certainly have degrees that are far more noble than people who are not knowledgeable. In addition, the implications for Islamic education methods are the use of repetition, dialogue, example, and appeal methods that can be applied to instill an attitude of nobility and good character towards students.

Talking about science itself actually cannot be separated from the discussion about religion. This can be seen from the many commands in the Qur'an and the hadith of the prophet that explain the importance of seeking knowledge. If we look back at the heyday of Islam in the past, Muslims are very responsive to science. It is proven that in ancient times there were many Muslim scientists who were the pioneers of the entry of science in human life. Among them are Ibn Sina who pioneered medical science and even earned the nickname Father of Medicine, Al-Khwarizmi who became an Islamic mathematician who discovered Al-gebra, Ibn Khaldun who discovered sociology and economics, and many other Muslim scholars who were very victorious in his time (Ahmad, Shunhaji, & Widodo, 2011). The number of Muslim scientists who were famous in their day caused Islam to be the most advanced religion at that time.

But on the other hand, there are still people who think that religion and knowledge are two things that go in different directions. They even argue that religion and science cannot be combined because if that happens, it is feared that religious knowledge will disappear. Hidayatulloh (2017) stated that in the history of Islamic education institutions in Indonesia, the separation between religious science and general science did occur for a long time so that the dichotomy between the two occurred among Indonesian Muslims. He also added that during the Dutch colonial era, the dichotomy between religious knowledge taught in Islamic boarding schools and general science taught in schools established by the Dutch had a considerable impact, namely science or modern science from the West which was quite dominating on religious knowledge based on Islamic boarding schools. If this phenomenon is allowed to continue until now, it will worsen the condition of Muslims because this will cause conflict for some Muslims that religion and science do not intersect with each other. Based on the phenomena described above, the researchers are interested in conducting more in-depth observations related to the urgency of science towards religion in the perspective of tarbawi hadith.

## Methodology

The method applied in this research is a literature study. It refers to a series of activities related to the methods of collecting literature data, reading and taking notes, and managing research materials (Zed, 2014). In this study, several theories were collected from various Islamic literature containing tarbawi hadiths and their interpretations (Zamili, 2016). After that, the hadiths were selected and analysed based on the concept of the urgency of science to Islam.

## Results and Discussion

Learning science or knowledge is one of the Islamic commandments. Moreover, religion itself is knowledge. A religious person must be knowledgeable, but a knowledgeable person might not be religious. Therefore, no religion in this world does not encourage its adherents to be knowledgeable. Including Islam strongly recommends for its adherents to learn and explore and develop their knowledge. Islam appreciates all supporting aspects of life and leads the adherents' souls to the graces and verses of Allah. The Prophet encouraged his people to learn knowledge and praise the degree of knowledgeable persons. Here are some tarbawi hadiths that explain the urgency of knowledge. The first is the hadith carried by Imam Ibn Abdul Barr,

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَطْلُبُوا الْعِلْمَ وَلَوْ بِالصَّيْنِ، فَإِنَّ طَلَبَ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ، إِنَّ الْمَلَائِكَةَ تَصْعُقُ أُنْجُحَتَهَا لِطَالِبِ الْعِلْمِ رِضًا بِمَا يَطْلُبُ (رَوَاهُ ابْنُ عَبْدِ الْبَرِّ)

The meaning : From Ibn Abbas R.A., he said: Rasulullah SAW said: "Seek knowledge even if you have to go as far as China for seeking knowledge is a duty on every Muslim, male and female. And indeed the Malaikat spread their wings to those who seek knowledge because they are pleased with their deeds. (H.R Ibn Abdul Barr).

The above hadith is proof that everyone should seek knowledge. This mandatory law applies to every individual Muslim regardless of age, gender, ethnicity, position, etc. This argument gives an understanding that knowledge is broad or unlimited. Hence, every human being endowed with the ability to think well is obliged to seek knowledge. The knowledge comprises religious knowledge. It is not limited to formal knowledge that is learned in educational institutions, but also all aspects of life that can be learned. Imam Syafi'i also added,

مَنْ أَرَادَ الدُّنْيَا فَعَلَيْهِ بِالْعِلْمِ وَمَنْ أَرَادَ الْآخِرَةَ فَعَلَيْهِ بِالْعِلْمِ وَمَنْ أَرَادَهُمَا فَعَلَيْهِ بِالْعِلْمِ

The meaning : "Whoever wants (to attain) the worldly life then he has to gain knowledge, whoever wants the hereafter then he has to gain knowledge, and whoever wants both (the worldly life and the hereafter) then he has to gain knowledge"

The famous hadith above obviously explains the importance of science in achieving success in this world and the hereafter. Indeed in this hadith, Rasulullah SAW gives three options for knowledge seekers, namely seeking knowledge to achieve worldly happiness, gaining knowledge to seek happiness in the hereafter, or even seeking knowledge to achieve happiness in this world and the hereafter. In the history of Prophet Sulaiman, he received orders from Allah to choose one of three things, namely knowledge, wealth, and throne. Even though the Prophet Sulaiman firmly chose knowledge, wealth and throne were also bestowed by Allah to him. The reason he chose knowledge is that he realizes that knowledge is like a light so that knowledgeable people find it easier to determine the direction of the path he is taking. Armed with extensive knowledge, Prophet Sulaiman also managed to become a good ruler and also a rich king. Indirectly, this fact proves that knowledgeable people have a higher degree than unknowledgeable ones.

Furthermore, there is a Hadith of the Prophet reported by Imam Baihaqi related to the command to become a teacher and a learner,

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُنْ عَالِمًا أَوْ مُتَعَلِّمًا أَوْ مُسْتَمِعًا أَوْ مُجِبًّا وَلَا تَكُنْ خَامِسًا فَتُهْلِكَ (رَوَاهُ الْبَيْهَقِيُّ)

The meaning : Rasulullah SAW said, "Be a scholar, a learner, a listener, or a devotee; do not be the fifth type lest you will be ruined." (H.R Baihaqi)

In the hadith, the Prophet ordered his people to become one of four groups of servants, namely becoming an "alim" (a person who has knowledge). If he felt unable, he ordered his servant to become the second group, a student or santri. Third, to become a "mustami" or a good listener. If these three conditions are still difficult to do, then at least a servant becomes the fourth, a person who loves knowledge. Love for knowledge can be actualized by supporting learning and da'wah institutions using wealth, energy, or thoughts, paying attention to the teachers, or being a supportive participant in every science assembly. Furthermore, the Prophet emphasized not to become the fifth group which means people who do not become 'alim, learner, listener, or devotee. Whoever belongs to the fifth group, "Fatahlik!" (he will be ruined), he said.

In Keetab Huliyaatul Auliya', It has been asserted that someone who learns should apply his knowledge, then the knowledge he learns will make him more humble. While if someone learns without a willingness to apply his knowledge, the knowledge will make him arrogant (al-Asfahani, 2010). When a person has a sincere intention in seeking and learning knowledge, then he will understand that the knowledge is not only to be owned but also to be applied. It is because he realizes that knowledge is a responsibility before Allah related to one's duty to apply knowledge. it can be done by applying the knowledge in daily life, in many social aspects of life, or by being a teacher, spreading the knowledge to others.

The next tarbawi hadith is the hadith that explains the command to seek knowledge and apply it,

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا يَنْبَغِي لِلْجَاهِلِ أَنْ يَسْكُتَ عَلَى جَهْلِهِ وَلَا لِلْعَالِمِ أَنْ يَسْكُتَ عَلَى عِلْمِهِ (رَوَاهُ الطَّبْرَانِيُّ)

The meaning: Rasulullah SAW said: "It is not appropriate for an ignorant person to silence his ignorance and it is not appropriate for a knowledgeable person to silence his knowledge." (H.R Ath-Thabrani)

Shaykh Abu Al-Laits As-samarqandi in his Keetab, Tanbihul Ghofilin, explains that there are three meanings contained in the word 'alim. First, 'alimun billahi, wa 'alimun bi amrillahi refers to those who fear Allah and understand Islamic laws and their obligations. While the second, 'alimun biamrillahi wa laisa 'alimun bi amrillahi means people who have a sense of fear Allah but do not understand Islamic laws and obligations. Third, 'alimun biamrillahi wa laisa 'alimun billahi belongs to a person who understands Islamic laws and obligations but he has no fear of Allah (As-Samarqandi, n.d.). In his interpretation Keetab, Tafsir Al-Azhar, Hamka (1984) said that currently the third type is found in many people's lives. it relates to the fact that nowadays there are so many people who understand Islamic laws but have no fear of Allah. As a result, Allah removes the light from their hearts so that the knowledge they have achieved becomes nothing a vain thing in their utterances.

According to Imam Az-Zarnuji in Keetab Ta'lim Al-Muta'allim, not all knowledge should be studied because what must be prioritized are such as knowledge of faith, prayer, zakat, and so forth. Hasyim (2013) argues that the command to learn knowledge that is described in the Qur'an is a general command. It includes religious knowledge. What is emphasized in the Qur'an is the advantage of knowledge. The criteria for advantageous knowledge is when it can guide someone closer to Allah as a form of devotion to Him.

Shaykh Muhammad Amin Al-Kurdi defines the word 'alim in the Ketaab Tanwir Al-Qulub;

العالم هو الذى ينتفع الناس بعلمه فى فتوى او تدريس او تصنيف فان امكنه اشتغراق الاوقات فى ذلك فهو افضل ما يشتغل به بعد المكتوبات, ورواتبها اذا قصد بالتعليم الاستعانة به على السلوك.... والمراد بالعلم المقدم على العبادة العلم الذى يرغب الناس فى الاخرة ويزهدهم فى الدنيا اوبعينهم على سلوك طريق الاخرة دون العلوم التى تزيد بها الرغبة فى المال والجاه وقبول الخلق

The meaning: "An 'alim is a person who can give benefits to other humans in his fatwas, teachings, and keetab. If the 'alim can spend most of his time doing these three things, then that is the most important thing for him after the maktbah prayer and the rowatib prayer, as long as with the ta'lim he aims to be able to help suluk people (the path to the pleasure of Allah). He also added that the priority knowledge is the knowledge that can increase a servant's feeling for the hereafter and makes him not obsessed with worldly wealth and human acceptance." (Amin, n.d.)

Based on this explanation, the contribution of an 'alim who dedicates his life to teaching knowledge is a very high act of worship for Allah SWT. However, it requires that the knowledge can increase a servant's faith and devotion to his God, and does not make someone obsessed with wealth and human acceptance. The knowledge with these criteria is recommended to be prioritized to study. This is in line with what Allah SWT said in Surah Al-Baqarah verse 282,

...اتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

The meaning: "... be pious to Allah, and Allah teaches you; and Allah is Ever-Knowing of everything" (Q.S. Al-Baqarah: 282)

The verse above commands everyone to be pious to Allah, and the devotion can build knowledge, because logically, the more someone knowledgeable, the more he is pious to Allah SWT.

## Conclusion

The dichotomy between science and religion is often the cause of people who think that religion and science are two very different things. Whereas in the Qur'an and Hadith itself, there are many arguments that discuss the importance of these two things. If the question arises whether religious knowledge or general science should be prioritized? So, it is necessary to know that in essence all knowledge, both religious knowledge and general science, are both sourced from Allah SWT. Meanwhile, to choose which one needs to be studied first, we can see the benefits. The criteria for useful knowledge is when the knowledge learned by a servant is able to increase closer to Allah because it is a form of devotion of a servant to his Lord. Knowledge that must take precedence is knowledge that increases a servant's love for the hereafter and makes him not obsessed with the world or knowledge that can help a servant to get to the way of the hereafter, not knowledge that can increase a servant's love for the world and hopes for human acceptance. Knowledge is the fruit of piety because logically, the higher a person's knowledge, the higher his piety.

This research is still far from perfect and has several shortcomings. Among them are limitations in the analysis of tarbawi hadiths considering the large number of tarbawi hadiths, so that in the future it is hoped that a more in-depth analysis will cover these weaknesses so that readers have a more holistic view..

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