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Research Article

Meaning of Knowledgeable Person (Analysis of Al-Quran Surah Az-Zumar verse: 9)

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Abstract. Writing this paper aims to learn to understand and know the meaning of the verses of the Qur'an and to provide knowledge to all of us, especially Muslims, so that we educate children with sincerity and responsibility. This study concludes that what is meant by people who know are people who know the rewards will be received, because of their good deeds and the punishment they will receive if they commit immorality. Meanwhile, those who do not know are those who do not know at all because they do not have the slightest hope of getting a reward for their good deeds and do not expect to be punished and their bad deeds at all.

Keywords : Ulul Albab, knowledgeable people, Az-Zumar.

INTRODUCTION

After Allah SWT explains the characteristics of the misguided polytheists and mentions reproaches against them and their irregularity in worship; because they return to Allah when experiencing hardship and return to statues when experiencing pleasure, then it is continued by mentioning the matter of the believers who are diligent in doing obedience, that is, those who rely only on their Lord and only return to Him alone, and hope for His mercy and fear His punishment.

In an Islamic perspective, the concept of educational goals is as a modifier of individual character. In addition, the formation of *human beings* is a fundamental concept regarding the goals of Islamic education, so that the physical and spiritual have a balance. Of all these things the aim is to carry out his life duties as a leader on earth, "*khalifah fil ardhi*". The concept contained in the Qur'an about Islamic education is an ideal concept. Therefore, it is necessary to have a basic formulation of the objectives of Islamic education in accordance with what is described in the Qur'an. Al-Qur'an is a life guide so that we can go to the path of truth in order to obtain happiness, in this world and in the hereafter. Happiness in this world and the hereafter will be achieved when all the activities of Muslims are based on the Al-Qur'an and the Hadith of the Prophet. In the Al-Qur'an there are many educational verses whose meanings are still general in nature, so it is not easy to apply them to everyday life. Therefore, it is necessary to study carefully about these educational verses so that explanations regarding His instructions can be captured and can be applied in the midst of society so that they can guide them to the right path. As is the case in the letter Az Zumar verse 9.

METHODOLOGY

The writing of this paper was carried out on the basis of dissecting or interpreting the verses of the Qur'an, especially the letter Az Zumar verse 9 to find out the Asbabun Nuzul and the contents of the verse and its explanation. Writing this paper aims to learn to understand and know the meaning of the verses of the Qur'an and to provide knowledge to all of us, especially Muslims, so that we educate children with sincerity and responsibility. Writing is focused on parents in educating their children to educate children by giving gentle advice and the first education for their children, namely monotheism to Allah so that they do not associate partners with Allah and double Allah SWT.

The source of the data that I got in the research method of this paper is concrete and relevant data and from several sources, including from the Wilalodra University library, including the book Tafsir al Misbah, the book Tafsir Al Maroghi and so on, this source of writing is also not only from books only but from online. The data collection process must always refer to the problems and objectives that have been set. Data collection through interpretation books and online websites.

The preparation of the paper is prepared by referring to the established systematics and the writing is accompanied by data obtained from several sources.

RESULTS AND DISCUSSION

أَمَّنْ هُوَ قَانِئٌ أَنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي
الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

"(Are you polytheists who are luckier) or is it the one who worships at night prostrating and standing, while he fears the (punishment of) the Hereafter and hopes for the mercy of his Lord? Say, "Are there people who know and people who don't know?" Indeed, it is the intelligent person who can receive lessons."

Asbabun Nuzul. It was narrated by Ibn Abi Hatim from Ibn 'Umar that what is meant by *amman huwa qaanit...* (are you polytheists who are luckier or are people who worship...) in this verse is the utterance of 'Uthman bin 'Affan (who always gets up at night prostrating to Allah SWT). According to the history of Ibn Sa'ad from al-Kalbi, from Abu Salih, who sourced from Ibn 'Abbas, the person referred to in verse 9 is 'Ammar bin Yasir. According to the history of Juwaibir, which originates from 'Ikrimah, the person referred to in verse 9 is 'Ammar bin Yasir.

Tafsir Al-Maraghi: In conclusion, is an obedient person like a person who has disobedience. The two are of course not the same. Then, Allah SWT emphasized that there is no similarity between the two and warned about the primacy of knowledge and how noble charity based on knowledge is. His word: (arabic). Say, O Messenger of your people: Are there the same people who know the reward they will get if they obey their Lord and know the punishment they will receive if they disobey Him, with people who do not know that. That is, those who destroy their deeds blindly, while for their good deeds they do not expect good, and for their bad deeds they are not afraid of evil.

Tafsir Al-Misbah: Some read the beginning of the verse above *safely* in the form of a question and some read it *amman*. The first is the reading of Nafi', Ibn Katsir, and Hamzah. It consists of the letters *alif* and *man* which means *who*. The word *man* functions as a subject (*mubtada'*), while the predicate (*khabar*) is not listed because it has been implied by the previous sentence which states that disbelievers *invent partners for Allah* and so on. This is what the author put forward in the previous explanation.

The word *ya'lamun* in the verse above, there are also scholars who understand it as a word that does not need an object. That is, who has any knowledge that knowledge is definitely not the same as those who do not have it. It's just that if you choose this meaning, then it must be underlined that the knowledge in question is useful knowledge, which makes a person know the essence of something and then adjusts himself and his deeds with that knowledge. The word *yatazakkaru* is taken from the word *dzikr*, namely *lesson/remembrance*. The addition

of the letter *ta'* to the word used in this verse indicates the many lessons *Ulul Albab can learn* . This means that besides they can also get lessons, but not as much as *Ulul Albab* . Then refer to QS. Shad [38]: 43 to understand the meaning of *Ulul Albab* .

Interpretation of the Ministry of Religion of the Republic of Indonesia: Allah SWT ordered His Messenger to ask the Quraish infidels, are they more fortunate or are people who worship at night, in a state of prostration and standing very solemnly. In carrying out his worship, there arose in his heart the fear of Allah's punishment in the village of the Hereafter and his hope radiated for Allah's mercy. The same command was given by Allah to His Messenger to ask them whether the people who know are the same as those who do not know? What is meant by people who know are people who know that their rewards will be accepted, because of their good deeds and the punishment they will receive if they commit immorality. Meanwhile, those who do not know are those who do not know at all because they do not have the slightest hope of getting a reward for their good deeds and do not expect to be punished and their bad deeds at all.

At the end of the verse Allah SWT states that it is people who have sense who can take lessons, both lessons from their life experiences or from the signs of Allah's greatness in the heavens and on earth and their contents, also found in themselves or examples from the stories of people who Then. *Ana'* is the plural form of al-Inw or al-Anyu or al-Ina. This means at night or during the day. So the word *ana al-Lail* means at night whether at the beginning, middle or end of the night. People who perform worship at night will be far from being cheerful, the darkness of the night can also make the heart concentrate on Allah.

Position of *Ulul Albab* According to Sayyid Qutb, *Munasabah verse* explains that *ulul albab* is always associated with *dhikr activities* , namely thinking at a higher level. At a higher level, the thinker not only sees what is, but is also able to draw lessons from it. Because when we look at Muslim scholars, the concept of thinking and *dhikr arises* . Thinking leads to humans, nature and oneself, while *dhikr* leads to God. This distinction is not suitable for combining the notions of scholars who have the quality of thinking and those *of the scholars who* have the quality *of dhikr* . The Muslim scholar has both. Therefore he can be someone who is basically a *kyai* or basically a scholar, but has the qualities of both.

While the position of *ulul albab* according to Sayyid Qutub is having the willingness to convey his knowledge to others. The *ulul albab* have responsibilities is responsible for improving society and is called by his heart to be a pioneer for the creation of benefit in society, Qs. Abraham: 52 .

The Concept of *Tarbiyah* in the Qur'an and Hadith About the Purpose of Education . Before discussing the purpose of education according to the Qur'an and Hadith, we need to know about the meaning of education itself.

There are many definitions of education. Education is a human activity in the growth and development of all potentials, both physical and spiritual in nature in accordance with the values of society and cultural values. The purpose of education in general is an educational process that seeks to experience a change in students, both these changes refer to changes in the behavior of students and changes in their lives in the community.

CONCLUSION

In this noble verse, Allah commands the Messenger of Allah to ask "Are the people who know and those who do not know the same?" This is a question that does not need to be answered, because it is certain that there are differences between people who know and people who do not know, people who are knowledgeable and those who are not knowledgeable. What is meant by people who know are people who know that their rewards will be accepted, because of their good deeds and the punishment they will receive if they commit immorality. Meanwhile, those who do not know are those who do not know at all because they do not have the slightest hope of getting a reward for their good deeds and do not expect to be punished and their bad deeds at all.

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