

Research Article

**The Position of Science From The Islamic Perspective**  
(Analysis of Surat al-Taubah Verse 122)

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**Abstract.** The development of human civilization is closely related to the mastery of knowledge possessed by the people. This is because science plays an important role as the basis for the progress of a civilization. This article aims to examine the position of Science in the View of the Islamic Religion on the interpretation of Al-Quran sura al-T'aubah verse 122. This research is a qualitative research using interpretation analysis. From this study it was concluded that between Islam and science both are interrelated and have an important role in life. The importance of the role of science in the life of Muslims is very high , so that the integration of science and religion is an obligation because this will provide opportunities for the development of science which always relies on religious values .

**Keywords:** science, Islamic Religion, al-Taubah

## INTRODUCTION

Today we are used to the term religion and science . Islamic religious science based on revelation, the hadith of the Prophet, Ijtihad and historical facts have developed so rapidly. Furthermore, science based on reason and empirical reasoning is also experiencing even more rapid development. Science can be broadly divided into three parts , first General science which has a naturalist style with nature and physics as its object of study is also known as science. second \_ general science with a sociological pattern with social or human behavior as its object of study. The three general sciences with a philosophical pattern of reasoning are sciences belonging to the sciences of philosophy, logic, arts and other humanities.<sup>1</sup>

The existence of a dichotomy between religious knowledge and science is partly due to differences in the ontological plane, epistemology and axiology of these two disciplines. As it is known that the science of religion is based on revelation which is absolutely true and is assisted by reasoning in the process of its use, it must not conflict with revelation. Meanwhile science is based on an atheistic philosophical view, materialistic, secularistic, empiricist, rationalistic even hedonistic. The two things that form the basis of these two sciences are clearly very different and difficult to reconcile.<sup>2</sup>

In the view of Islam, the position of knowledge occupies a very high level. Therefore, it is not surprising that there are many verses in the Al-Qur'an and the hadiths of the Prophet that encourage people to seek knowledge. The forms and knowledge of Islam are summarized in the "testimony" creed which forms the basis of monotheism. Therefore, the most important thing from various knowledge is the knowledge of divinity or monotheism, while the knowledge of other than God is a means to achieve knowledge of God, because everything will surely return to Him.<sup>3</sup>

From this it is clear that there is no dichotomy between religion and science. Religion and science are a unity that cannot work independently. Because when we let it run separately, it is disastrous for humans themselves. Of course we can imagine what if science is separated from religion, research research is far from moral and human values. What if cloning is applied to humans and what if nuclear weapons are justified by reason of war. This indeed advances science but clearly violates human values which of course are always guarded by religion.

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<sup>1</sup> Abu Darda, "Integrasi Ilmu Dan Agama: Perkembangan Konseptual Di Indonesia," *At-Ta'dib*, 2015.

<sup>2</sup> Baso Hasyim, "Islam Dan Ilmu Pengetahuan (Pengaruh Temuan Sains Terhadap Perubahan Islam)," *Jurnal Dakwah Tabligh*, 2013.

<sup>3</sup> Darda, "Integrasi Ilmu Dan Agama: Perkembangan Konseptual Di Indonesia.""

History proves that the separation of science from religion has done irreparable damage. Faith must be known through science. Faith can remain safe and avoid superstition through science. Faith without knowledge will lead to fanaticism in stagnation and backwardness. Therefore faith and science must go hand in hand and synergize together.

## **METHOD**

The author uses a descriptive research method because this research aims to obtain answers related to one's opinions, responses or perceptions so that the discussion must be qualitative or use descriptive words.

## **RESULTS AND DISCUSSION**

### **Asbabul Nuzul**

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

It means " It is not proper for the believer to go all (to the battlefield). Why not go from each class among them some people to deepen their knowledge of religion and to warn his people when they have returned to him, so that they can take care of themselves." (Surah At-Tauba Verse 122).

This verse is an explanation from Allah Ta'ala for various groups of Arab residents who wanted to go with Rasulullah SAW to the tabuk war. In fact, there is a group of salaf scholars who are of the opinion that every Muslim is obliged to go to war when the Prophet departed. Therefore Allah Ta'ala said "then go all of you with light or heavy" (At-taubah: 41).<sup>4</sup>

When the believers were rebuked by Allah for not participating in the battlefield, the Prophet SAW sent his troops , finally they left for the battlefield all with no one left, then the following word of God came down , namely the letter Al-Taubah verse 122 . " It is not fitting for the believers to go to the battlefield everyone , why not leave each group of a tribe among them a few people , only a few groups then the rest stay in place to deepen their knowledge that is to stay in place to deepen their religion and to warn their people when they have returned from the battlefield that is by teach them the religious laws that they have learned , so that they can protect themselves from the punishment of Allah, namely by carrying out His commands and avoiding His prohibitions.<sup>5</sup>

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<sup>4</sup> M. Khoirul Hadi, "Karakteristik Tafsir Al-Marāghī Dan Penafsirannya Tentang Akal," HUNAFa: Jurnal Studia Islamika, 2014, <https://doi.org/10.24239/jsi.v11i1.345.153-172>.

<sup>5</sup> "Tafsir Jalalain," *Tafsir Al-Jalalin- surat Attaubah ayat 122'*, 2015

### **The role of science in religion**

In the view of Islam, the position of knowledge occupies a very high level, therefore it is not surprising that there are many texts, both the Qur'an and the As-Sunnah, which encourage people to seek knowledge. The form and knowledge of Islam is summarized in the shahadah "testimony" which is the basis of monotheism. Therefore the most important thing from various sciences is the knowledge of God, while knowledge of other than God is a means to achieve knowledge of God, because everything will definitely return to Him. His.

At the time of Rasulullah SAW it was not recommended to go all to the battlefield because some people had to study so that the main goal of those who studied religion was because they wanted to guide their people. Teach them and warn them about the consequences of ignorance and not practice what they know, with the hope that they will fear Allah and stay away from disobedience. So that all Muslims know their religion, are able to carry out Islamic da'wah and explain the goodness of Islam to all mankind.

Islamic Ummah must re-orient its educational goals , namely to build individuals who understand their position before Allah, before the people, and confronted himself. With expressions other, Human development must be directed to the concept of civilized individual development.

It is unlikely that education and deepening of Islamic religious knowledge will run optimally without programmed and continuous efforts from one generation to the next through Islamic educational institutions or Islamic social organizations that grow and develop in society or those that are deliberately organized by the government. The need for the concept of congregation among the Muslim community as the joint unit and unity of the ummah in carrying out the three main missions of the community, namely da'wah, amar makruf , and nahi munkar.

### **CONCLUSION**

Surah at- Taubah verse 122 explains that the law of fighting which was previously obligatory ainy becomes obligatory kifayah, that is, it can be carried out by some Muslims. Dari here explains that preaching invites people to the way of Allah as important as going to war against unbelievers. that is why seeking and imparting knowledge to the public is part of jihad fi sabilillah.

The importance of the role of science in the life of Muslims is very high , so that the integration of science and religion is an obligation because this will provide opportunities for the development of science which always relies on religious values

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