DIALOGUE OF THE QUR’AN AND SCIENCE:
Tracing the Integration-Interconnection of the Verses of the Qur’an
with Health Sciences at the Faculty of Health Sciences
University of ‘Aisiyah
M. Nurdin Zuhdi

UNMISSED FEMALE BABY IN THE QUR’AN:
Critical Study of the Story of Maryam
from A Literary Psychology’s Perspective
Fathurrosyid

Al-Wāqi ‘Al-Ijtima‘iyah in the Review of the Qur’An
(ISLAMIC LAW)
Abidin

State Institute for Islamic Studies (IAIN) Palu
Central Sulawesi
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Editorial Preface

This issue (Vol. 15 Issues 1) of HUNAFA: Jurnal Studia Islamika offers eight articles covering topics from Qur’an studies. The issues cover economic, education, science, law, and health from Qur’an perspectives.

The first article is by Abidin Abidin at Institut Agama islam Negeri Palu and this article is titled *Al-Wāqi’ Al-Ijtima‘iyyah in the Review of the Qur’an (Islamic law)*. This article discuss about al-Wāqi’ al-Ijtima‘iyyah review of Islamic law. The author addresses problem of how al-Wāqi’ al-Ijtima‘iyyah views Islamic law. The study found that the nature of al-Wāqi’ al-Ijtima‘iyyah is a social fact that contains real events that actually exist or occur as a result of human interaction with other human beings, good or bad, empirical or idea, written (text) or habits (contextual), both that happened in the past and now associated with Islamic law in the sense of jurisprudence is not a worship whose nasal passages ẓannī al-dalālah and qaṭ‘ī al-dalālah.

The second article in the issue is titled *The Philosophy Of Iqra’ on Islamic Education*. The article is by Ahmad Wahyu Hidayat Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta. This article examines the meaning of iqra’, any verses about iqra’, and how philosophy iqra’in Qur’an.

The third article is by Dwi Noviatul Zahra and Muhammad Iqbal Fasa from Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta. The article discusses the concept of ta‘āwun (cooperative learning) in the Qur’an. The concept is discussed based on the verses of al-Mā‘idah verse 2, al-Naḥl verse 125, al-Anfāl verse 73, al-‘Aṣr verses 1-3, and al-Taubah paragraph 71.

The fourth article is by Fathurrosyid from Institut Ilmu Keislaman Annuqayah (INSTIKA) Guluk-Guluk. The article is titled *Unmissed Female Baby In The Qur’an: Critical Study Of The Story Of Maryam from A Literary Psychology’s Perspective*. The article discusses the psychological construction of Maryam in the Qur’an from the perspective of literary psychology.
The fifth article is titled *A Thematic Analysis of al-Żanb in Qur’an* by M. Ilham Muchtar Universitas Muhammadiyah Makassar. The article discusses the concept of *al-żanb* in Qur’an which presents *al-żanb* as an act which can harm oneself or others and to call sin against God and fellow human beings. *Al-żanb* also means sin as the result of an act that violates the teachings of religion and will follow the perpetrator until the Day of Judgment.

The sixth article is titled *Dialogue of the Qur’an and Science: Tracing the Integration-Interconnection of the Verses of the Qur’an with Health Sciences at the Faculty of Health Sciences University of ‘Aisyiyah*. The article investigated the forms of integration-interconnection of Qur’anic verses and health sciences at Faculty of Health Sciences of Universitas ‘Aisyiyah Yogyakarta. The article found that there are two forms of integration-interconnection of Qur’anic verses and health sciences at Faculty of Health Sciences, namely: Formal integration and Non-Formal Integration.
The seventh article is titled *Contextual Analysis of Qur’an Verses in Entrepreneurs* by Suharto Suharto from Universitas Islam Negeri (UIN) Raden Intan Lampung. The article presents the contextual analysis of Qur’anic verses related to entrepreneurship concept. This article offers the characteristics of business in Islam, namely intentions based on worship, the foundation of Qur’an, sunnah on the basis of belief (*tauhīd*), purpose of the balance of profit world and hereafter (*falāḥ*), orientation maximization *maṣlaḥah*, high working ethos, character business performer honest (*ṣidq*), be responsible, trustworthy, *tablīgh*, professional (*faṭānah*).

The last article is titled *Munāsabah: Understanding, Postulate, Method of Discovery, Distribution and Application in the Interpretation of Qur’an* by Sumanto from STAI Ma’arif Kota Jambi. The explains *munāsabah* which is also *musyākalah* (likeness). It means between verses with other verses have relationships and likenesses, which means the terms are closely related to the science of causality. This cannot stand alone without the help of understanding of the verse before or after the terms.

I hope the articles presented in this issue adds further empirical evidence to the growing body of research that examines topics such as the role of Qur’an and the implementation of its verse within economic, education, heath, law and other aspects of human life contexts.

*Nurdin Nurdin*

*Editor-in-Chief*

*HUNAFA: Jurnal Studia Islamika XV, I*
Abstract. Islam is a religion that gives great attention to science. Attention is evidenced by the revelation of the first al-Alaq 1-5 are five initial sentences that can build Islamic civilization in the world. In a dynamic society, learn to play a role that determines the existence and development of the society, because education is the effort to preserve, and transfer as well as transforming the values of its kind in all its aspects and to future generations. Based on this background, the researchers will explain the meaning of iqra`, Any verses about iqra`, and how philosophy iqra`. Based on the analysis, researchers concluded that iqra` said in al-`Alaq verses 1-5: (1) repeated twice in this verse. iqra` first can be interpreted or translated more broadly to understand, analyze, deliver, studying, researching, knowing, and so on which is based the name of God the almighty creator, while iqra` which both describes the benefits, give understanding, can seep into the soul as an attempt to explore and examine the science that has been obtained; (2) `allama, human teaching with stationery so teach men to things that are not yet known; and (3) qalam, a tool that can produce a work that can be indoctrinated by a man who could only be done using qalam.

Abstrak. Islam merupakan agama yang memberikan perhatian besar terhadap ilmu pengetahuan. Perhatian ini dibuktikan melalui turunnya wahyu pertama al-`Alaq 1-5 yaitu lima kalimat awal yang bisa membangun peradaban Islam di dunia. Dalam masyarakat yang dinamis, belajar memegang peranan yang menentukan eksistensi dan perkembangan masyarakat tersebut, karena pendidikan merupakan usaha melestarikan, dan mengalihkan serta mentransformasikan nilai-nilai dalam segala aspeknya dan jenisnya kepada generasi penerus. Berdasarkan latar belakang tersebut maka Peneliti akan memaparkan mengenai makna iqra`, apa saja ayat-ayat tentang iqra` dan bagaimana falsafah iqra`. Berdasarkan hasil analisis, peneliti menyimpulkan bahwa kata iqra` dalam surah al-`Alaq (96): 1-5 yaitu (1) kata iqra` diulang sebanyak dua kali dalam ayat ini. iqra` yang pertama dapat diartikan atau dijabarkan lebih luas lagi dengan memahami, menganalisis, meneladani, menyampaikan, mendalami, meneliti, mengetahui, dan sebagainya yang didasari atas nama Tuhan yang maha pencipta, Sedangkan iqra` yang kedua menggambarkan manfaat yang diperoleh, memberi pemahaman, bisa meresap ke dalam jiwa sebagai usaha untuk mendalami dan menelaah terhadap ilmu yang telah diperoleh; (2) `allama pengajaran
manusia dengan alat tulis sehingga mengajarkan kepada manusia terhadap hal-hal yang belum diketahuinya; (3) *qalam*, alat yang dapat menghasilkan sebuah karya yang dapat difahamkan oleh manusia yang hanya bisa dilakukan menggunakan *qalam*.

**Keywords:** philosophy, *iqra*, islamic education

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**Introduction**

Qur’an is a way of life and guidance for mankind. Therefore, if a man wants his life better, prosperous and successful afterlife, it must make the Qur’an as a guide to life in everyday life. In order for the Qur’an earnestly to guide life, people have to read and understand it whenever and wherever. A command to read in the Qur’an has been revealed by Allah in al-‘Alaq (96): 1-5. Reading a bridge to a human in studying science from not knowing to knowing. In reading the Qur’an is we need to know the letters, reading, and punctuation so that the information we learned to be good and true.

At this time the majority of young people still can not read the Qur’an properly. Evident from schools or in colleges after performed tests of reading the Qur’an, there are still many who have not been properly read the Qur’an. Although more and more methods exist for learning the Qur’an, but has not been able to deliver a good person to be directly and correctly read the Qur’an. In addition to a strong desire, but it is undeniable method of learning is one of the factors to be able to quickly read the Qur’an properly. In terms of technological development, many media that have been created and developed, but from the media that already exist have not been able to provide an effective learning or fun to read the Qur’an.

*Iqra* or a command to read is the first word of the first revelation received by the Prophet Muhammad. The word is so important that the repeated sequence is repeated twice in the first revelation. It is perhaps unsurprising that the order was first directed to someone who has never read a book before the decline of Qur’an (al-‘Ankabūt 29: 48) that not even a good at reading an
article until the end. However, the surprise will vanish if unconscious meaning iqra` and realize also that this command is not revealed to the Prophet Muhammad personally, solely, but also for humanity throughout the history of humanity, for the realization of the order was a key pacesetter earthly happiness in life and hereafter.

Term iqra` is the first word of the first revelation was revealed to the Prophet Muhammad which means read, i.e. at al-'Alaq paragraphs 1 and 3.

أَقُرِّ نَا بِعِيْنَاتِي وَعَالِمَةً يَخْلُقُ الْإِنْسَانَ مِنْ عَلَقٍ، أَقُرِّ وَرَزِّيْكَ الْأَحْسَرُ.

1. Read in the name of your Lord Who created; 2. He created man from a clot; 3. Read and your Lord is Most Honorable.

It is surprising, because the command to read is addressed to people who have never read a book before the revelation of the Qur'an. As Allah says in al-'Ankabūt (29): 48.

وَمَا كُنتُ تَلْوَاهُ مِن قَبْلِهِ وَلَا خََلَطَهُ، وَبُلْيَبْكَ إِذَا أَؤْتَاهُ النَّبِيعُ،

And you did not recite before it any book, nor did you transcribe one with your right hand, for then could those who say untrue things have doubted.

Even Prophet Muhammad was unlettered¹ does not have the ability to read and write, are explained in the Qur'an (al-A’rāf [7]: 158).

فَلِيُّبِئِسِيْفَهُمْ إِنِّي رَسُولُ اللَّهِ إِلَيْهِ يُحْثُنُ خََلَطَهُمْ، وَاِبْنِيْ يَحْيَى وَيَرِيْحُ، وَيَقْرِبُهُمْ، وَيُؤْمِنُوْ بِهِ، وَيُؤْمِنُوْ بِهِ، وَيَتَّبِعُوْنَ

Say: O people! surely I am the Messenger of Allah to you all, of Him Whose is the kingdom of the heavens and the earth there is no god but He; He brings to life and causes to die therefore believe in Allah

¹ Ahmad Warson Munawwir, Kamus Arab-Indonesia (Yogyakarta: Ponpes Al-Munawwir, 1984), 43.
and His messenger, the Ummī Prophet who believes in Allah and His words, and follow him so that you may walk in the right way.

Commands to read and write in the al-‘Alaq has the intention that the Muslim community in particular, and humanity in general have the knowledge or literacy and information literacy. By having knowledge and information literacy humans are capable of grasping the world. There is a saying “Recite! then the world is in your hands”. The command to read in al-‘Alaq verse is repeated up to two times. This means that reading is essential for humans to acquire knowledge and information. In this letter, commands to read must be based on always remember the greatness of Allah. This study will explain the meaning of iqra’, Any verses about iqra’, and how philosophy of iqra’?

Meaning of Word Iqra’

Said iqra’ drawn from qara’a word originally meant accumulate. When you compose a letter or a word and then say the sequence numbers, you have compiled them or, in the language of the Quran, qara’tahu, qiratan. The original meaning this word indicates that iqra’, which translates as read, does not require a written text that reads, nor does it have to be spoken to be heard by others. Therefore you can find in dictionaries, variegated meaning of the word among others said, studying, reading, studying, researching, knowing their characteristics, and so forth, all of which can be returned to nature collect which is the root meaning the word.²

Said iqra’ consist of letters alif mahmūzah, qāf, rā’, and glottal, the word order of word yaqra’u and qara’a comes from the letter qāf, rā’, and hamzah. The third letter of lexical form a word that connotes read, gather, entertain guests, servants of the ascetic, childbirth or pregnancy for camels, and menstruation for humans.³

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³ Abū ʿAbd al-Rahmān al-Khalīl bin Aḥmad al-Farahidī, Kitāb al-ʿAin (Kairo: Dār Maktabah al-Hilāl, nd.), 204-205; See also Atabik Ali and Ahmad Zuhdi Muhdlor, Kamus Al-ʿAsrī (Krapyak: Multi Karya Grafika, 2010), 1441.
Before learning the meaning of this word, based constituent letters, we must know the characteristics and articulation of each such letter.

Qāf letter is one letter change articulations in the present, there are some who say it resembles the letter (ق) in Egypt region, others say it resembles the letter ḥamzah. After a stormy debate, finally linguists agree that this letter is a twin characters (ع) but where it comes out more in approaching the throat. The process of articulation is as follows: lung air from flowing into throat until the end of the throat. At the end of the throat a meeting between the tongue with the soft palate on it. The results of the second meeting of organs of speech is the position of the tongue away from the ceiling, but the air suspended by the base of the tongue. The position of the valve when the vocal cords open pronounce triangle resemble isosceles.4

Based on the articulation process, it is known character letters (ق) is a hams, syiddah, istifāl, infitāh, ‘ismah, and qalqalah. This letter by modern linguists referred to as a letter velar which means soft palate or lahawiyyah according to classical linguist.5

Syiddah character indicating retention of air in the pronunciation of this letter indicate that the he has a sense of hard, strong, fast motion, cutting, precision and determination. From the position of the tip of the tongue does not stick to the ceiling when you say the letters also mean weak, soft.

Based on the above details, the letter qāf have meaning domination hard, strong, and motion. This suggests that the act of reading, it takes the motion, both physically as movement of the lips, eyes, etc., or non-physical form of the activity of thinking.

The second letter in the word are letters rā` which is undergoing a process of articulation as follows: air flow from the

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lungs and vocal cords move the valve and continue to flow to pass through the throat and mouth. When it comes to the discharge point, the tip of the tongue were met by the end of the front ceiling, air suspended temporarily and then flows back to the repetition as much as two to three meetings between the tip of the tongue and gums on the inside of the front teeth and the surrounding areas.⁶

From this process, it is known that the letter (۰) has character jahr, mutawassit, this character also has special properties that inhiräf, because impermanence thick or thin and proof as to produce this sound needs to be repeated vibrations at the tip of the tongue.

According to classical linguist, this letter includes the letter dhalqiyyah which means the tip of the tongue and according to modern linguist called alveolar letter which also means the gums. Based on the character, it is seen that this letter denoting motion, shock, repetition, re. Not infrequently this letter also shows the meaning of statutes after the movement, and their repetition in the assessment. Of character who could be tarqīq indicate this letter has a sense of tenderness and pleasure.⁷

If applied in the sense of reading, role-letter rā` is denoting the need for repetition in reading in order to arrive at a perfect understanding. Fast read only will lead readers on global understanding, by repeating the reading of the reader will find one or two other core word unread on the previous reading.

You the last letter in the word are the letters hamzah. This letter included in the explanation of the letter aleph. Subparagraph (۱) is divided into two, mahmuzah and layyinah (in the form of mad and a vowel). This letter is the articulation process of air from the lungs restrained by the vocal cords are closed so that no sound whatsoever, when the valve is open suddenly appear then that is the sound of a burst. This letter by modern linguists called glottal meaningful letter esophagus, whereas according to classical

⁷ Siti Rohmatul Ummah, “Relevansi Perintah Iqra’ Pada Wahyu Pertama Bagi Masyarakat Modern,” Jurnal Studi Islam, 12, no. 1, 2017.
linguist classed as al-Aqsā letter halaq or larynx. According to classical linguist has character jahr this letter, but according to modern linguists this letter should not jahr also not because gated discharge is vocal cords valve itself. Another character who owned this letter is syiddah, istifāl, infitāḥ, dan iṣmāt.⁸

From the process of articulation, this letter has the strong potential to show the sense of something strong and real, the command said in Arabic mostly use this letter as an additional letter, waṣn denoting more and admiration also preceded by this letter. There is also the meaning of soft, weak, and low, which is owned by this letter based on the character istifāl and infitāḥ. From this it can be understood that the letters in the word glottal qara’a requires a strong realistic attitude. Readers are required to be able to pick and choose which information is realistic and what is not, by the validity of the data and are not easily taken in by the false information.

When combined, these three letters that make up words want to explain the essence of the activity of reading is the motion, repetition, and being realistic. That is, when reading someone should make a move and an attempt to understand what is read, the business can be done by repetition and deeper reflection. In addition to understanding the content of reading, the reader is also required to confirm the validity of the data, and not be a passive reader who only received without any verification effort.

When viewed in terms of the meaning of words Iqra` means read, which can be interpreted as anything related to science must begin with reading. Likewise with iqra` which functions as an early stage to be able and know how to read Qur’an.⁹

Read the teachings of Islam is the command of Allah. The first verses revealed God Almighty. The Prophet Muhammad is the command to read. According to Muhammad Abduh, a command to

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⁸ Ibid.

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read is not a command but a command taklīfī and takwīnī, that you shall be a proficient reader with qudrah and irā dah. Command of reading and writing in the al-‘Alaq have a meaning that by reading people will gain knowledge. Reading has a very broad sense, namely, in the sense of reading text reading Qur’an or writing and reading that includes examining nature and its contents.10

According to Quraish Shihab, said iqra` derived from a verb qara`a which originally meant accumulate. When we compose a letter or word then we pronounce the word series, we have compiled them. The original meaning this word indicates that iqra`, which translates as read, does not require the existence of a written text that is readable, nor does it have to be spoken to be heard by another prang. Therefore, we can find diverse meanings of words in the dictionaries, among other things, studying, reading, studying, researching, knowing the characteristics of something, and so forth, all of which can be returned to nature accumulate.11

According to Yusuf Qaradawi, said iqra` etymologically means reading the letters were written in the books. While the terminology, which is read in a broader sense. That is reading universe (ayāt al-kaun).12

Meanwhile, according to al-Marāghī as quoted by Abuddin Nata in his book entitled Tafsir Ayat-Ayat Pendidikan (Interpretation of Passages of Education), that word iqra` in al-‘Alaq paragraph 1 means “be thou (Muhammad) a skillful reading thanks to the power and the will of God who has created you, although before today you can not do it”.13

According similarly, the repetition of the word iqra` on al-‘Alaq paragraph 3 based on the premise that reading it will not

13 Abuddin Nata, Tafsir Ayat-Ayat Pendidikan (Jakarta: PT. Raja Grafindo Persada, 2005), 43.
stain the soul except by repeated and become familiar with them, as in the tradition. God’s command to repeat the reading means also repeat what they read. In this way reading becomes the property of people read it. *Iqra* word implies a vast, like recognize, identify, classify, compare, analyze, infer and prove.  

Of the few opinions on the above, it can be concluded that the meaning *iqra* is to read everything that is before us, whether it be writing or reading, the holy verses of the Qur’an, the events that occur in the environment, natural phenomena, as well as everything in the world (universe). And that reading is not enough if it is done only once, reading must be done repeatedly to get to the level of deep understanding and impression on the soul.

**Verses About Iqra**

In the Qur’an, the word *iqra* repeated three times. While other verses which means reading is simply derivative from the root word *qara* and also other stems, such as tuning word. The following verses:

> أَقِرْأَ بِسُمِّيِّ رَبِّكَ الْحَقُّ

Read in the name of your Lord Who created (al-‘Alaq [96]: 1).

> أَقِرْأَ وَرَزْيَكَ الْحَرُّمُ

Read and your Lord is Most Honorable (al-‘Alaq [96]: 3).

> أَقِرْأَ كَنِّيَتُكَ كَنِّيَتُ بَنْفُسِكَ أَنْبَؤُكَ حَسْبَيْكَ حُسُنًا

Read your book; your own self is sufficient as a reckoner against you this day (al-Isra` [17]: 14).

> وَإِذَا قُرِِيَ الْقُرْآنُ فَأَسْتَمِعْ أَلْلَهُ وَأَنْصَضْ أَعْلَمُ مُنْتَهِمْ مُنْتَهِمْ

And when the Qur’an is recited, then listen to it and remain silent, that mercy may be shown to you (al-A’raf [7]: 204).

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But if you are in doubt as to what We have revealed to you, ask those who read the Book before you; certainly the truth has come to you from your Lord, therefore you should not be of the disputers (Yunus [10]: 94).

These are the communications of Allah: We recite them to you with truth; and most surely you are (one) of the messengers (al-Baqarah [2]: 252).

An messenger from Allah, reciting pure pages (al-Bayyinah [98]: 2).

And there are many more verses that use the root word qara`a and tuning. As in the al-Muzzammil (73): 20, al-Kahf (18): 106, Ālu ‘Imrān (3): 58, al-Isrā` (17): 45, al-Ḥāqqah: 19, al-‘Ankabūt (29): 45, and others.

The verses above explain that is iqra` or reading is to read the pages of the holy Qur’an, except in al-‘Alaq paragraphs 1 and 3, because it was not explained nor objects are specified readings intended, so it can be said that the word iqra` is the object of a general nature, it is not only reading, writing or Koran, but also read the others, such as reading natural phenomena, events that occur in the environment around and so on.

**Philosophy of Iqra`**

Culture begins with something that is often done so that eventually led to an attitude or action and the action undertaken someone to read regularly and continuously. Someone who has a culture of reading is that the person has been accustomed to in a long time in his life always take the time to read.
According Darmaningtyas the cause of weak reading culture in the community is that people rely more on oral tradition (oral) of the posts. The public generally lacked the reading culture. Culture speech or verbal thicker and embedded in the culture Indonesian society.\textsuperscript{15}

In the Qur’an, was first down revelation contained in (al-‘Alaq [96]: 1-5).

\textsuperscript{1} Read in the name of your Lord Who created; 2. He created man from a clot; 3. Read and your Lord is Most Honorable; 4. Who taught (to write) with the pen; 5. Taught man what he knew not.

In the above verse instructed to read. It is proved that iqra` is so crucial that is repeated twice. This command is very surprising because the first time addressed to someone who has never read a book before the revelation of the Koran (al-‘Ankabut [29]: 48) and even a man who can not read and write until the end.

And you did not recite before it any book, nor did you transcribe one with your right hand, for then could those who say untrue things have doubted.

Actually the command to read is not only personally addressed to the Prophet Muhammad, but it is also for all of humanity throughout the history of humanity. Reading is the key to opening the way to happiness to live well in the world and in the hereafter.

\textit{Iqra`} words drawn from qara’a word originally meant accumulate. The original meaning this word indicates that iqra`,

\textsuperscript{15} Darmaningtyas, \textit{Membangun Paradigma Berpikir Masyarakat atas Budaya Baca, Intelektualisme, dan Perpustakaan} (Semarang: UNIKA, 2008), 47.
which translates to read, does not require a written text that reads, nor does it have to be spoken to be heard by others.

In the dictionary there are diverse meanings of the word include: conveying, studying, reading, researching, knowing their characteristics, and so forth, all of which can be returned to nature to collect.

Thus iqra` commandment of God delivered by Gabriel. However, what to read? Thus the question of the Prophet in a history after repeated Gabriel delivered the order, hugging him. On the other side, it can be argued a rule that a verb in the composition of which is not mentioned editorial object, then the object is of a general nature. From this, it can be deduced that for the al-‘Alaq, qara’a word used in the sense of reading, studying, delivering, and so on. Because the object was not mentioned so general in nature, then the word object includes everything that can be affordable, be it a verse from the Qur’an, nature highway, society, self, magazines, newspapers, and so on.16

*Indonesian National Encyclopedia* mentions that reading means to move data or files (file) or an input device into memory. Usually a file stored in the secondary storage. An input device may be a keyboard or other instrument.17

According to Iskandar AG Soemabrata, the word iqra` can also be likened to see, as well as observe and listen, and record in the memory of any object that is in front of us, so it will be able to take advantage of what we pay attention to it. The word iqra` (reading) is not limited to verses written only (verses qauliyah), but also the read verses written not exist in nature (verses kauniyah).18

In the al-‘Alaq, command reading, researching, collecting, and so on associated with bi ismi rabbika (the name of your Lord). This attribution is a condition that demands the reader not only to read with sincerity, but also, among others choose reading

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materials that do not take him to the things that are contrary to the name of God is. Because the ruling read is God who educate, nurture, develop, enhance, and improve the state of His creatures.19

To search for *iqra`,* it's worth digging for information from the Qur'an. In the Qur'an it says *qara`a* mentioned three times, each at (al-Isrā` [17]: 14) and (al-Alaq [96]: 1 and 3).

أَقُرِّرَ بِنَفۡسِكَ أَنَّمَّا عَلَىۡكَ حَسِيبٗا

Read your book; your own self is sufficient as a reckoner against you this day.

أَقُرِّرَ بِنَفۡسِكَ أَنَّمَّا عَلَيۡكَ حَسِيبٗا

1. Read in the name of your Lord Who created; 2. He created man from a clot; 3. Read and your Lord is Most Honorable.

If observed in depth, the object reads the verses that use the root word *qara`a* discovered that she sometimes includes a reading that comes from God (al-Isrā` [17]: 45).

وَإِذَا قَرَأَتِ الْقُرۡءَانَ جَعَلۡنَا بَيۡنَكَ وَذَا قُرَأ

And when you recite the Quran, We place between you and those who do not believe in the hereafter a hidden barrier.

And sometimes the object is a book which is a compilation of human work, or in other words not from Allah (al-Isrā` [17]: 14).

أَقُرِّرَ بِنَفۡسِكَ أَنَّمَّا عَلَىۡكَ حَسِيبٗا

Read your book; your own self is sufficient as a reckoner against you this day.

There is a difference between reading that use the root word *qara`a* by reading that use the root word *tilawah* tuning where the latter word is used for readings that are sacred and must be true (al-Baqarah [2]: 252) and (al-Māidah [5]: 27).

An messenger from Allah, reciting pure pages (al-Bayyinah [98]: 2).

And relate to them the story of the two sons of Adam with truth when they both offered an offering, but it was accepted from one of them and was not accepted from the other. He said: I will most certainly slay you. (The other) said: Allah only accepts from those who guard (against evil).

From this it can be deduced that qara’ a word used in the sense of reading, studying, deliver, and so on, and because the object is not known so general in nature, then the word object to affordable encompassing both sacred literature that comes from God and that is not, both related to the verses written or unwritten, that includes the study of nature-feast, the community and myself, holy verses of the Qur’an, magazines, newspapers, and so on.

Recitation objects such extensive, it can be a little narrow when viewed from serial commands to read by qalam, both in the fourth paragraph and the first revelation in the second paragraph the second revelation that uses one-letter alphabet (al-qalam).

Many experts contemporary commentators understand the word qalam as a kind of stationery up to machines sophisticated writing and printing, and also must be remembered that the qalam is not the only tool or a way to read or gain knowledge.20

Humans are commanded to read, read in the sense to understand, appreciate, study, explore, examine and appreciate and practice the moral messages in everyday life. A command to read must be associated with the name of Allah (bi ismi rabbik) that will generate new knowledge and insights. Through libraries, we familiarize the word iqra’.

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The second command to read is found once again in the first revelation. But this time the command coupled with rabbuka and al-akram. This verse among others is impetus to increase interest in reading. In the Koran the word al-akram found only two times, namely (al-Alaq [96]: 3) and (al-Ḥujurāt [49]: 13).

اَقْرَأْ وَرَبُّكَ الَّذِي أَنْحَرَ ۚ إِنَّ ٱلّهَ عَلِيمٌ خَبِيرٌ

Read and your Lord is Most Honorable.

ۡرَمُ ۡنِ ۡعِندَ ٱلّهِ ۡمِن ذَكَرٖ وَأَنْفُسُكُمۡ مَّعَ ذَكَرٖۚ إِنَّ ٱلّهَ عَلِيمٌ خَبِيرٌ

O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing,Aware.

The word al-akram is derived from the word karama, usually translated as most gracious or worthy-noble. But the word is used in the Qur’an to describe everything that concerns the subject characterizes commendable. Like pronunciation qawlan karī man (al-Isrā`: 23) and pronunciation karīm rizq (al-Anfāl: 4). Karim speech was a good speech, pleasant and easy to understand. Meanwhile, Karim said the provision, which referred to are in abundance, usable and kosher.21

The pronunciation rabbuka and al-akram, which attributed here is the Rabb (Lord Preserver). This verse is the only verse in the Qur’an that qualifies God’s words are not restricted akram understanding in a particular case. The wording contains meaning that God can bestow upon the culmination of all that is commendable for the reading of His servants.22

Here we can see the difference between the command to read the first paragraph and the third paragraph read command on. The first describes the requirements that must be met someone when

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21 Quraish Shihab, Tafsir Al-Qur’an Al-Karim, 95.
22 Qurash Shihab, Membumikan Al-Qur’an, 169.
reading. While the second order promising benefits derived from the text.

In the third verse is God promises that when someone reads for God’s sake, then God will grant him knowledge, understanding and new insights. What is promised is proven to be very clear in reading a Qur’anic verse that with their new interpretations. It is evident also at a very details in the readings universe, with the emergence of new discoveries that open up the secrets of nature.

A command to read is a command that is most valuable to be given to mankind. Because reading is a path that leads man to achieve the degree of humanity was perfect. So it is not an exaggeration to say that the reading is the main requirement to build a civilization.

In the Qur’an found karim words repeated 27 times. No less than thirteen subjects were attributed with the word, which is of course different meaning and therefore in the end it can be concluded that the word was used to describe the nature of these laudable objects according to the characteristics. Karim speech was a good speech, beautiful sound, correct structure and content, easy to understand and describe everything to be conveyed by the speaker. Medium provision that Karim is satisfactory, beneficial and kosher.23

God bears karim properties. According to Imam Ghazali of this nature refers to him which implies among other things that: He who when promised, His promise: when to give, beyond the boundaries of his Wishers expectations. No matter how much and to whom he gave. He who is not willing if need petitioned to other than Him. He that when (discouraged), reprimand without excess. Do not ignore anyone heading and take refuge in Him, and do not require a means or an intermediary.24

Human served as ‘Abd Allāh (servant of God) and khalīfah Allāh fi al-`ard (representative of Allah on earth). Both of these functions

24 Ibid.
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is a consequence of the scientific potential bestowed on humans, as well as an absolute requirement for the perfection of this task.\(^{25}\)

With science man is capable of building a civilization on earth to carry out his role as representative of Allah on earth. Caliphate demands man’s relationship with man, the relationship with nature and relationship with God. Caliphate demand also wisdom. Because, in relation to nature, the Caliphate requires the guidance of beings to be able to reach the end of its creation. That requires an introduction to the universe. This introduction can not be achieved without effort *qira’at* (reading, analyzing, reviewing, and so on).

Based on data and analysis done on the letter al-‘Alaq verses 1-5 in essence provide information regarding issues of education, especially science. In the letter al-‘Alaq content of verses 1-5 have provided supplies for human life to be *khālifah Allāh fi al-`ard*. The Qur’an does not contain explicitly about the value of education, but if examined carefully contemplated will find educational values of Islam which is reflected in the letter of al-‘Alaq verses 1-5 form of understanding, purpose and basic education.\(^{26}\)

The implications of the study of the letter al-‘Alaq verses 1-5 has a very fundamental concepts about education. Planting faith (monotheism) to humans through education is the most important thing for directing people to be individuals who are qualified and able to enlighten all mankind.

Thus, the philosophy *iqra`* is the first and foremost requirement for the success of humans. Thus it is not surprising that he became the first to be given guidance of Allah to mankind. Namely reading, analyzing, delivering and so on. A command to read, must be accompanied bi ismi rabbika (with the name of your Lord). So God will grant him knowledge, understanding and new insights.

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Civilizations are built with Reading

A command to read is the most valuable command given to mankind, because reading is a path that leads man to achieve the degree of humanity was perfect. So it is not an exaggeration to say that read is the main requirement to build a civilization. And if it is admitted that the wider reading of the higher civilization, and vice versa, it is not impossible that if someday people will be defined as being read, a definition that is not less than the value of the truth of definition other definitions, such as social beings or thinking beings.27

The Qur’an is the revelation of God that governs human relationships with God, self, and the environment (physical, social, cultural) is an indication of ethics, policies, and can be a grand theory.28

In Qur’an, science is a privilege that makes human beings are superior to all other creatures in order to perform the function of his caliphate. This is reflected in the story of the first human events described Qur’an in surat al-Baqarah verses 31-32:

And He taught Adam all the names, then presented them to the angels; then He said: Tell me the names of those if you are right; 32. They said: Glory be to Thee! we have no knowledge but that which Thou hast taught us; surely Thou art the Knowing, the Wise.

The view of Qur’an of knowable science principle of the analysis of the first revelation received by the Prophet Muhammad in al-‘Alaq verses 1-5:

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27 Ibid., 170.
28 Sutrisno, Pendidikan Islam yang Menghidupkan (Studi Kritis terhadap Pemikiran Pendidikan Fazlur Rahman), (Yogyakarta: Kota Kembang, 2006), 91.
1. Read in the name of your Lord Who created; 2. He created man from a clot; 3. Read and your Lord is Most Honorable; 4. Who taught (to write) with the pen; 5. Taught man what he knew not.

The first revelation does not explain what to read because Qur’an wants his people to read anything during the reading bi ismi rabbik, in a sense beneficial to humanity. Repetition read the first revelation is not simply indicate that the reading skills will not be obtained unless the repeated readings or in another language, reading should be done to reach the maximum limit of ability, but it suggests that repeated readings bi ismi rabbik will generate knowledge and insight new, although the reading was still the same old stuff.

The iqra` word in the verse root meaning to gather. From birth to collect various meanings such as conveying, examine, explore, investigate, knowing the characteristics of something, and read, well written text or not. The word iqra` means to read, to examine, and to know the characteristics of something.

In this first revelation hinted command to examine the science. These studies include the three aspects of the objects into the study of science, how to acquire knowledge and how the utilization and development of science in the view of Qur’an.

Conclusion

Iqra` which is the first word of the first revelation revealed to the Prophet Muhammad, namely al-‘Alaq means “read” (a command to read). iqra` here is not mentioned specifically object, therefore the object of a general nature. Reading does not require the existence of a written text or verses written only (al-qauliyah verse), but also read the universe or verses written not exist in nature (verse of al-kauniyah).

“Read in the name of your Lord who creates” a command to read that requires the reader willingness to do it. The ruling is God
who educate, nurture, develop, enhance and improve the state of His creatures.

“Read and thy Lord the Merciful” describing the benefits to be gained readers from what is read. God promises that when someone reads it with sincerity for Allah, then Allah will grant him knowledge, understandings, and new insights, although it is read that the same thing.

The view of Qur’an of knowable science principles of the analysis of the first revelation received by the Prophet Muhammad in al-‘Alaq verses 1-5 which means: Read in (call) the name of your Lord who created, 2. He has created man from a clot. 3. Read and thy Lord the Merciful, 4. Who taught (man) with through a pen, 5. He teaches humans what they do not know.

Thus, iqra` is the first and foremost requirement for the success of human beings and this is why reading has deep meaning and positioned in the LMU knowledge. No one will gain knowledge without reading and the reading is a path that leads man to achieve the degree of humanity.

References


