



THE MEANING AND SIGNIFICANCE OF THE WORD «ILM» (KNOWLEDGE) FOUND IN THE TEXT OF THE QURAN

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ABSTRACT

The article is written based on philological research, the main aim of which is to present some semantic analysis of the word «'ilm» (knowledge) of the Qur'anic text where it is used 105 times.

The semantic structure of the word «'ilm» (knowledge) in the Qur'anic text was examined based on full scope of the usage of this word and its classification on the definite criterion. It was known that this word has broader sense in the Holy Qur'an.

KEYWORDS

Islam, Quran, absolute knowledge, relative knowledge, science, faith, category, civilization, essence, meaning, correlation, teaching, progress, spirituality, culture, translation, analysis.

INTRODUCTION

This article is written based on philological research, the primary aim of which is to present to the scientific society some of the conclusions of the semantic (contextual) analysis of the

meanings of the word «'ilm» (knowledge, science) in the text of the Qur'an, where it occurs 105 times. As we know, all world religions request a person to spiritual purification, elevation, purity of soul and heart, to sincerity, moral education, high



culture and, of course, to knowledge and enlightenment. We can learn all this even deeper by addressing to the main sources - the divine books of any religion.

The religion of Islam, along with other religions, respects all human values: humanism, philanthropy, tolerance, respect for parents, respect for the family, and of course, the pursuit of knowledge.

In the XX century, Western orientalists and Islamic scholars conducted a number of scientific studies to study the issue of the relationship of the culture of the Islamic region to knowledge and science. For example, the American scientist F. Rosenthal in his book «The Triumph of Knowledge» showed how close and interrelated the concepts of science and faith in Islam, that they do not contradict each other, but, on the contrary, are harmonious, interrelated, complementary and separately represent them not possible.

On this issue, the French scientist M. Bukay says the following: «... Having studied them (the verses of the Qur'an) again, I could no longer fail to admit that before me there is incontestable proof of the following: the Qur'an does not contain a single position vulnerable from the point of view of modern science. ... Islam has always considered religion and science as twin sisters and from the very beginning commanded people to develop science. Thanks to the practical implementation of this commandment, the great era of Islamic civilization witnessed the gigantic steps of science, which turned out to be beneficial to both the East and the West ... »

Here is the opinion of another Western scholar A. Zarrinkub: «The main driving force behind the phenomenon known as the» Islamic miracle «was the passionate craving of Muslims for knowledge, generated by the attitudes and prescriptions of the Qur'an and the Prophet Muhammad ...»

And J. Bloom writes: «The Golden Age (9-10 centuries) was not only an era of prosperity for the Islamic world, but also a period of continuous and intense intellectual search ... In addition to the Qur'an and the Sunnah of the Prophet, Muslims turned to the ancient teachings of the Greeks, Persians and Hindus and tried to bring them into line with the requirements of their faith. The vibrant intellectual and artistic environment that characterized life in the capital of the Caliphate, Baghdad, encouraged some scholars to liken the Golden Age to a melting pot, in which the mental traditions of different eras and peoples were mixed and melted to give rise to one of the greatest periods in history. world civilization. »

French orientalist Maxime Rodenson expresses his opinion: «The Qur'an is a sacred book in which rationalism occupies a very important place.»

We would like to consider even deeper, study and find out what meanings and meaning the word «'ilm» (knowledge, science), found in the Qur'an, has.

The word «ilm» (knowledge, science) is used in the Koran in meanings close to the meanings of the words «knowledge», «science», «knowledge» in the Russian language. This word has the same meaning as given in the book Ilm (Knowledge), the first part of the famous scientific work Ihya 'ulum



ad-din (Revival of the religious sciences) by the famous Imam al-Ghazali.

In the Qur'an, the word «ilm» (knowledge, science) is found in various verses (verses) both in the form of a separate word and in various phrases and expressions. This word in combination with other words has many different meanings.

In the 255th verse (known as «ayat al-Kursi» (Throne of God)) of the sura «al-Bakara» (Cow) it is said that there are the following levels of knowledge: «God: there is no god but Him, the Ever Living, the Ever Watchful. b Neither slumber nor sleep overtakes Him. All that is in the heavens and in the earth belongs to Him. Who is there that can intercede with Him except by His leave? He knows what is before them and what is behind them, but they do not comprehend any of His knowledge except what He wills. His throne extends over the heavens and the earth; it does not weary Him to preserve them both. He is the Most High, the Tremendous» .

Based on the meaning of this verse, one can understand that Divine knowledge is absolute, all-embracing, perfect, complete knowledge. The knowledge of angels, people (and other creatures) is relative, limited and imperfect. Both angels and people, in accordance with their abilities and capabilities, can acquire, possess only the knowledge that Allah wished and determined. The book of the American scientist Franz Rosenthal «The Triumph of Knowledge» is a study of the subject of science in the Islamic world, where the scientist uses the word «ilm» (knowledge) in the Holy Qur'an in two forms: «divine knowledge» and «human knowledge». The

scientist studied this problem very deeply and fundamentally, tried to comprehensively reveal it. However, there are some inaccuracies in his explanations. The above classification cannot accurately reflect the meaning of the words «ilm» (knowledge) expressed in the Divine Book. In our opinion, first of all, having carried out a philological analysis in the study of this problem, it would be possible to understand the meaning and meaning of this word in even more detail and give a more accurate classification of the term “ilm” (science, knowledge).

In our study, having chosen this path, we received the following classification, and as a result of this, the system of definitions became different.

At the first stage of a complete analysis of the meaning of the word «ilm» (knowledge) in the verses of the Qur'an, it was required to separate its two main meanings: the first is «absolute knowledge» - infinite knowledge belonging to Allah, the second - «relative knowledge» - the knowledge of the created: angels and people, i.e. knowledge inherent, determined by them, and which they acquired. The first reason for the need for this classification is that in the text of the following verses, in addition to “knowledge of the Divine” and “knowledge of the human”, it also speaks of “knowledge of angels”.

It is known that in the 30-38 verses of the surah «al-Bakara» it is about the creation of Adam. In connection with this event, in these verses a conversation between Allah and the angels is given. This is how the angels say:



«They said, May You be glorified! We have knowledge only of what You have taught us. You are the All Knowing and All Wise» (2:32).

But why didn't we just add to the qualification of knowledge of the American scientist a third kind of knowledge - «knowledge of angels»? The point is that the problem here is much more complicated. The reason for this is that Divine knowledge is absolute, perfect, ideal and complete knowledge that embraces everything and everyone. It is independent of any source, link and, in turn, is the source of all existing knowledge.

The knowledge of angels and people is relative, initially not independent, but emanating from a certain source, i.e. depend on it, refer to it and rely on it. Secondly, this knowledge is limited and imperfect.

In the Qur'an, the word «ilm» (knowledge) sometimes occurs in the form of certain phrases and phrases, and sometimes as a separate word. In particular, when the word «al-'ilmu» (knowledge) is used as a separate word:

1) (Knowledge of Allah, ie «absolute knowledge») - 32 times - (2: 120,145,255; 3: 19.61; 4: 166; 6:80; 7: 7,52,89,187 (2); 10 : 39.93; 13:37; 17:85; 19:43; 20: 52.98; 33:63; 35:11; 40: 7.83; 41:47; 42:14; 44:32; 45 : 17; 45:23; 46:23; 53:30; 65:12; 67:26).

Example: 4: 166 - «But God Himself bears witness to what He has sent down to you– He sent it down with His full knowledge– the angels too bear witness, though God is sufficient witness» .

2) «relative (or human or angelic) knowledge» - 36 times - (2:32, 247; 3:66 (2); 4: 157; 5: 109; 6: 143,148; 11: 46,47; 12: 22; 16:70; 17:36; 18: 5.65; 20: 110,114; 21:

74.79; 22: 5.71; 24:15; 26: 112; 27: 15.66.84; 28: 14.78; 29: 8; 31:15; 38:69; 39:49; 40:42; 43:20; 45:24; 53:28).

Example: 20: 114 - «Exalted be God, the one who is truly in control. [Prophet], do not rush to recite before the revelation is fully complete but say, 'Lord, increase me in knowledge! »

Now let's consider the phrases and expressions with the word «ilm» (knowledge, science), cited in the verses (verses) of the Qur'an (37 times), and note the meaning of the word «science» in them. In the Qur'an, the word «ilm» (knowledge) in the sense of «absolute knowledge, i.e. divine, which refers only to Allah, is given 7 times in phrases. In addition to the general meaning of the word «ilm» above, each phrase also has its own specific meaning:

1) «'ilmul-lahi» (knowledge of Allah) - once - 11:14 - « If they do not answer you, then you will all know that it is sent down containing knowledge from God, and that there is no god but Him. Then will you submit to Him?» .

2) «ilm-ul-gaibi» (knowledge of the secret) - once - 53:35 - «Does he have knowledge of the Unseen? Can he see [the Hereafter]?» .

3) «ilmus-saati» (knowledge of the hour of the Judgment (Judgment Day)) - 3 times - 31:34; 41:47; 43:85; Example: 41:47 - « Knowledge of the Hour belongs solely to Him and no crop comes out of its sheath, nor does any female conceive or give birth, without His knowledge. On the Day He asks them, 'Where are My partners?' they will answer, 'We admit to You that none of us can see [them]'» .

3a) «la 'ilmun lis-saati» (Signs of the hour (Doomsday) - once - 43:61 «This [Quran] gives



knowledge of the Hour: do not doubt it. Follow Me for this is the right path » .

4) «Ilmul-yaqin» (true, reliable knowledge) once - 102: 5 - «No indeed! If only you knew for certain» . Other phrases with the word «ilm» (knowledge) in the Qur'an, which refer to a person, i.e. to «relative knowledge» are classified as follows:

1) «utu-l-'ilma» (those who have been given knowledge) - 9 times (58:11; 17:10; 28:80; 27:42; 22:54; 29:49; 47: 16.6 ; Example: 58:11 - «... You who believe, if you are told to make room for one another in your assemblies, then do so, and God will make room for you, and if you are told to rise up, do so: God will raise up, by many degrees, those of you who believe and those who have been given knowledge: He is fully aware of what you do» .

2) “Utul-'ilma val-'imana” (those who were given knowledge and faith) - once - 30:56 - «But those endowed with knowledge and faith will say, ‘In accordance with God’s decree, you actually lingered till the Day of Resurrection: this is the Day of Resurrection, yet you did not know» .

3) «ulu-l-'ilmi» (possessing knowledge) – once - 3:18; «God bears witness that there is no god but Him, as do the angels and those who have knowledge. He upholds justice. There is no god but Him, the Almighty, the All Wise» .

4) «ar-rasihuna fil-'ilmi» (firm in knowledge, that is, having firm knowledge) - 2 times - 3: 7; 4: 162; Example: 3: 7 - «... The perverse at heart eagerly pursue the ambiguities in their attempt to make trouble and to pin down a specific meaning of their own: only God knows the true meaning. Those firmly grounded in knowledge say, ‘We

believe in it: it is all from our Lord’—only those with real perception will take heed» .

5) «zu-'ilmin» (possessing knowledge) - twice - 12:68; 12:76; Example: 12:68 - “... 8 and, when they entered as their father had told them, it did not help them against the will of God, it merely satisfied a wish of Jacob’s. He knew well what We had taught him, though most people do not» .

6) «Ilm-ul-kitabi» (versed in the knowledge of the book (Divine) - once - 13:43 - «They say, ‘You have not been sent.’ Say, ‘God is sufficient witness between me and you: all knowledge of the Scripture comes from Him» .

7) «Ilmun min-al-kitab» (knowledge from the Scriptures) - once - 27:40 - «but one of them who had some knowledge of the Scripture said, ‘I will bring it to you in the twinkling of an eye» .

8) “bi’ gairi-'ilmin” (without any knowledge) - 12 times (6: 100,108,119,140,144; 16:25; 22: 3.8; 30:29; 31: 6.20; 48:25); Example: 31:20 - «[People], do you not see how God has made what is in the heavens and on the earth useful to you, and has lavished His blessings on you both outwardly and inwardly? Yet some people argue about God, without knowledge or guidance or an illuminating scripture» .

In the Qur'an, this expression is used mainly for idolaters who do not believe in God or worship any other deity other than God, and this is because they prefer themselves to knowledge itself.

But in the Qur'an there is only one verse where this phrase is used in relation to the prophet himself and his companions, whom Allah warns against committing a grave sin due to the lack of reliable knowledge.



48:25 - «... If there had not been among them, unknown to you, believing men and women whom you would have trampled underfoot, inadvertently incurring guilt on their account– God brings whoever He will into His mercy– if the [believers] had been clearly separated, We would have inflicted a painful punishment on the disbelievers» .

Now let's look at the places where the word «' ilm («(knowledge, science) is used as a separate part of the sentence. When this word is used in the sense of «the absolute knowledge of Allah», it expresses the following meanings:

1) «the knowledge of Allah, covering everything» - 5 times (6:80; 7:89; 20:98; 65:12; 40: 7). Example: 20: 98 - « [People], your true god is the One God– there is no god but Him– whose knowledge embraces everything» .

2) «knowledge of the gayba» (knowledge of the secret) - 14 times (2: 255; 4: 166; 7: 7.52; 10:39; 17:85; 20:52; 35:11; 40:83; 41: 47; 44:32; 45:23; 46:23). Example: 17: 85 - [Prophet], they ask you about the Spirit. Say, 'The Spirit is part of my Lord's domain. You have only been given a little knowledge» . In M. - N.O. Osmanov's translation: «Only my Lord knows about the soul. You are not given much to know» .

3) «Revelation (guidance) sent to the prophets of Allah» (Al-ilm) - 9 times (10:93; 45:17; 19:43; 2: 120,145; 3:61; 13:37; 42:14; 3 : 19; (Torah, Gospel, Koran and messages to other prophets); example: 13: 37- «So We have sent down the Quran to give judgement in the Arabic language. If you were to follow their desires, after the knowledge that has

come to you, you would have no one to guard you or protect you from God » .

4) «knowledge of the hour of the Resurrection» (al - 'ilmu) - 4 times - 7: 187 (2); 33:63; 67:26; example: 33: 63 - «People ask you about the Hour. Say, 'God alone has knowledge of it.' How could you [Prophet] know? The Hour may well be near» .

In turn, «relative knowledge» also has a number of essential features:

1) «knowledge of the prophets» - 12 times - (all prophets - 5: 109; Noah - 11: 46,47; 26: 112; Lot - 21: 74; Joseph - 12:22; David and Solomon - 21:79; 27:15; Moses - 28:14, 40:42; Muhammad - 20: 114; 38:69; Example: 12:22 - « When he reached maturity, We gave him judgement and knowledge: this is how We reward those who do good» .

2) «who knows the hidden knowledge» (Khizr), That is, to have clear, clear knowledge that is given by God - March 1 -18: 65- «and found one of Our servants– a man to whom We had granted Our mercy and whom We had given knowledge of Our own» .

3) 1 time in the meaning of «the knowledge of Angels» - 2:32; - «They said, 'May You be glorified! We have knowledge only of what You have taught us. You are the All Knowing and All Wise» .

4) «the science of individuals or humanity» - 12 times - 2: 247; 3:66 (2); 4: 157; 28:78; 16:70; 17:36; 20: 110, 22: 5; 29: 8; 31:15; 39:49; example: 20: 110 - «He knows what is before and behind them, though they do not comprehend Him» .

4a) «knowledge of idolaters and blasphemers» - 9 times - 6: 143,148; 18: 5; 43:20; 22:71; 27: 66.84; 45:24; 53:28; example: 45: 24 - «They say, 'There is only our life in this world: we die, we live, nothing



but time destroys us.’ They have no knowledge of this; they only follow guesswork. Their only argument». (When the word «ilm» (knowledge) is used to mean the knowledge of unbelievers and idolaters, it means their general idea of death, life (ie, not scientific knowledge, but knowledge in general). In one ayah (verse) of the Qur’an, this word is not applied to people of this category in a positive sense, but in a negative form, which means “without knowledge and proof”.

People in this category can possess different worldly knowledge. But they do not have reliable information about the knowledge associated with faith - belief. Because, as stated in the verses (verses): “.. they only follow guesswork» or other false information..”

46: 4 - «Say [Prophet], ‘Consider those you pray to other than God: show me which part of the earth they created or which share of the heavens they own; bring me a previous scripture or some vestige of divine knowledge—if what you say is true» .

4b) «knowledge of hypocrites» - once - 24:15 - «When you took it up with your tongues, and spoke with your mouths things you did not know [to be true], you thought it was trivial but to God it was very serious» .

So, we examined the use of the word «ilm» (knowledge), its various phrases in the text of the Qur’an, the peculiarities of their interpretations and meanings, revealed two main meanings of this word: 1) «Absolute knowledge» - that is, knowledge Divine; 2) «relative knowledge» - i.e. knowledge of the creations created by Allah (knowledge given to angels and humanity).

As we can see, in the verses of the Qur’an, «persons endowed with knowledge», «people of knowledge», and «persons endowed with knowledge and faith» are glorified and mentioned with great respect. For example, based on the text of some verses, «people of knowledge» have the right to testify about Allah in the same way as angels, or that «people of knowledge and faith» ascend to the highest degrees, and that the religion of Islam refers to «people of knowledge» (scientists, people engaged in science and education) with great respect and dignity.

As the Qur’an says, the creation of a beautiful and perfect world that surrounds us or the revelation of divine books is associated with the absolute knowledge of Allah. At the same time, it is repeatedly emphasized that to truthfully realize, study and cognize this world as well as correctly use all its benefits, it is possible only through knowledge, science (observation, reasoning and analysis) and faith. Also, to make the path of enlightenment, human knowledge easier and more productive, the text of the Qur’an gives the boundaries of «absolute» and «relative» knowledge, as well as the path of acquiring knowledge and science.

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