

CHAPTER III

MUFASSIR OPINION OF *UMMIY*

A. Interpretation of *Ummiy* in the Qur'an

1. Categorization verses of *Ummiy*

The terms *ummiy* is mentioned 6 times in various forms¹. Of course, any mentions of it were in the different sentence structures and contexts. This is because the Qur'an was revealed gradually to the events that took place in which every time had the different situation and condition (context).² To be clear, the author discusses the categorizations of *ummiy* verses below:

2. Verses of *Ummiy* in Singular Forms (Single)

a. Surah al-A'raf (7): 157

الذين يتبعون الرسول النبي الأمي الذي يجدونه مكتوباً عندهم في التوراة
والإنجيل يأمرهم بالمعروف وينهاهم عن المنكر ويحل لهم الطيبات ويحرم
عليهم الخبائث ويضع عنهم إصرهم والأغلال التي كانت عليهم فالذين
آمنوا به وعزروه ونصروه واتبعوا النور الذي أنزل معه أولئك هم المفلحون

¹ See: Ahsin W. Alhafidz, M.A, *Kamus Ilmu Al-Qur'an*, (Jakarta: Amzah, 2006). See al-A'raf 157/158-ali Imran (20/75) al-Baqarah 78-al-Jumu'ah 2. P. 302

² Yusuf Qardhawi, *Berinteraksi dengan Al-Qur'an*, (Jakarta: Gema Insani Press, 1999), P. 26

b. Surah al-A'raf (7): 158

قل يا أيها الناس إني رسول الله إليكم جميعا الذي له ملك السماوات والأرض لا إله إلا هو يحيي ويميت فآمنوا بالله ورسوله النبي الأمي الذي يؤمن بالله وكلماته واتبعوه لعلكم تهتدون

3. Verses of *Ummiy* in The Plural Forms (*jama'*)

a. Surah al-Baqarah (2): 78

ومنهم أميون لا يعلمون الكتاب إلا أماني وإن هم إلا يظنون

b. Surah Ali Imran (3): 20

فإن حاجوك فقل أسلمت وجهي لله ومن اتبعن وقل للذين أوتوا الكتاب والأميين أأسلمتم فإن أسلموا فقد اهتدوا وإن تولوا فإنما عليك البلاغ والله بصير بالعباد

c. Surah Ali Imran (3): 75

ومن أهل الكتاب من إن تأمنه بقنطار يؤده إليك ومنهم من إن تأمنه بدينار لا يؤده إليك إلا ما دمت عليه قائما ذلك بأنهم قالوا ليس علينا في الأميين سبيل ويقولون على الله الكذب وهم يعلمون

d. Surah al-Jumu'ah (62): 2

هو الذي بعث في الأميين رسولا منهم يتلو عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وإن كانوا من قبل لفني ضلال مبين

B. Makiyyah and Madaniyyah Category and the Chronology Descending of Revelation (*Asbabun Nuzul*) Period

As already noted in the sciences of the Qur'an (*'ulum al-Quran*) that the Qur'an was revealed all at once into the *sama'uddunya* (sky on the world) in *laylat al-Qadr* night. Then, the Qur'an was revealed gradually to the world in the period between 20 years to 25 years, counted from the time of Prophet Muhammad lived in the post-apostolic Mecca.³

In its revealing, Quranic verses were revealing in the two major cities, i.e. Mecca and Medina. Generally, scholars classify the verses of the Qur'an into two, Makiyyah and Madaniyyah verses.⁴ The Makiyyah verses are any letter or verse revealed during the Prophet settled in Mecca during the period of 12 years 5 months and 13 days, i.e. began from the 17th of Ramadhan, 41 years after Prophet's *milad* (born) until the beginning of Rabi 'al-Awwal, 54 years after Prophet's born.

³ Jalaluddin Abdurrahman Al-Suyuthi, *Al-Itqan fii Ulumil Qur'an*, Jilid 1, P. 142

⁴ Generally, if differed between *Makiyyah* and *Madaniyyah*, most of *Makiyyah* verses are short and *Madaniyyah* verses are long. *Makiyyah* verses content are usually about faith, threat, reward (from God), the history of previous-era people within an education, and habit of universal humanity values, such as human equality, justice, freedom, pluralitas, and showered with human right. Whereas *Madaniyyah* verses contain the laws, including related to tradition/behaviour or *duniawi*, such as laws of society, state, war, international relation, inter-religion, and the others. The point is Madaniyah verses discuss about practical action for all of Medina society, include believer and unbeliever. Read: Budhy Munawwar Rachman, *Argumen Islam Untuk Liberalisme*, (Jakarta: Grasindo, 2010), P.177

While the Madaniyyah verses are, any letter or verse derived after the *Hijrah*, i.e. for 9 years 9 months 9 days. It was from the beginning of Rabi‘al-Awwal, 54 years after Prophet has born, to 9 Dhul al-Hijjah 63 years after Prophet’s born, i.e. 10th Hijriyyah year.⁵ Thus, the Qur’anic verses were revealed in Mecca is approximately 19/30 consists of 86 letters. Approximately Qur’an revealed in Medina roughly 11/30 of the content of the Qur’an, which consists of 28 letters, and all verses were 114 letters.

Started by al-Fatihah and ended by an-Nas. As stated by al-Khudlari in the book *Tarikh Tasyri’*, said that the number of al-Qur’an revealed in Mecca were 19/30 whereas in Medina were 11/30. The letters were fallen down in Mecca were 91 letters and in Medina just 23 letters, these are according to a strong opinion.⁶

C. Table of *Ummiy* Word in The Qur’an

The process of revealing Qur’anic verses related to *ummiy* verses cannot be separated from the context in which these verses were revealed, Mecca or Medina. For more details of *ummiy* vocabulary in the Qur’an, which entered into the text categorization

⁵ It was same, in concept of *al-Makkiy* and *al-Madaniy*, there are no agreement among the scholars. The first said that *Makkiy* verses were falling down in Mecca even after the Prophet’s hijra, and the *Madaniy* verses that verse were falling down in Medina. The second opinion said that *Makkiy* was a verse addressed to the Mecca’s society and *Madaniy* verses addressed to the Medina’s society. See more: *Al Itqan fi Ulumil Quran*, Jalaluddin Abdurrahman Al-Suyuthi, P. 101

⁶ M. Hasbi Ash-Shiddieqy, *Sejarah dan Pengantar Ilmu al-Qur’an dan Tafsir*, (Jakarta: Bulan Bintang, 1990), pub. XIII, P. 52-53

that fall down in Mecca and in Medina, and the object of the verses to the Prophet himself or others, the author show it in the table below:

No	Word	Place of Verse	Group of verse	Subject of verse	Object of verse
1.	النَّبِيِّ الْأُمِّيِّ	(7):157	Mecca	Allah	Prophet Muhammad PBUH
2.	النَّبِيِّ الْأُمِّيِّ	(7):158	Mecca	Allah	Prophet Muhammad PBUH
3.	وَمِنْهُمْ أُمِّيُونَ	(2): 78	Medina	Allah	Jews
4.	وَالْأُمِّيِّينَ	(3): 20	Medina	Allah	The Arabic <i>mosrikoon</i> and who did not given any books
5.	فِي الْأُمِّيِّينَ سَبِيلًا	(3): 75	Medina	Allah	Arabic people
6.	بَعَثَ فِي الْأُمِّيِّينَ	(62): 2	Medina	Allah	Arabic nation

1. Surah al-A'raf (7): (157)

a. The Verse's Redactions and its Translation

الذين يتبعون الرسول النبي الأمي الذي يجدونه مكتوبا عندهم في التوراة والإنجيل يأمرهم بالمعروف وينهاهم عن المنكر ويحل لهم الطيبات ويحرم عليهم الخبائث ويضع عنهم إصرهم والأغلال التي كانت عليهم فالذين آمنوا به وعزروه ونصروه واتبعوا النور الذي أنزل معه أولئك هم المفلحون

It means: “(It is) the people who follow the Messenger, the Prophet who *ummiy* that (name) they found written in the Torah and the Gospel text, who told them to work on the kindness and forbid them from doing that unjust and justifies they are good and forbid them evil things and dispose of their burdens and the shackles that exist on them. So those who believe in him, honor him, help him and follow the light which is sent down to the light (the Qur'an), they are the lucky ones.

b. *Asbab al-Nuzul*

Asbab al-Nuzul is an event that led to the revelation of the verses of the Qur'an, to explain the law arising on the events and discuss causes, either directly derived because it occurred after or later as a boon.⁷ Among the important principles in understanding and interpreting, the Quran is *asbab al-Nuzul* attention. As acknowledged by scholars, the Qur'an was reveal in two parts. The first part: part derived

⁷ Hasbie Ash-Shidiqie, *Sejarah Pengantar Ilmu Al-Qur'an dan Tafsir*, (Jakarta: Bulan Bintang, 1991), P. 64

spontaneously (without any particular reason), it is the majority of the contents of the Qur'an, as shown. The second, lowered after a certain event or a question. At all, time of the revelation, the twenty-three years.

It is this last part is looked for the reasons of revealing. Because knowing the causes and events that were accompany and associated with a nash will help to know it, and understand what it means.⁸ Imam Ibn al-Aid Daqiq said that explanation *Asbab al-Nuzul* is a powerful way to understand the meaning of al-Qur'an. Syaikhul Islam Ibn Taymiyah said that knowing *Asbab al-Nuzul* would help to understand the verses of Qur'an; because the science of *Asbab al-Nuzul* will pass the science of origination, (Qur'anic verse was revealed regarding the causes).⁹

c. *Munasabah ayah*

Etymologically, *munasabah* means *al-Musyakah* and *al-Muqarabah*, which means resemble each other and approach each other¹⁰, meaning that in addition, also means adjustment, relation or relevance.¹¹ Terminologically, *munasabah* is the similarity and closeness among the

⁸ Yusuf Qardhawi, *Berinteraksi dengan Al-Qur'an*, (Jakarta: Gema Insani press, 1999), P. 360

⁹ *Al-Itqan*, juz 1 P. 38

¹⁰ Ramli Abdul Wahid, *Ulumul Qur'an*, (Jakarta: Raja Grafindo Persada, 2002), P. 91

¹¹ Abdul Jalal, *Ulumul Qur'an*, (Surabaya: Dunia Ilmu, 2000), P. 154

various verses, letters and sentences that resulted in the relationship.

Abdul Djalal defined this term as correspondence relationship between one verse with another verses or letters of the before and after. The relationship forms include attachment and the meaning of the verses and various relationships or inevitability in mind, such as causal, equivalence, and resistance relations (*munasabah*) in the form of reinforcement, interpretation, and replacement.¹²

Moreover, for this verse, Ibn Thahir Asyur said that there is still a connection, *munasabah*, with the previous verse. This is a reasonable explanation about who gets the grace of God. Those who fear Allah, pay zakat and believe in Allah and the messenger—when he comes—Bani Israel, when this message delivered to the Prophet Moses, actually they were not the follower of prophet, however, Ibn Assyria wrote, they must have the determination to follow him on his arrival if they know his arrival. Therefore, this verse contains news for those excited about the coming of

¹² *Munasabah* is so important in interpretation, it has many functions, i.e.: 1. Find the implicit meaning in the arrangement and structure of sentences or verses and surah in al-Qur'an, in order to make the parts of al-Quran relating and look a unity as the *wahyu* from Allah. 2. Make understanding the al-Quran easily. 3. Strengthen the believing of al-Quran's rightness as *wahyu*. 4. Refuse accusation that the structure of al-Qur'an is disorder. See: Ramli Abdul Wahid, *Ulumul Qur'an, Op. Cit.* P. 94-95

Prophet Muhammad, which is also, in line with what stated in the Old Testament (Deuteronomy X to XIV and XVIII).¹³

And this word has a message and events at the time that Mohammed had invited 70 selected people to go to *Miqat*, and explain the prayer of Moses when he and his retinue was feeling mighty hill shocks (earthquake). Then he explained that God would pour out His mercy to those who follow Muhammad.¹⁴

d. Content of Verse in General

This paragraph described the general attitudes of Muhammad, the God's messenger and Prophet that must be followed. First, Muhammad is the *ummiy* Prophet, who did is not good in reading and writing. This trait gives the sense that an *ummiy* was impossible to read and understand the Torah and the Bibel belong to the Jews and Christians the ancient stories about beforehand people. This proves that the treatise brought by Muhammad is really come from God Almighty. Second, clearly the Torah and Bibel signaled his arrival. Third, the Prophet told to do that doing goodness and forbidding the badness; Fourth, Prophet may the good

¹³ M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, (Jakarta: Lentera Hati, 2002), Juz 5, P. 268

¹⁴ Teungku Muhammad Hasbi Ash-Shiddieqy, *Tafsir An-Nuur*, (Semarang: Pustaka Rizki Putra, 2000), P. 1490

and forbid the bad. The Fifth, the Prophet has removed the handcuff burdens and onerous.¹⁵

e. *Mufassir's* opinions about the meaning of *ummiy* in QS. al-A'raf verse 157

In interpreting a verse, *mufassir* (an expert tafsir Al-Qur'an) have different opinions. The difference is due to commentators influenced by the socio-cultural, scientific background that belongs, as well as the methodology used. Here the author will show the opinions of several *mufassir*, including below:

1) According to Imam Ibn Kathir

In this verse, Imam Ibn Kathir¹⁶ interprets that Allah SWT. Explained that the nature of the Prophet

¹⁵ Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, Jilid VIII, Juz 9 (Yogyakarta: Universitas Islam Indonesia, 1995), P. 611-614

¹⁶ Ibn Kathir is classified *mufasir* in *mutaakhirin* period, where this generation was emerged in period of decline of Islam, i.e. since the fall of Baghdad had occurred in the year 656 H/1258M until the onset of the Islamic revival movement in the year 1286 AH / 1888 AD or from VII until XIII century of Hijry. (P. 17). *mutaakhirin* method is not much different from *mutaqoddimin*, which use *tahlili* (analytic) and *muqorin* (comparison) methods. In terms of systematic interpretation, tafsir *mutaakhirin* considered better, which has a pattern consisting of interpretations of some description and separated from each other, within the title and subtitles, but it is still sorted according to the arrangement of the verses in the *mushaf*. View: Nashruddin Baidan, *Perkembangan Tafsir Al-Qur'an di Indonesia*, PT Mandiri Three Ones Library 2003, Solo, P.19. In addition, also, one of the characteristics of Ibn Kathir's tafsir (w 774/1373) which quite prominent is he often refers to previous *ulama'*-scholars', like-minded as the scholars "Salaf". And also important, the term "Salafi" is so popular at the moment is actually intended as the identity of the followers of "Salaf" which often refers to the works of Ibn Taymiyya. From here, we can understand why tafsir Ibn Kathir occupies a

Muhammad had been mentioned in the books that first God revealed to the Apostle (Prophet) especially the Torah and the Gospel, which the Prophets and the Apostles preached to his people and suggested them following the Prophet Muhammad.

Many historical stories mentioned how the nature of the Prophet Muhammad, both gentle, not rude, not stiff, not like a fuss in the market, and do not return evil for evil, but forgive. In essence, the nature of the Prophet is not advocate except the good and forbids nothing except the unjust, evil.¹⁷

In this verse, God stated that God's mercy encompasses all things, not a creature that does not get a share of His mercy. However, God explained more that His great mercy would be determined in those who believe; fear Allah, who follows the Prophet Muhammad. Only those who are assure as definitely lucky and happy in afterlife.¹⁸

special position among the followers of "Salaf". And Ibn Taymiyyah's influence was clearly coloring Imam Ibn Kathir's thoughts. It was clear when Ibn Kathir includes his teacher's, Ibn Taymiyyah, writings that later published separately under the title "*Muqaddima fi Usul al-Tafsir*". View more: *Merayakan Kebebasan beragama, Bunga Rampai Menyambut 70 tahun Djohan Efendi*, Penerbit ICRP, Jakarta, 2009, P. 165

¹⁷ H Salim Bahreisy, H Said Bahreisy, *Terjemah Singkat Tafsir Ibnu Katsier*, Jilid III, (Surabaya: PT Bina Ilmu, 1992), P. 484

¹⁸ *Ibid.*, P. 487

2) According to Quraish Shihab¹⁹

In this letter, Quraish Shihab in Tafsir al-Misbah, interprets the meaning of paragraph *ummiy*; no good/smart in writing and reading. Then, he adds again that, in the presence of the Prophet's *ummiy*, or marks it as proof of Muhammad's prophethood. In this context, the Qur'an asserted in the surah al-Ankabut [29]: 48

وما كنت تتلو من قبله من كتاب ولا تخطه بيمينك إذا لارتاب المبطلون

Meaning: "And you have never read before (Al-Qur'an) book something else and you do not (never) to transcribe it with your right hand, if (you have red and written), if the people who refused you doubt you.

¹⁹ In the context of Indonesian mufassir, the authors deliberately take tafsir al-Misbah belong to Quraish Shihab (1944), beside many mufassir are in Indonesia, such as the Tafsir an-Nuur Majid (Hasbi Ash-Shidiqie's work), tafsir al-Azhar (Buya Hamka's work), and others. As we know, today, tafsir al-Misbah has been widely known by the general public as a book of tafsir which assessed objectively. Among scholars who referred by Quraish Shihab are Muhammad Tahir Ibn `Assyria in his Tafsir at-Tahrir wa at-Tanwir, ath-Muhammad Husayn Tabatabaei in his tafsir al-Mizan fi tafsir al-Qur'an, al-Biq'a'i; ash-Sha'rawi; al-Alusi; al-Ghazali, and others. Why I choose al-Mishbah?, First, this tafsir is very contextual to the conditions in Indonesia, which many respond to some actual things in the world of Islam in Indonesia or international. *Second*, Quraish Shihab gathered this as very good interpretation of the various mufassir's interpretations, and arranged it in language that is easily understood and learned, and also with a good systematic discussion followed by audience. *Third*, Quraish Shihab is an honest person in quoting the opinion from others mufassir, he frequently mentions the other people's opinion. Whereas the method used in tafsir al-Mishbah is tahlili (analytic) method, while the characteristic that used is al-Adabi al-Ijtima'i. View: <http://studitafsir.blogspot.com/2012/11/quraish-shihab-dan-tafsir-al-mishbah.html> (05/03/2013)

Why not, it was possible that some people at the time said; many verses of al-Quran delivered, which its redaction and content were awesome, amazing, and showed many things unknown (at that time) were Muhammad's reading result.²⁰ This verse also asserted more about demand to follow the prophet, not only from the Jewish. However, also whoever follows Muhammad will get the God's mercy. Which that prophet was an *ummiy*, not smart in reading and writing, whose name and attitude taken from Torah and Bibel by Jewish and Christian scholars, although many parts of both books were deleted²¹ and the present is just implicit.

3) According to Sayyid Quthb

²⁰ M, Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan, dan Keserasian al-Qur'an*, Juz 5 (Jakarta: Lentera Hati, 2002), P. 270

²¹ As we may know that the characteristics or nature of the Prophet Muhammad, in the book of the Old Testament, they, the Jews and Christians, have removed the text of the Old Testament, where is the word "apostle" and "*ummiy*" inside, so they moved it from the properties belonged to Prophet Muhammad personally. But apparently they did not realize that there are in the texts that have been change by them, hints that prove their fraud and the truth of the Qur'an information. In my oppinion, it became evident that the existing properties on a private *ummiy* Prophet, it is really a miracle (*mukjizat*) to prove the authenticity of Muhammad's prophethood and the Qur'an holy book. Read Tafsir al-Misbah juz 5, P.272

In this verse, Sayyid Quthb²² explains about *ummiy* projected to Prophet Muhammad as illiterate. Over all, Sayyid Quthb explains this verse with redaction, really it was a great news which gave a witness that Bani Israil was given an information surely since last time about coming a prophet who *ummiy* (illiterate), after their prophet, Musa and Isa. The information came to them

²² Here, the author would like to use a work of Sayyid Qutb, which was given the title of tafsir *Fi Zhilalil Quran*. As known, tafsir *fi Zhilalil Quran* which an authored book by Sayyid Qutb (1906-1966) is one of the books of tafsir that have a new breakthrough in interpreting al-Qur`an. Bannerman said that *fi Zhilalil Qur'an* as the greatest works, (masterpiece), from Sayyid Qutb. He considered *fi Zhilalil Qur'an* as an advanced and intelligent tafsir, and a testament to the strength of author's intellectuality. See: Anthony John, "Let My People Go.. No. 15, Vol. VI, 1995, 7

Seen from the method of interpretation used in tafsir *Fi Zhilalil Qur'an* can be classified into type of *tahlili* method. That is, an interpreter paragraph explaining the content of the various aspects that exist and explaining surah by surah in each letter in the order contained in the mushaf. According to Isa Boullata, which quoted by Antoni H. Johns, Qutub's approach in understanding al-Quran is *tashwir* approach (delineation), which is a force that seeks approaching displays a message of al-Quran as a description of the present, living and concrete, which can lead to an understanding of "actual" for the readers and give a strong boost to do something. View; Abdul Mustaqim & Sahiron Syamsudin (ed), *Studi al-Quran Kontemporer, Wacana Baru Berbagai Metodologi Tafsir*, (Yogyakarta: Tiara Discourse, 2002), 113. *Manna 'al-Qaththan, Mabahith fi' Ulum al-Quran* (Riyadh: Mansuri al-Asr al-Hadith, 1973), cet-to 3. P. 373

From understanding *tashwir* method performed by Sayyid Qutb, it can be said that the *Fi Zhilalil Qur'an's* interpretation is included into *Al-tafsir Adabi Al-ijtima'i* (literary-cultural and society). This is because of the background that he was a poet, until he could feel the beauty of the language and the values that brought al-Qur`an, which is rich in a very high and great language style.

about that prophet sending, his attributes, treatise's method, and religion-peculiarity.

Thus, the Prophet who *ummiy* will tell people to do that *ma'ruf* (goodness) and prohibit them from doing *munkar* (unjust deeds). He commanded them the good and prohibited evil things upon them. The prophet who *ummiy* will throw heavy weights, it is shackle and dedicated them who believe in him. The followers of these prophets fear of God, payed *zakat* from their wealth, and believe in the verses of Allah. News also came that convinced them that the people who believe in the Prophet's *ummiy*, glorify and honor, support and help him, and follow the instructions, which brought by him, then, "They are the lucky ones".²³

Therefore, this treatise was brought by the Prophet who *ummiy* with clear disposition, as out of the hand of God. He has not contaminated (polluted) by anything except the teaching of God. He has also not tainted by the teachings of the earth and the human mind! This prophet was tasked to bring treatise of human nature to mankind.²⁴

²³ Sayyid Quthb, *Tafsir Fi Zhalalil Qur'an*, (Jakarta: Gema Insani Press, 2003), P. 34

²⁴ *Ibid.*, P.36

2. Ali Imran (3): 20

a. The Verse's Redactions and its Translation

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ

وَالْأُمِّيِّينَ أَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ

بَصِيرٌ بِالْعِبَادِ

So if they argued/ quarreled with you so say: "I submitted/surrendered my face/front to God and who followed me." And say to those who were given The Book and the illiterates/belongers to a nation: "Did you submit/surrender?" So if they submitted/surrendered/became Moslem, so they had been guided, and if they turned, so but on you (is) the information/ communication, and God (is) with the worshippers seeing/knowing.

b. *Munasabah Ayah*

This and the previous verses *munasabah* are almost the same. Urge to voice *Tauhid*; Islam. Where the previous verse, verse 18-19, talking about *uluhiyyah waahidah*, belief in one God. In addition, *uluhiyyah wahidah* here means, oblige to obey his orders, implement Shari'ah law, and enforce all aspects of life according to the teachings He bestows.

Therefore, the *munasabah* for this verse to the previous, the Prophet said that in order to convert the unbelievers and polytheists, he should not push yourself.

Nor should he argue and fight with them. Because the task or mission of the Prophet is simply to tell the truth, so that people recognize the truth. Therefore, anyone who is willing to accept, he will be given guidance (*hidayah*). However, for those who know the truth, but he did not want to accept it for any reason, then there is no use in dialogue and debate with him. Surrender to God who is watching his perfectly His servants.

c. Content of Verse in General

For the general content of this verse is still linked to the previous verse, i.e., there are four points of the lessons learned: *First*, Most of conflict and strife is envy and fanaticism, rather than ignorance of the truth and essence. *Secondly*, the only accepted religion by Almighty God is Islam. Now, if the followers of other divine religions subservient to God, then they should move to the religion of Islam. *Thirdly*, our duty to those non-Muslims especially those who are hardheaded, no more than convey and argue, debate and fight instead. *Fourth*, People are free to choose religion, and they should not be forced to accept a particular religion ideology. Who would choose a path, and then he himself would later bear the risk either bad or good.

d. *Mufassir's* opinions about the meaning of *ummiy* in QS.

Surat Ali Imran (3):20

1) According to Imam Ibnu Katsir

In this verse, Imam Ibn Kathir explains God commanded His servant and messenger Muhammad PBUH to invite the people of the Scripture and the idolaters to follow his path, entering and implement *shari'ah and all that are* ordered by God to him. If they convert to Islam, then they have obtained guidance. But if they turn away from the invitation, then the obligation is simply communicating the message of God to them, while it is God who will judge them, because they will come back to him and he who gives guidance to whom He wants and misleading whom He wants anyway. According to the wisdom His strong proof (*hujjah*). And it is Allah who Aware of His servants, who should get guidance and who should be misled. He could not be asked what he had done, but His servants who should hold accountable to Him all their doings and deeds.

In addition, this verse gives instructions and real argument that Muhammad treatise is for the whole universe and all mankind. As can be seen from the teachings of his religion and affirmed in many verses and hadiths. According to historical records hereditary reported and narrated by experts of hadith such as

Bukhari, Muslim and others, that the Messenger of Allah had sent letters to the kings in some parts of the world and to the princes of mankind from the Arabs and other nations, to those who are *ummiy*, people of Scripture and the idolaters, invited them to convert to Islam and returning to the path of Allah. Things which have been done by him solely as a realization of God's command to him as the messenger to all humanity.²⁵ In writer's view, Ibn Kathir on the interpretation of this verse confirms that invites all humanity to monotheism, Oneness of God.

2) According to Sayyid Quthub

Sayyid Qutb in his commentary book, *Fi Zhilalil Qur'an*, explains that this verse describes if there are People of the Scripture and the polytheists who argued with you about the truth of Islam. Then say, "*I surrender myself to Allah and (so are) those who follow me.*"

The word *Ittiba'* here has a purpose and not merely heart justification, namely *ittiba'* follow the Prophet. It is like expression *aslantu wajhii* which also has a specific purpose. That is not merely a greeting with oral or belief with the heart. So it was that Islam, i.e., give up submissive, obedient, and *ittiba'*. Thus, the faith of

²⁵ H Salim Bahreisy, H Said Bahreisy, *Terjemah singkat Tafsir Ibnu Katsier*, Jilid 8, (Surabaya: PT Bina Ilmu, 1992), P. 38

Prophet Muhammad and his *manhaj*. Muslims follow him in faith and the *manhaj of* life. Therefore, ask the People of Scripture and the *ummiy* people (do not know to read and write) to seek clarity and distinction, and give mark distinguishing, so there is no mixing and vagueness.²⁶

So, in this verse, Sayyid Quthub interprets the emphasizing point of following the teachings of the Prophet Muhammad PBUH, with submission and heart conviction, called to recognize the oneness of God Substance, *uluhiyyah* oneness and *qawwamah* oneness “stewardship of the universe”. In essence, it leads to monotheism. I.e. making God’s book as judge to solve their problems and make their *manhaj* or guidelines of lives. The word of *ummiy* in this verse, Sayyid Qutb did not explain in detail, just giving the impression that the *ummiy* is not knowing how to read and write.

3) According to Quraish Shihab

In this verse, the *Tafsir al-Misbah* explains about the interpretation of *ummiy*, the verse which is interpreted commands the Prophet Muhammad and *thus also the people who follow me*. Similarly the editorial uses. He was not ordered to declare “not the people who trust me” because there is no use to believe if it doesn’t

²⁶ Sayyid Quthb, *Terjemah Tafsir Fi Zhilalil Qur’an*, Jilid 3 (Jakarta: Gema Insani Press, 2001), P. 70

form the ideals of Apostle? Faith without “the fruit” is still not enough.

Moreover, this verse invites to discuss without coercion or ‘propaganda’. This invitation is not *only to people who have been given the book*, but also to *people whom ummiy*, namely those who do not get the scriptures, particularly the idolaters of Mecca.²⁷ Say to them, “Have ye yielded yourselves” as we have surrendered to Him?

In this verse, the Prophet Muhammad sent by Allah not to force when preaching. *Then* leave them with their choice, do not force them, because *the charge was delivery of teaching*; God will determine how they further because Allah is Seer of His servants, who obey Him.

3. Surat al-Baqarah (2): 78

a. The Verse’s Redactions and its Translation

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَةً وَإِنْ هُمْ إِلَّا يَظُنُّونَ

And from them (are) illiterates/belonging to a nation they do not know The Book except (as) wishes/desires/lies and that they are except assuming/supposing.

²⁷ M, Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur’an*. Juz 2 (Jakarta: Lentera Hati, 2002), P. 53

b. *Munasabah Ayah*

Munasabah for this verse with the previous, 75-77, God confirms, that in fact there is no longer hope that people like them would believe. Because, faith has its own character. Nature of faith is tolerant, smooth, gentle, and his window of heart opens to receive divine light. Thus, the nature of faith is a straight character, consistent, and objected to the change and bending.

The next verses tell the Muslims about the state of Israel, that they were divided into two groups. The first group is those who are illiterate (*ummiy*), ignorant, and do not understand at all about the book which was revealed to them. They do not know it unless the assumptions, guesses, and tales about the safety of doom, whereas they are who were God has chosen people whose deeds and sins they have committed are forgiven.

The second group is the group that manipulated the stupidity and ignorance of reading and writing, and then they make up lies and falsehood against God's book, change the word of God from their places with *ta'wil* to suit their purpose, hiding and revealing what they want, and write their own words then they publicize to the society and they say it's part of the book of God. All this they do for profit

and some of their works, as well as to preserve their power and leadership.²⁸

Tafsir al-Misbah explains, the next *munasabah* of this verse with the next is that who is more reasonable to get that big accident. Verse 79 explains about it. After explaining their bad behavior, then this verse confirms that the effect of the ugliness, i.e. *a big accident* namely the set of all kinds of torture, or the valley in hell reserved for people both Jewish or others, *who writes* something on the basis of his lust in *al-kitab* which Allah has revealed, *with their own hands*, then say, "*this, that what he wrote was from God*" with the intent to benefit a little from the offense. So *woe* to them for what namely the lies *that have been written by their own hands* and *woe* to them for what they are and will be working on.²⁹

The woe happens to people who have written scripture with their own hands and change it. Because, one of the main causes of reluctance of the faithful Jewish, especially *ummiyyun*, is their religious leaders that changed the Torah, teach false beliefs, and so forth. They do not perform the function of their intellectual responsibility and their religious knowledge to deliver his people towards the right path.

²⁸ M, Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*. Juz 1 (Jakarta: Lentera Hati, 2000), P. 151

²⁹ *Ibid.*, P. 232

c. Content of Verse in General

The general content of this verse, there are among the Jews people who *ummiy* (illiterate), who did not know the book except under a delusion and they are just guessing. Moreover, even if the Jewish people can read, generally they are no better than the illiterate is, because they do not understand their own books, or at most following to their own allegations. They forge their own writings in the name of God. Maybe for a while it gives advantages to them, but it is just a miserable profit if they “get whole world but lose their lives” (Matthew xvi. 26). Writing with their own hands means they create their own books, which have no value of revelation.³⁰

d. *Mufassir's* opinion about the meaning of *ummiy* in QS. al-Baqarah (2):78

1) According to Imam Ibnu Katsir

Purpose of this verse is there are *ummiy* people among the scribes, they cannot read and write. “Except for the lying stories”, i.e. A lie chatter and conversation, which was limited only to the mouth. They spoke on suspicion that there is no reference in the book of God. Then they say that the alleged conversation comes from al-Kitab “And they are just guessing”.

³⁰ Abdullah Yusuf Ali, *Qur'an Terjemahan dan Tafsirnya*, juz 1s/d XV, (Jakarta: Pustaka Firdaus, 1993), P. 38

That is, they just lie and do not know its contents. They find your poverty is presumptive. Then it is proceed with the next verse, al-Baqarah verse 79, and confirmed. “So woe to those who write the Book with their hands, then they said, ”This is from Allah“. They want to sell it at a cheap price. They are a group of other Jews. They are called monks astray through idle and lie chatter and take the treasure of human with vanity manner.³¹

As-Sadi said, “There is a class of Jews who wrote a book that is on them. Then they sell it to the Arabs by saying that the book is from Allah. As such, they have taken with a cheap price. In a hadith narrated by Bukhari, who received from Az-Zuhri through multiple paths to Ibn Abbas said that the People of the Scripture have exchanged God’s Scripture, change it, and write with their own hands, then they say that the book is from Allah. It was intended to be sold at a cheap price. ³² “Woe to them as a result of what their hands have written and woe to them as the consequences of what they do. “That is, woe to them because of the lies and deeds-fetched that they wrote with their own hand. Moreover, woe to them for eating the forbidden goods.

³¹ Muhammad Nasib Ar-Rifa’i, *Kemudahan dari Allah, Ringkasan Tafsir Ibnu Katsir*, Jilid I, (Jakarta: Gema Insani press, 1999), P. 157

³² *Ibid.*, P. 158

2) According to Sayyid Quthb

In this verse, Sayyid Quthb explicitly interprets about the difficulty of hoping the faith of the Jewish people. Even so difficult, among them there are *ummiy* (illiterate), who did not know al-Kitab (the Torah) unless the nonsense fairy-tale.

One of the lies tales which are not in accordance with the justice of God, did not fit with his Sunnah and not in line with the true perception of the deeds and vengeance is their assumption that they would survive the ordeal, despite whatever they do and they will not be touched by the fire of hell but only for a few days and after that they will go out into a place filled with pleasures of heaven. Why are they guided by the false tales? why do they limit this time to believe that, as if it was happening earlier an agreement to define the boundaries of time.³³

3) According to Quraish Shihab

In this verse, Tafsir al-Misbah explained that the term *ummiy* is interpreted in the sense of not knowing the book. And *among them*, the Jews *there* are also groups of *ummiyyun*, they *do not know* the book but *amani* means *merely* delusion, which is born from lies

³³ Sayyid Quthb, *Terjemah Tafsir Fi Zhilalil Qur'an*, Jilid 1 (Jakarta: Gema Insani Press, 2001), P. 152

delivered by rabbis of Jews without any basis and *they only expect*.

Ummiyyun are people who do not have knowledge of the scriptures or even those who are illiterate. *Ummiyyun* is rooted from the word *um*, the mother. As if their situation in terms of knowledge is similar to the situation when a newborn by her mother.³⁴ This verse is a third reason why the Prophet Muhammad and Muslims are warned not to expect much concerning the faith of Jews.

That is, because some of them are not aware of the Torah and it is contain, so that their condition are not like who are knowing from the holy book of Torah that the Prophet Muhammad is the messenger of Allah. If they just do not know it, it could be possible that they believe (*iman*). However, in fact they are more than that, as the next verse, namely that they know or believe is merely *amani*.

Thus group of *ummiyyun* had only false and unfounded hopes, for example, only the Jews enters heaven, or they are not tortured in hell except for a few days. They believe only myth, superstition and *khurafat*, which were taught by their religious leaders. In a tradition stated that the Companions of the Prophet, Ibn

³⁴ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, Juz 1 (Jakarta: Lentera Hati, 2000), P. 230

Abbas R.a, interpreted the term *ummiyyun* in the sense not knowing the meaning of scriptural messages, although they may memorized. They are just wishful, or *amani* in terms of the above verse, Ibn Abbas who interpreted by “just reading it”. Those circumstances are those, which are mentioned by the Qur'an: “*Like a donkey carrying books*” (Surah al-Jumu'ah [62]: 5).

Actually, those three characters (dreaming, fairy tales, and reading that are not internalized) can be understood as the intent of this verse. Because those three are the character of some Jewish people, even most religious people including us, Muslims. This is disgraceful, especially as the closing of the surah, they only guess in all matters pertaining to religion. Above characters can deliver the doer to the crash culprit.

4. Surah al-Jumu'ah (62): 2

a. The Verse's Redactions and its Translation

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

He it is who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and wisdom, though heretofore they were indeed in error manifest.

b. *Asbab al- Nuzul*

Tafsir Ibn Kathir described that *asbab al-Nuzul* of this verse is, at first, Arabs cling to religion left by Prophet Ibrahim but then there was a man named Amr bin Luhaij going to abroad to trade but failed in the trade, then he arrived and brought idols from the land of the Zoroastrians and ‘propaganda’ to the Arabs as an intermediary to bring the closer relationship to God, since then the Arabs took *syirk*, and Amr bin Luhay as the interpreter of idol language always made new laws for his personal gain regarding food and livestock, and eventually he became the richest man in the midst of Bani Khusa’ah society.

Then Allah sent the Prophet Muhammad bring law (sharia), doctrine of God as well as any interest in the affairs of human life in the world and hereafter. God sent Prophet Muhammad in the midst of *ummiyyin society* to read to them His verses, edify their behavior, and teach reading the book of God and the wisdom of prophecy tradition.³⁵

c. *Munasabah Ayah*

Munasabah of this second verse of the surah al-Jumu’ah, Tafsir al-Mishbah explained, which is still associated with the next verse, verse 3-4, that the meaning of *ummiyyun* also meant for non-Arab people, as said Ibn Al-Assyrian and Biqa’i. “And Allah has also sent him to the

³⁵ H Salim Bahreisy, H Said Bahreisy, *Terjemah singkat Tafsir Ibnu Katsier*, Jilid 8, (Surabaya: PT Bina Ilmu, 1992), P. 118

other of *ummiyyin* – non-Arab people – that is the same with the ignorance of the Arabs in the reading and writing of the group of Zoroastrian, Jewish, and Christian at the time.”³⁶

The verse above implies the existence of other peoples who will embrace Islam after *al-ummiyyun* that relate to them and be like them. That they “relate and be like them” hinted that they will understand Arabic to understand Islam and recite verses from the Quran. Thus, this verse proclaiming that there are non-Arab people who will embraced Islam, such as Persia, India, China, Indonesia, Turkey, Tartary, and others. Thus much less Thahir Ibn Asyur. Al-Biqā’i also expressed the later opinion in his commentary.³⁷

d. Content of Verse in General

In this verse, Allah explains that Allah has raised among the illiterate Arabs a Messenger who was sent to all mankind, and to bring the book of wisdom. That is the virtue of God given to whom He wills. This verse describes that the Prophet Muhammad was sent by God bringing the truths to people who do not know to read and write at that time. The apostle was not coming from anywhere else, but he rises as part of that society, and the Apostle itself is also an *ummiy*, he never learned to write and read from childhood until the

³⁶ M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan, dan Keserasian al-Qur’an*, Juz 14 (Jakarta: Lentera Hati, 2002), P. 48

³⁷ *Ibid.*, P.50

revelation. Therefore, he is an Apostle from among the *ummiy* society.

At the end of the second verse explains that the changes in an *ummiy* occurred after the arrival of the Apostle from among themselves. Before the apostle was sent, there are many digressions happening in the Arab nation. They are not only illiterate, but also *ummiy* in terms of religion and the right path. For example, they bury their daughter's alive, tribal warfare, and they made the temple, a place for the gathering of the idols they worshiped.

e. Mufassir's opinions about the meaning of *ummiy* in QS. al-Jumu'ah (62):2

1) According to Imam Ibnu Katsir

In interpreting editorial of this *ummiy* verse, Imam Ibn Kathir tents more to *ummiy* nation (the Arabs). "He, such a great God and perfect, has sent in the middle of the *ummiyyin*, Arab nation a messenger from among themselves to recite to them the verses of God and edify character and soul of their beliefs, and teach them book of God and Wisdom (*sunnaturrasul*)".³⁸

2) According to Quraish Shihab

In this verse, Tafsir al-Misbah explained that *al-Ummiyyin* means Arabs and people who are not good at writing and reading. Because the term used here is plural

³⁸ H. Salim Bahreisy, H Said Bahreisy, *Terjemah Singkat Tafsir Ibnu Katsier*, jilid 8, (Surabaya: PT Bina Ilmu, 1992), P. 118

form. Allah says: it is only *Him* without the intervention of anyone *who has sent* to the *al-Ummiyyin*, the Arabs, an Apostle, the Prophet Muhammad PBUH, That *from* among *those* who *ummiyyin*, which is not good at reading and writing- so they are very familiar. Apostle *read to them* His verses, when he was an *ummiy*.

Not only that, the Apostle who is *ummiy* also *cleanses them* of evil minds, hearts, and behavior *as well as teaches*, explains the words and deeds *to them the book*, the Quran and the *wisdom*, the understanding religion or science, and actual scientific and scientific act *when in fact they* are read, taught, and sanctified it *earlier*, i.e. before the arrival of the apostles, and after they strayed from the teachings of the prophet Abraham *truly been in real digression*. It's really great the apostolic evidence of Prophet Muhammad that has been described above verse and really big favor to the community He loved.³⁹

Imam Fakhruddin Razi writes in his commentary on the verse as follows: "Human perfection is obtained by knowing the truth and virtue, and doing the righteousness and virtue. In other words, human beings have the potential to theoretically determine and practically implement them.

³⁹ M. Quraish Shihab, Tafsir Al-Misbah: *Pesan, Kesan, dan Keserasian Al-Qur'an*. Juz 14 (Jakarta: Lentera Hati, 2002), P. 45

Allah revealed scriptures and sent the Prophet Muhammad to take humans achieve both. From here, the words recited the verses of Allah, means the Prophet Muhammad delivers what he received from God to mankind, while cleanses means “perfecting the theoretical potential to acquire *Ilahiyyah* knowledge”, and teach al-Kitab is an intimation of teaching “external knowledge and *sharia*. And wisdom is “knowledge of beauty, secrets, motives, and benefits of *shari'ah*.” That ar-Razi was titled al-Imam.⁴⁰

While Muhammad Abduh interprets, *purify them* is “cleanse their souls of the misguided beliefs, morals and dirtiness etc. which are rampant at the time of ignorance”. And teaching al-Kitab is understood by Muhammad Abduh as the teaching of writing with a pen”, because Abduh said as quoted by Rashid Rida in *Tafsir al-Manar* “the real religion (Islam) which was brought by the Prophet Muhammad has required them to learn writing with pens and free them from illiteracy because religion push (rising) civilization, as well as setting the affairs of the people”.

As for al-Hikmah means, according to Abduh was “confidential issues (religion), knowledge of the law, an explanation of the benefit, as well as how to practice, and

⁴⁰ *Ibid.*, P. 46

so on. Imam Shafi'i understands that al-Hikmah means the Sunnah as no other than the Qur'an that Prophet Muhammad taught except as-Sunnah. Therefore, this verse does really explain, the Arabs get a gift, that is the coming of the Prophet Muhammad there.

Because He is not teaching the people who have the knowledge or add to the sanctity of the holy people who have almost, but they are the ones who are very misguided. We can imagine the misguidance and ignorance, among others, if we notice that their idols worshiped. The idols have no artistic value and beauty, but it is ordinary stones, which does not have any meaning.⁴¹

3) According to Sayyid Quthb

In interpreting this verse, Sayyid Quthb explains that the purpose of the editorial *ummiy* are Arabs. Supposedly because the Arabs are the ones who are illiterate, because they generally cannot read and cannot write. Imam Jashas authorship of *Ahkam al-Qur'an* mentions a hadith without *isnad* that the Prophet said, "*The moon was like this, like this, and like this, (he signaled with his fingers). Indeed we are people who cannot count and ummiy cannot write*".

⁴¹ *Ibid.*, P. 47

It is mentioned above that people who cannot write as *ummiy* because its tent to the condition at birth by his mother, and the ability to write was going to practice and learn. Perhaps, the people who are not able to write named as the people who *ummiy* is because Jews usually tell them apart from other people, "Surely they are *'joiem'*". "In Hebrew, *ummiy* is attributed to other people because they qualify themselves as chosen children of people of God's, while the other people are enslaved people. This *nisbat* in Arabic with the singular form is *'ummiyyun'*. The last fact is closer to the theme of this *surah*.⁴²

5. Ali imron (3) : 75

a. The Verse's Redactions and its Translation

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُؤَدُّهُ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ
لَا يُؤَدُّهُ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ فَإِذَا دَلَكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ
سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ

Among the People of the Scripture there is he who, if thou trust him with a weight of treasure, will return it to thee. And among them there is he who, if thou trust him with a piece of gold, will not return it to thee unless thou keep standing over him. That is because they say: We have no duty to the Gentiles. They speak a lie concerning Allah knowingly.

⁴² Sayyid Quthb, *Tafsir fi Zhilalil Qur'an*, Jilid 11, (Jakarta: Gema Insani Press, 2003), P. 268

b. *Asbab al-Nuzul*

About the cause of the revelation of this verse,⁴³ Ibn Jarir At-Thabari narrates that most of the Muslims sell his wares to the Jews in the days of ignorance. After they converted to Islam, the Arabs asked price of the goods. The Jews said, “We are not responsible and you have no right to demand us to court because you have left your religion”. They said that they found that the provisions in the law. That is why the Almighty Allah answered their questions with his words:

....ويقولون على الله الكذب وهم يعلمون

...And they speak a lie concerning Allah knowingly.

It means they know and realize that they are deliberately lying in that regard, but they have to know, that in the law there is no provision that allows for betraying the Arabs, and consuming Muslims wealth unlawfully. Actually, they already know it absolutely, but they do not stick to the book of the law, they are more likely following (*taqlid*) to the words of religious leaders and consider them as the mandatory provisions to follow, but their leaders express their opinions on religion matters by using *takwil* with reason and passion. They did not hesitate to change the original

⁴³ <http://tafsiranmanusia.blogspot.com/2012/03/ali-imran-75-sd-79.html>
01/05/2013

word in Torah to strengthen their opinion. In addition, they really retain the opinions of the excuses that could strengthen it.

Also narrated by Ibn Munzir from Sa'id bin Jubair he said: After getting verse 75 the Prophet said:

كذب اعداء الله ما من شيء في الجاهلية إلا وهو تحت قدمي هاتين إلا
الأمانة فإنها مؤداة إلى البر والفاجر

The enemies of God (the Jews) have lied. There is no provision in the Jahiliyya but has been under the soles of my feet (already canceled) except mandate. This mandate is required for good person and bad person.

c. *Mufassir's* opinion about the meaning of *ummiy* in QS. ali Imran (3): 75

1) According to Imam Ibnu Kathir

In this verse, Ibnu Kathir interpreter that Allah had told about the Jews, that among of them are traitors. Therefore, it is remindeds to the Muslim in order not to be tricked and sink in believing them. Some of them, when we believed in them in keeping one *qinthar* so they will revert to the owner.

And for another, when we believed in them in keeping one dinar they will not revert to the owner, however with the difficulties and addicted for many times

we will get it. Just for one *dinar*, they do it; however, for the more they will break the trusty.⁴⁴

Then Allah told that the scribes (*ummiyyin*) tell a lie unto God that based on their religion there is no sink and it is one of infraction for taking Arabian's and eating them without legally, whereas Allah has forbidden eating the people right illegally, but they were fibber.⁴⁵

For the next of Allah decree, Anyone from the Scripture Expert get the promises given by the God about the faith of Muhammad after delegated, as Allah had got the promises from the prophets as well as the members. Beside that they sheer of Allah's interdictions, get the rule in the right way; get the rule from the last messenger Muhammad, so Allah does like the piety people.⁴⁶

2) According to Sayyid Quthub

In this verse, Sayyid Quthub interprets about the impudent of Scriber unto God. That was giving the examples from the scriber in the socialization (*muamalah*) and carry out the transaction. In addition, there are Scribes that believed to return the wealth, but there are some betrayals, greedy and complicate for it that did not return the right to the owner. Their

⁴⁴ H Salim Bahreisy, H Said Bahreisy, *Terjemah Singkat Tafsir Ibnu Katsier*, jilid 8, (Surabaya: PT Bina Ilmu, 1992), P.103

⁴⁵ *Ibid.*, P.105

⁴⁶ *Ibid.*, P.106

philosophy is contemptible, that is being a liar in the name of God in consciously and intentionally.

Those are the Jewish's characters, when they are trusteeship it is manner to the same Jewish only. As for the people Non Jews that called *ummiy*, namely Arabian (Non Jewish) there is no harm and sin in seizing and taking the property or wealth, deceiving, falsifying against them, counterfeiting theirs, squeezing them without any mistakes with despicable acts. In this verse *ummiy* defined as Arabian that is not Jewish.⁴⁷

3) According to Quraish Shihab

In this verse, the interpretation of al-Mishbah explains about the meaning of *ummiy*, it is the people that does not obtain the Holy Qur'an or the people of Arabs. As it has been explained in the interpretation by other interpreters, such as: Ibnu Kathir, al-Maraghi, etc. That the point of this verse is about keeping a trusteeship and faithful.

Among the scribe, Jewish, Christian and some of the Islam clergies know that based on the reality on the ground, the meaning of expert scribe is definite for Jewish, and when they were lying in the name of their religion, they would say, "there is no sin for us to do it to the *ummiy*" exactly for the people who don't get the holy

⁴⁷ Sayyid Quthb, *Terjemah Tafsir Fi Zhalalil Qur'an*, Jilid 3 (Jakarta: Gema Insani Press, 2001), P. 141

book, that's Arabian⁴⁸. *They would tell a lie to the God, when they know* that everything they say is nonsense or when they have knowledge about the religion.

In another hand, the scribe had assumption that they may deceive Moslem that had different religion to them, the people of Mecca polytheism or uneducated people. This assumption resembled to the people's opinion about deceiving, that deceiving to the unbeliever or non-Moslem is right.

The fact that this attitude is not different from the people of scribe is that criticized. Their thought is criticized and disagreement by God as the criticize and disagreement to the scribe's people. Really, God likes the deed of piety people that get the trusteeship comprehensively through their promises.

In addition, it was explicated in Misbah interpretation, God would not waste any good deed. The good unbeliever also would get the reward, but the reward in the world only, because the good deed they do does not have immunity or everlasting until the day after. It is invulnerable got through heart deed. That is faith unto God Almighty. Without having faithful, kindness

⁴⁸ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*. Juz 2 (Jakarta: Lentera Hati, 2002), P. 153

charity can only survive for a while, only for the highest earthly life.⁴⁹

6. Surah al-A'raf (7):158

a. The Verse's Redactions and its Translation

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ
بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

It means : said: “O mankind, on the reality, I’m the messenger of Allah to you all, the God who has dominion of the heavens and the earth: there is no God (worthy of worship) besides Him, the turning on and off, so believe in Allah and His Messenger, the Prophet who *ummiy* believing in Allah and to His sentences (His books) and follow him, that you may be guided.

b. *Munasabah Ayah*

Surah al-A'raf contains many things related to the main points of faith, laws, stories, and others. In essence, this letter focuses his talk about the problems discussed in Makiyyah verse, which confirmed the basics of the Islamic missionary endeavor: unity of God, both in matters of worship and dealings *tasyri'*, set the day of resurrection and revelation treatise (holy book) in generally and the revelation to Muhammad in particular treatise. This is the

⁴⁹ *Ibid.*, P.155

basic of religion mission from time to time. This is the ultimate goal of al-A'raf.

Moreover, for *munasabah*, the relation between this letter with the previous letter are: *First*, the last letter (al-An'am) begins by setting praises to God to uphold basic *Tauhid*, while al-A'raf letter explaining about the importance of *tabligh* (religious broadcasting), *Targhib* (recommendation or appeal), and *Tarheeb* (threats).

Second, surah Al-An'am explaining something that is forbidden and lawful by Allah, surah al-A'raf aoes summarize and limit the discussion simply to deny the people who set up something with the name of Allah without any knowledge.

Third, Surah al-An'am warns man to the treatise (divine revelation) and rejects all kinds of doubts (doubtful) on the right of the treatise. In surah al-A'raf outlined the main points of the treatise. *Fourth*, Surah al-An'am lighten the distress suffered by the prophet Muhammad PBUH caused by the behavior of the polytheists. In al-A'raf disclosed the properties Apostle that then entice them to believe in him.⁵⁰

c. Content of Verse in General

Generally, the content of this word obliges us to follow the Apostle to all the commands and prohibitions. It's not included in the area that we must follow is something that is

⁵⁰ Teungku Muhammad Hasbi Ash-Shiddieqy, *Tafsir An-Nuur*, Juz 2, (Semarang: Pustaka Rizki Putra, 2000), P. 1354

not related to the rights of God and not too concerned with being right that brings benefit and refused the breakage, such as the issues that concerned of farming and customs. Those Prohibition order on these issues are purely guidance only.

After God tells the Prophet Muhammad properties contained in the Torah, the Gospel also contained the glory of the people who are followers of the Torah, and the Gospel, then in this verse Allah commanded Muhammad to explain that the happiness is for all people who follow him in any of the groups.

In essence, it explains that the first verse, the Prophet Muhammad PBUH sent by God to all mankind in this world. Second, the right to be worshiped in Allah, the Almighty God in His creation, oneness in his deeds and in his state. Third, the *ummiy* Prophet, the last prophet sent by God, really believe in the Almighty God, and believe in the scriptures that God had sent His apostles earlier.

d. *Mufassir's* Opinions about the meaning of *ummiy* In QS. al-A'raf (7): 158

1) According to Imam Ibnu Kathir

In this verse, Imam Ibn Kathir interpreted that Allah sent Prophet Muhammad in order to declare to all mankind that he is really the Messenger of God to all mankind of the various kinds of color, tribes, not only to the human that exist in those days, even to the man who would come up to the Day of Judgment, so it's glory

given by God to the Prophet Muhammad. as the cover of all the Prophets Apostles.⁵¹

Therefore, everything that has to be ordinance of God, both commands and prohibitions, through his messenger, i.e. Muhammad. We are sent to obey Him. For he has heaven and earth, that really there is no god but He, who turn on everything off, which means that everything in his hands, setting, descending, refusing, giving, turning on and off.

Because it is followed by the sentence: So believe in Allah and his messenger, that is a prophet who had the *ummiy* that properties has mentioned earlier in the book of God, which the Holy Prophet has proved all his words with actions, because of it, follow his trace deeds so that you get a clue.

2) According to Quraish Shihab

In this letter, Tafsir al-Misbah explained that the Prophet Muhammad was sent by Allah Swt. For all mankind, with the word *jami'an*. Not only sent to certain Arab societies-Mecca only.

The *ummiy* Prophet which are not good at writing and reading getting certain information from Allah the All-Knowing, and he also was the Prophet who believes in Allah and His Words, His books, His commands and

⁵¹ H Salim Bahreisy, H Said Bahreisy, *Terjemah singkat Tafsir Ibnu Katsier*, Jilid III, (Surabaya: PT Bina Ilmu, 1992), P. 484

guidance, all that he resume practicing, as well as a strong belief is example and role model for all of you, people of Muhammad. Because whoever believes in Him, will surely get a clue.⁵²

The conclusion in this paragraph contains many important records which need to be considered. First, it contains the testimony of the oneness of Allah Swt. The Prophet Muhammad as His messenger. Testimony is presented in a clear delineation. Without believing the delineation is not legitimate faith, nor Islamic.

Question is a faithful description of the command that preceded the introduction of the properties of his, *He who has dominion of the heavens and the earth; there is no god but He, which turns on and off, so believe in Allah and His Apostle.*

This verse also illustrates that the nature of the Prophet Muhammad. Both the past verse and the verses following verse fragment, that *ummiy* Prophet who believes unto Allah and to His sentences. *Secondly*, that the *ummiy* Prophet was believed by God and to his sentences.

Although this is something that is so obvious, but the emphasis has a very deep meaning, that each mission must be credible early, well understood and believed by

⁵² M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, Juz 5, (Jakarta: Lentera Hati, 2002), P. 275

the deliver. Are not the above verse states that *ummiy Prophet who believes in Allah and to His sentences? Thirdly*, very important note is the consequence of the command have faith in Him is to follow him, *so that you may get a clue*.

Thus no clues to be gained except by following him. Sayyid Quthub Continued indeed this is not just a religious faith that blossomed in the heart, nor just the well symbols of religious symbols or religious rituals, but follow the Prophet perfectly. Regarding what he conveyed from his Lord and what he shari'ah and sunnah. He conveyed the Shari'ah of God with his words and actions.

Islamic religion is nothing but a fragment of what is described by this last subsection; *follow him so that you may get a clue* as previously ordered to believe in Allah and His Messenger. If religion is merely faith only, then surely enough is enough when the verse stops at his word; *Faa aaminu warasulih billah*, so believe in Allah and His Messenger. Sayyid Quthub with a little shortening.

3) According to Sayyid Quthb

On this verse, Sayyid Quthb explains the meaning of this verse is there are 3 important points. *Firstly*, it contains the command to believe in Allah and His

Messenger.⁵³ *Secondly*, the *ummiy* Prophet Muhammad believed in Allah and his sentences.

Thus in addition to clarity, this gesture also has its own position and values. Thus, it must be preceded by preaching the faith by the preachers to what his religious proselytizing, clarity in his heart, and his beliefs.

Therefore, it was mentioned the nature of prophet sent to all these people that he “*believes in Allah and the sentences (Hi books)*”. This is precisely what he preaches to the human their selves. Third, hinted the consequences of faith to human. That is to follow what they are told and shari’ah, and follow the sunnah and deeds. This is established by God in His Word, “*and follows him so that you get the clue*”.⁵⁴

⁵³ Sayyid Quthb, *Tafsir fi Zhilalil Qur’an*, Jilid 5 (Jakarta: Gema Insani Press, 2003), P. 36

⁵⁴ *Ibid.*, P.37

