

## CHAPTER IV

### The Analysis of *Ummiy* Interpretation to The Interpreters, The Similarity and The Difference

#### A. The difference and the similarity of *ummiy* interpretation to the interpreters

In the previous chapter, chapter 2 and chapter 3, the author has explained the verses and the definition of the word *ummiy* with different variations. In this chapter, the authors will describe further the applications of *ummiy* meaning in the present context and reveals the secrets of the Qur'an, which revealed to the *ummiy* (when it was) and the prophet *ummiy*.

Therefore, it is possible; the two are related, and interesting to be revealed. As already highlighted by the authors about term of *ummiy* in the Qur'an, it was intended to outline three things, the first is the Prophet Muhammad that is found in surah al-A'raf verses 157-158. Then, the term *ummiy* dedicated to the Arabs or the Arabian society, as that found at Ali Imran verses 20/75, and in surah al-Jumu'ah verse 2, and the last, *ummiy* term was destined to People of the Book (Jewish Christians), as what explained at al-Baqarah verse 78.<sup>1</sup>

Thus, the variations in *ummiy* meaning became diverse. Both *ummiy* that in general, which the vocabularies wording is in plural, and also *ummiy* which in personal nature (special), in which the

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<sup>1</sup> More details see in chapter 3 in the table *ummiy*

*ummiy* is projected to the Holy Prophet. In this case, the scholars and commentators are often to have a disagreement. Authors have put the opinions at the previous chapter. Overall, mufassir interpret the meaning of the word *ummiy* in almost the same opinion, which has to do with “reading and writing”.<sup>2</sup> However, it is different when the verse of *ummiy* is projected to the Prophet or the *ummiy* society. Below are some examples of interpretation.

For example Quraish Shihab, on the verses about *ummiy*, he more appropriate to use the word “not good at reading and writing” (*illetterate*), in a sense, the *ummiy* prophet and *ummiy* society was not able to write and read. Just like as old man today who are not proficient enough in using computers.

However, that does not mean he is “stupid” and uneducated. Imam Ibn Kathir explained the meaning of the word *ummiy* at surah al-A'raf 157, he said that: the nature of *ummiy* to Prophet Muhammad is the nature, which is its emergence, was already mentioned in the holy book the Taurah and Bibel. Furthermore became the justification that he is a messenger of God who brings the treatises (*risalah*) by his predecessors. Which in essence called upon to faith and Islam; Tauhid.

Sayyid Quthb interpreted surah al-A'raf verse 158 very interesting, where this *ummiy* prophet, believe in Allah and His sentences. It suggests that a person who preaches or a preacher must be initiated with the nature of faith, to what he preaches to,

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<sup>2</sup> See Chapter 2 for the definitions of the word *ummiy*

clarity in his heart, and his beliefs. Therefore, then explained the nature of prophets who sent to all these people that he “believes in Allah and the sentences (His books)”. This is precisely what he preaches to the humankind himself.

The difference of language in interpreting the verse *ummiy* among the interpreters is natural. Because they lived in different era and the characteristic of their interpretation book is also different. *Firstly*, Ibnu Katsir is well known with *bi al-matsur* as his interpretation style. *Secondly*, Sayyid Quthb is well known with *bi al-matsur* and *bi al-ra'yi* in his book *Fi Zhilalil Qur'an*. The last, Quraish Shihab is prefer to use *bi al-ra'yi* and *adabi ijtimai* approach. Therefore, among those three interpreters have an interest typology in observing the verse *ummiy* which then related to the context of this day.

Regarding the difference in interpretation of the meaning of *ummiy*, Khoiron Rosyadi assumes that the difference is not due to the substance, but more to technical and conditional. Perhaps, the difference was motivated by the scientifically paradigm from each the commentators, models of interpretation, and the conditions of context and time.<sup>3</sup> However, the most important to notice is that the meaning of *ummiy* is need to be directed and developed as contemplated by al-Qur'an.

With an understanding above, in order to evolve the *ummiy* and the intent of the Qur'an can be appropriate to all the readers,

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<sup>3</sup> Khoiron Rosyadi, *Prophetic Education*, Cet.1, (New York: Student Library, 2004), P. 38

the authors explained into the following sub-chapters and table of *ummiy* by mufassir.

**Table of Sameness and Difference of Mufassir's Interpretation  
on *Ummiy* Verses**

No	Qur'an Verses	Word Order	Mufassir's Interpretation
1.	Al-A'raf (7):157	النَّبِيِّ الْأُمِّيِّ	Ibnu Kathir: The Prophet whose name has been mentioned in previous Holy Books Quthb: Illiteracy Prophet Quraish Shihab: Prophet who is not capable to write and read
2.	Al-A'raf (7):158	النَّبِيِّ الْأُمِّيِّ	Ibnu Kathir: Illiteracy Prophet whose characteristics have been mentioned in Allah's previous Holy Books Sayyid Quthb: Illiteracy Prophet who has believed in Allah and His words Quraish Shihab: Prophet who is not capable to write and read whose knowledge is

			gained certainly from Allah
3.	Al-Baqarah (2): 78	وَمِنْهُمْ أُمِّيُونَ	Ibnu Kathir: People who is not capable to write and read Sayyid Quthb: Illiteracy People Quraish Shihab: People who do not know Holy Book or because their condition is like when they were born by their mother ( <i>um</i> ).
4.	Ali Imran (3): 20	وَالأُمِّيِّينَ	Ibnu Kathir: Polytheist, Illiteracy <i>Ummah</i> (The Arabs) Sayyid Quthb: People who is not capable to write and read Quraish Shihab: People who do not get Holy Book, especially Polytheist of Mecca
5.	Ali Imran (3): 75	فِي الأُمِّيِّينَ سَبِيلًا	Ibnu Kathir: <i>ummiy</i> is ahli kitab Sayyid Quthb: Non-Jew Arabs Quraish Shihab: <i>ummiy</i> is People who do not get Holy

			Book, which mean the Arabs
6.	Al-Jumu'ah (62): 2	بَعَثَ فِي الْأُمِّيِّينَ	Ibnu Katsir: Illiteracy Nation, that literacy tradition is minority. Sayyid Quthb: The Arabs, purportedly, they are illiterate, commonly disable to write and read. Sayyid Quthb adds <i>ummiy</i> are Non-Jew Quraish Shihab: Arabs who are not capable to write and read

## B. Relevance of Interpretation of Mufassirs in Nowadays Context

### 1. The Spirit of Da'wah to *Ummiy* Society

The first thing that we must learn from the Qur'an in relation to the general society or *ummiy* society (which are not proficient in reading and writing), the most important is to attract attention and broad the chest first to learn, to gain knowledge. The second and the main goal is to increase the capacity of faith in the heart.<sup>4</sup>

Because da'wah is essentially an attempt to grow an interest in trends to what we called for, namely Islam.

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<sup>4</sup> Murtadha Muthahari, *Ahlak Suci Nabi yang Ummi*, (Bandung: Mizan, 1995), P. 160

Therefore, the da'wah of Islam is not confined merely to verbal activity, but includes all the activities, either spoken or intended actions in order to grow the trend and interest in Islam.<sup>5</sup>

Therefore, the da'wah of Islam is an activity, which is inherited by the Prophet Muhammad to his ummat. Absolutely have to keep and maintain it for the life of Islam in our midst. If not through the struggle of da'wah, Islam may not have the strength, will not be widespread, may not be maintained, and no *proof* of God may be enforced on the creatures.<sup>6</sup>

Da'wah must also not intended to coerce way, or in ways that are not good. Because in essence, if we want to bring kindness to someone, it should be in a good way, not by force. This is confirmed by Allah in Surah Ali Imran verse 20.

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

So if they dispute ye (about the truth of Islam), say:” I submitted myself to Allah and (so are) those who follow me. “And say to the people who have been given the Book and to those unlettered: "Do you (want to) convert to Islam?" If they convert to Islam, in fact they have a clue, and if they turn away, then your duty is only to convey (the verses of Allah). And Allah sees His servants.

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<sup>5</sup> N. Faqih Syarif H, *Menjadi Da'i yang Dicintai, Menyampaikan Dakwah dengan Cara yang Efektif*. (Jakarta: Gramedia Pustaka Utama, 2011), P. 2

<sup>6</sup> *Ibid.*, P. 4

Moreover, this verse, the Prophet Muhammad. Sent by Allah. Not to force when doing da'wah. Then leave them with their choice, do not force them, because the charge was solicitation and delivery of teaching; God will determine how they further because Allah is most seeing of His servants, who obey Him. It is, as already stated by Quraish Shihab in his Tafsir (al-Misbah), in conjunction with the da'wah with *ummiy* society, which is the verse invite to discussion or da'wah without coercion.

Propaganda like this that should have to be made to promote. This invitation is not only to people who have been given the Book, but also to those who *ummiy* (which is not good in literacy or illiteracy), those who did not get the Bible, particularly the idolaters of Mecca.<sup>7</sup>

In addition to not force, in the da'wah, the Prophet Muhammad who is *ummiy*, believes in Allah and his sentences. Here there is a cue that has its own value. In a sense, when a da'i do a da'wah, it must be preceded by faith of the da'i to what he invited to, clarity in his heart, and his beliefs.

Therefore, then called the nature of prophet who is sent to all these people that he "*believes in Allah and the sentences (His books)*". This is precisely what he preach to the man himself. Also, cue the consequences of *iman*, which preached to humankind. Means, to follow what they are told, the

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<sup>7</sup> M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*. Juz 2 (Jakarta: Lentera Hati, 2002), P. 53

jurisprudence, and follow the sunnah and deeds. This is established by God in His Word, “*and follow him so that you can hint*”.<sup>8</sup>

Not only Quraish Shihab, Sayyid Quthb in his commentary (Fi Zhilalil Qur’an) is slightly different in emphasizes this verse, he interprets on the point of emphasis to follow the teachings of Prophet Muhammad (*ittiba’ rasul*). Means with submission, defensiveness’, and with conviction heart. Called to recognize the oneness of God Substance, oneness of *Uluhiyyah*, and oneness of *qawwamah* ‘stewardship of the universe’.

In essence leads to monotheism. Means using book of God as judge to decide their problems and make their lives *manhaj* guidelines. In relation with da’wah, in essence person-doing da’wah invited to the faith and recognize the oneness of God, in addition, how to imitate the Rasul’s natures and implement them in daily life. Sayyid Quthb was apparently very detailed in explaining the function and purpose of the major in performing the mission.<sup>9</sup>

In da’wah, not only to certain people who become the goal of da’wah, but all mankind. Whether people of Islam, Christian, Jewish, Buddhist, Confucian, and others. Such interpretation is reinforced by Imam Ibn Kathir, that the message of Muhammad is for the whole universe and all mankind. As known from the teachings of religion and affirmed in many verses of Qur’an and

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<sup>8</sup> *Ibid.*, P. 37

<sup>9</sup> See Chapter 3

Hadith. And not specifically to the Arabs and the surrounding areas.<sup>10</sup>

Imam Ibn Kathir, in this verse explains that God had commanded His servant and messenger, Muhammad, in order to invite the people of the book and the idolaters to follow the path, enter and run his shari'ah and all that ordered by God to him. Besides that, Rasulullah PBUH is an infallible (protected from sin), as if the Prophet had the slightest mistake, it will have an impact or effect on his overall mission. Therefore, Allah grants privileges, with the infallible status to Prophet Muhammad, and other prophets in deliver his message in order to avoid deviation at all.<sup>11</sup>

In the side da'wah, the infallibility of the Prophet is no doubt anymore. This is because all actions of the Prophet Muhammad, by Allah's commands and instructions. (Surat al-Anbiya' 21:45).

قل إنما أنذركم بالوحي ولا يسمع الصم الدعاء إذا ما ينذرون

Meaning: Say (O Muhammad): "Verily, I just give a warning to you all with the revelation and Nor deaf people to hear the call, when they are warned"

All which delivered by the Prophet based revelation, not by lust. Therefore, the infallibility of the Prophet can be

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<sup>10</sup> See Chapter 3

<sup>11</sup> Abduh Al-Baraq, *Bukan Dosa Ternyata Dosa*, (Jogjakarta: Penerbit Pustaka GRHatama, 2010), P.12

accountable because it based on the instructions of Allah.  
(Surah an-Najm 53: 3-4).

وما ينطق عن الهوى إن هو إلا وحي يوحى

Meaning: "Nor was saying and it (the Qur'an) according to the will of his desires. Speech was nothing but a revelation revealed (to him)

This assurance was given by Allah SWT. directly so that no man can resist his infallibility. The Qur'an is a proof of his infallibility. Hadith of the Prophet form of speech, action, determination to something that the Prophet did, is a complement of the Qur'an which remains broad character.<sup>12</sup>

This was reinforced by the interpretation of Quraish Shihab to surah al-A'raf verse 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

It means: "Say:" O mankind verily I am 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, ummiy Prophet who believes in Allah and to His sentences (his books) and follow it, that ye may be guided.

With the interpretation, that *ummiy* Prophet had believed in Allah and to His sentences. Although this is something that is so obvious, but the emphasis is, has a very deep meaning that

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<sup>12</sup> *Ibid.*, P. 13

each mission must first be credible, well understood and believed by the deliver. The verse above states *that ummiy Prophet who believes in Allah and to His sentences is not it.*<sup>13</sup>

In this verse, at the present era, this is the kind of da'wah that need to be *uri-uri*, as in the common da'wah groups, many ordinary people gathered. The preachers or da'i transferred the knowledge to the public by way of oral, then, ordinary people were caught with sound, without he wrote. It is suitable when the verse is then interpreted and construed, there is no obstacle for the *ummiy* (who could not read or write) to gain knowledge or learn by listening as the earlier da'wah.

In addition, for the concept of the infallibility of the Prophet., Can be emulated by the da'is, in which a man who preach, invite someone to do good, then the preacher must clean themselves first. In a sense, a preacher should always keep morals, behavior, language, wherever and whenever it is, because it concerns the delivery of vision-mission for da'wah.

## **2. The Spirit of *Ummiy* in Teaching-Learning**

Considering *ummiy* in nowadays context, many of our people have been able to spell, read, count and draw even kindergarten kids. In contrary with Rasulullah's age, it is very extremely different because his society did not much appreciate literary culture. Moreover, it became shameful disgrace.

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<sup>13</sup> See Chapter 3

In The Prophet's era, memorizing culture is more dominant than literary culture. Thus, the Arab has very strong ability of memories until now. Therefore, Prophet's illiteracy meant by researcher is heritage of way Prophet Muhammad p.b.u.h learns to gain knowledge.

This is why The Prophet was ordered not to hurry when he got revelation from Jibril and so in articulating them. Therefore, in nowadays context, this method suits with the process of learning in Pesantren even more in Qur'an memorizing. Students of Pesantren (*santri*) must imitate exactly what their teacher teaches in *makhrojul huruf*.

Then learning process is very different with Western context. Emotional relationship between teacher and student only in transferring material that student may have different opinion with what teacher teaches. In Pesantren, santri must obey and imitate fully what teacher teaches even more in Qur'an teaching. This is exactly the same as when Prophet Muhammad p.b.u.h was receiving revelation from Jibril.

Besides teaching-learning process, in Pesantren is also taught how to behave (*akhlak*), tirakat (*fasting, zuhud, wira'i*) which all are Prophet Muhammad p.b.u.h teaches. By reason knowledge is light and the light will internalize only to purified soul. All in all, the redefinition of ummiy covers maksiat's influence towards our quality of knowledge.

Imam Syafi'i rahimahullah said,

شَكَوتُ إِلَى وَكَيْعٍ سُوءِ حِفْظِي فَأَرْشَدَنِي إِلَى تَرْكِ الْمَعَاصِي وَأَخْبَرَنِي بِأَنَّ الْعِلْمَ نُورٌ وَنُورُ اللَّهِ لَا يُهْدَى  
لِغَاصِي

I ever told about my bad memorizing to Waki'. Then he urged me to leave maksiat. He told me that knowledge is light of Allah and the light will not be given to sinful man."

On the other hand, in this case Quraish Shihab said it is why Qur'an was revealed to the public of *ummiy*, because people of Arab get a blessing, the coming of the Prophet Muhammad. There, he is not teaching the people who have the knowledge or add to the sanctity of the almost holy people, but they are the ones who are very misguided. We can imagine the misguidance and ignorance among others that they worshiped their idols. The idols have absolutely no artistic and beauty value, but it is ordinary stones which does not have any meaning.

By that a statement comes, not just how sacred the Qur'an is that it was revealed to the more civilized public, high knowledgeable, and more advanced. Thus, the Qur'an is only used as a joke and the awesomeness of it also must be reduced. It is very reasonable when Qur'an was revealed to the public of *ummiy* and its own prophet is also *ummiy*.

### 3. The Achievement of Laduni Science<sup>14</sup> by Prophet's *Ummiy*

If we notice at the paragraph with the editor *ummiy*, which contained in surah al-A'raf verses 157 and 158, where the second verse, the *ummiy* nature directed to Prophet. I.e. with the editor.

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

Meaning: (Namely) those who follow the Messenger, the Prophet who umi that (name) they found written in the Torah and the Gospel which is on their side, who told them to work on the kindness and forbid them from doing that and justify to those unjust all that is good and forbids 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.

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<sup>14</sup> Science laduni which is intended by the author, is the science that in it's acquisition way by the soul power, holiness, and radiant light. And the process is very diverse, among of it is, a process of inspiration after the sanctity of life. So the science, indeed, is acquired the grace of God or even the revelation of God breathed into man's spirit who chosen by Him. And that power is usually owned by the Sufis, saints of God, and of course the Prophet. More details, read the book; "*Laduni Science in Modern Learning Theory Perspective*", written by A. Busyairi Harith (Yogyakarta: Pustaka Student, 2004)

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

Meaning: Say: "O mankind verily I am 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 the umi who believe in Allah and to His sentences (his books) and follow it, that ye may be guided. "

In these two verses we can observe, at the end of the surah it was mentioned that there are lafadz *النور* , *وآمنوا* , and *يؤمن* , and *تهتدون*. According to the author, here is exciting to be unveiled, although Prophet Muhammad PBUH is a *ummiy*, where he did not read the book or books written by earlier people, however, he had been taught directly by Allah. I.e. by the spiritual journey which is very high. Therefore, he was given the maturity in thinking and intelligent in building a society.

Therefore, the consequences of faith is where he believes what his Lord commanded and a banned, In Tafsir Fi Zhilalil Quran,<sup>15</sup> Sayyid Quthb explains that to be a faithful person, must know the nature of God and believe that there is no god but He, and Muhammad is the messenger of God

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<sup>15</sup> Sayyid Quthb, *Fi Zhilalil Qur'an*, vol 5, (Jakarta: Gema Insani Press, 2002), P. 36-37

(read:*shahada*). Thus, the consequences of faith who commanded to the person, following the jurisprudence, and follow the sunnah and deeds, it is possible, to get a clue. And faith here, is not in the heart only, but also practiced. Naturally, if there is a question, *al'ilmu bil 'amal*.

Because revelation is the culmination process of the spiritual height (soul), specifically given to the Prophet from God. To them, the realities of the highest positive nature are given, to be delivered to mankind. The function of science is to understand some of the facts, know the rules and secrets.

After the past some generations and centuries, sometimes science has yet to reach. So even though it is a positive fact, which can be entered only by the conscience of believers, who believe in its truth. In addition, there is a hearth which tightly closed and do not know or they do not want to heed.<sup>16</sup>

Faith actually needs to be understood not merely verbal statements about God and His word and also His messenger, but a continuity of self-criticism and existence criticism, and nature criticism where life is always new and updated.

Thinking and Critical attitude is innate talents of faith, while faith grows an attitude and critical thinking. Without faith and critical attitude, then someone's faith was more like a robot (*instinct*) is indicated by the submission frozen of nature, plants and animals.

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<sup>16</sup> Muhammad Husein Haikal, *Sejarah Hidup Muhammad*, (Jakarta: PT. Pustaka Litera Antar Nusa, 2001), P. 56

Thus, it is strengthened by interpretation of Qurais Shihab, at al A'raf :157, there are three important points presented. *Firstly*, it contains the testimony of the oneness of Allah Swt. The Prophet Muhammad PBUH is His messenger. *Secondly*, that the *ummiy* Prophet was believed to God and to his sentences. *Thirdly*, note which become very important as the consequence of the faith command in Him, is to follow him, so that you may get a clue. Thus no clues to be gained except by following him.<sup>17</sup>

Thus, the Qur'an calls the intellectuals as *ulul albab* or the *raasihunn*. They who have the ability to understand the revelation whether in *qauliyyah* (al-Qur'an) and *kauniyyah* (*sunnatullah* form of natural law and human nature.)<sup>18</sup> The consequences of our faith results, Ibn Kathir explains that whoever believes in Allah and his messenger, who is a prophet who had the *ummiy* nature and was mentioned in the earlier book of God, which the Prophet has proved all his words with actions, therefore follow his deeds so that you get a clue.<sup>19</sup>

This indicates that the people with knowledge must be accompanied with a strong faith. Because it could be that the person has a lot of knowledge, but do not make it closer to God, but increasing their distanced themselves to the rules of God and he violated his shari'ah, then the person is actually getting

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<sup>17</sup> See chapter 3

<sup>18</sup> Abdul Munir Mulkhan, *Manusia Al-Qur'an, Jalan Ketiga Religiositas di Indonesia*, (Yogyakarta: Canisius Publishers, 2007), P. 115

<sup>19</sup> *Loc. Cit*, 490

away from the guidance and instructions of God. The knowledge he have become futile.

This fact can be seen at scholars in Indonesia, if he is smart or intelligent in the brain, but do not want to do the prayer, fasting, and violate God's law, meaning their knowledge is in vain. This is the relation of science and faith that are transcendent, *hablumminallah*.

In addition, the figure of scholars not only those who are highly educated, bachelor's degree, doctorate, and professors. Scholars are those who always seek truth and goodness that is why they always defended the oppressed, the *mazlum*, and who are treated unfairly.

If there are scholars who do corrupt, violate religious norms and the rules of society, then the people like this cannot be called as a scholar. For doing the *zalim* to himself and to others. It is seen as today is officials in our country. This statement is about the relation of science and faith with its social community, *hablumminannas*.

As stated in Surah Ali Imran verse 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

Meaning: “Among the People of the Book there are those who if you entrust him great fortune, the return to you, and in between them there are people who if you entrust him one dinar, not refunding you, except when you always collect.

That is because they say: "There is no sin for us against those *ummiy*. They tell a lie against Allah while they know."

In this verse, Imam Ibn Kathir interprets that God had told about the Jews that among them there are those that are traitors. Then reminded the *mu'minin* in order to not to be fooled and mired into believing them. Among them there are people who if entrusted to treasure as one *qinthar* will be returned to the owner.<sup>20</sup>

In this verse, Sayyid Quthb explains that this is a Jewish character. If they have a trustworthy and well manner, it was just pointed out to his fellow Jews. As for the people who are non-Jews, which they call the *ummiy* people, the Arab nation - which in essence - is all the non-Jews - there is no sin for Jews to take and seize his property, delude and deceive them, to falsify them, and squeeze them to not feel guilty in the slightest, using various means that contemptible and despicable acts. Quraish Shihab added the assumption that people found deceive infidels or who is not Moslem religion can be justified.

Indeed, this attitude is not different from the attitude of the *Ahl al-Kitab* who denounced this. Those, who think so, criticized and denied by Allah as His criticism and rebuttal of the *Ahl al-Kitab*. Verily, Allah likes the deeds of fear people, which perform perfectly trustworthy and always kept his

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<sup>20</sup> *Ibid.*, 105

promise.<sup>21</sup> This indicates that the relationship between humans, *hablumminannas* must be good. Not to be fraudulent or corrupt.

And the Jewish people, characterized in the Qur'an, as stated in Surah al-Baqarah verse 78:

ومنهم أميون لا يعلمون الكتاب إلا أماني وإن هم إلا يظنون

Meaning: “And among them are illiterate, not knowing the Scripture (Torah), except tales lie and they just guessing.”

The meaning of this ayah is, among the people of the books, there are a *ummiy* people, they cannot read and write. “Except for the stories of lies”, i.e. a lie chatter and lie conversation which is in the mouth only. They spoke on suspicion with no reference in to books of God. Then they say that the alleged conversation and it comes from al-Kitab. “And they are just guessing.”

In this verse, Sayyid Quthb explicitly interprets about the difficulty of expecting the faith of the Jewish people. Even too difficult, among them there are *ummiy*, who did not know *al-Kitab* (taurah) unless the nonsense fairy-tale. Moreover, Quraish Shihab added that actually, the three natures (illusion, fairy tales, and not internalized-reading) could be understood as the intent of this verse.

Because this all three things are the nature of some Jewish people, even for most religious people including Muslims. This

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<sup>21</sup> More See Chapter 3

is disgraceful, especially as the sound of the last surah they only guess in all matters related to religion. The nature above can deliver the subject to mishap.<sup>22</sup>

From the verse above, we can learn that not to imitate nature of the Jewish people who are fraudulent and deceitful, and like to justify any means, no more with selling the verses of God for their interest. In addition, if our officials now are conducting such actions, as was done by the Jews, Allah has prepared the threat and poignant torture.

In this case, why did the author alludes *laduni* science? Due to the process of science achievement is directly from Allah. Sciences like this according of the mystics, often referred as science *hudhuri* or science *Kashaf*. We as people who live in the present age, may acquire or imitate 'style' knowledge passed down by the Prophet PBUH. *The first*, to Faith in God, because faith is the light of science. That is the light that illuminates the darkness of all ignorance. *The second*, as demonstrated by the scholars, by *wira'i*.

The noble natures (*wira'i*) of a person according to al-Jailani, lies in the efforts to fulfill the rights of Allah. Attention to the words of wisdom and expert scholars', where their words as medicinal and result of revelation from Allah. In addition to

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<sup>22</sup> More See Chapter 3

his position as heir to the prophets. Therefore, according to al-Basri, wara' is the greatness of religion.<sup>23</sup>

So a person who *wira'i* is person who most wary of the world. Because thing that eliminate wara' according to al-Jailani was the heart that loves the world, and consequently is a blended between haram and haram, lost shame in front of God, so lost the control of God.

Then al-Jailani gives tips, to always remember God in the depths of his heart. And its relation to surat al-A'raf verse 157, the Qur'an describes the *ummiy* Prophet told his people to do the ma'ruf and forbid them from doing mungkar, and justify for them all the good things and forbid.<sup>24</sup>

Thus, if the officials or intellectuals implement lifestyle like this, especially in relation to the searching process of science or learning. So, essentially sciences direct provision by the Lord, (*laduni* science, *hudhuri* science, *kashaf* science), it is not impossible for us to get it. It is reasonable and not strange because those who believe and run *shar'iah* definitely can get a clue and revelation by thousands ways to get it.

Finally, the people who imitate Rasul's 'style' in their process of searching for knowledge and sciences, what will

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<sup>23</sup> KH. Muhammad Sholikhin, *17 Jalan Menggapai Mahkota Sufi*, Syaikh Abdul Qadir Al-Jailani, (Yogyakarta: Penerbit Mutiara Media, 2009), P. 252

<sup>24</sup> See chapter 3 how the interpreters interpret this verse to ask for doing Allah's command and to avoid His forbidence, also to ask for eating legal and good food.

happen is that their nature and behavior will always uphold the justice, keep the trusteeship, and will not commit deviation, bribery or corruption either.

Because he is not only rich in intellectuality, but also rich in its spiritual side. Which he always guarded by God, either in act or spoken word. So that in his life, thing that will appear is the wisdom a valuable lesson, which can be used as a reflection, role models for the audience.