

CHAPTER V

CLOSING

A. CONCLUSION

Related to some descriptions and analysis written by authors in previous chapters, in writing this thesis. Finally, some conclusions can be drawn as below:

The meaning of *ummiy* in the Qur'an essentially have meaning the inability, less capable, or alienation from the particulars of reading and writing. However, that does not mean its classified *ummiy* of stupid people (uneducated).

Because literally, it has the root word of mother (*umm*), which since he was born did not know anything, either reading or writing. Root *ummiy* could be from the root word *ummah*, at which time, the public rarely Arab who can read and write, because writing culture was minimal. They more appreciated oral tradition or rote than writing.

On the other sides, *ummiy* referred to *Umm al-Qura*, Makkah is the city or village center, since the Prophet, they relegated to the polytheists of Mecca at that time-worshiped idols. Thus, the word of *ummiy* itself is not specific to the significance or meaning of the word ignorant (uneducated).

In addition, the prophet said to be a figure *ummiy*, cannot read or write, however, his achievements in the way of science or knowledge, directly from Allah. As the revelation of the Qur'anic

verses were revealed to him, properly maintained originality and authenticity. This indicates that he, Muhammad, did not read or study the previous books, the Gospel and the Torah. However, he learned directly from Allah.

Ummiy (not quite able to write and read) does not mean negative thing because memorizing culture is more dominant than literary culture in The Prophet's age. Then, Prophet's illiteracy is redefined by researcher as heritage of way Prophet Muhammad p.b.u.h learns to gain knowledge.

By reason knowledge is light and the light will internalize only to purified soul. All in all, the reinterpretation of *ummiy* covers maksiat's influence towards our quality of knowledge. Therefore, illiteracy people (*ummiy*) does not mean stupid or uneducated. To Quraish Shihab, illiteracy people (*ummiy*) are the same as our parents who can not use computer in this advanced age, faced to nowadays context but they are not stupid.

Those indicate that science must go along with faith. Science without faith might not bring learners or students nearer to Allah but farther that they estrange themselves from Law of Allah and violate His sharia. Those are the misguidance ones. They waste their knowledge.

This fact is illustrated by scholars in Indonesia. They are smart and intelligent but they do not perform five-time prayer, fasting, and obey God's law. It means the science is in vain. This relation of science and faith are transcendent, *hablumminallah*.

Thus, Sayyid Quthb stresses that devoted man consequently follow what has been ordered in sharia and sunnah performing. Along with that, they will be guided to knowledge and behaviour to be right individual. Thus, figure of scholars is not only those who are highly educated, gaining bachelor's degree, doctorate, and professors. Scholars are those who always seek truth and goodness because they always defend oppressed people and whom are treated unfairly.

If there are scholars committing corruption, violating religious norms and rules of society, they can not be called a scholar because of despotic action to themselves and others. It is seen as existing officials in our country right now. This is the relation of science and faith in the context of social community, *hablumminannas*.

Finally, Ibnu Kathir states in surah al-Baqarah ayah 78 that misguided one is who consumes forbidden thing by lying and selling Qur'an verses for his own interest, permitting what Allah forbids by selling those Qur'an verses with very low price.

B. SUGGESTIONS

To complete this article, there are few suggestions to be conveyed by the author. That are:

1. Suggested to each individual to constantly learn and continue to seek knowledge. Because, *ummiy* does not have any relations with stupidity or backwardness of education. In addition to learning also do things that taught by God's teaching, such as prayer, *zikir*,

always remember to Allah, in order to acquire useful knowledge to all beings.

2. This research in study of texts is a maximum effort presented by author. However, we are ready to receive suggestions and criticisms from all readers, because this study is not perfect and there are many possible shortcomings. The study of texts on this *ummiy* could be studied further by the reader from another point of view, because there are still many loopholes that can be targeted as a future research.

C. CLOSING

Thanks to the grace, mercy, and help from Allah. As well as support from various parties, *Alhamdulillah*, finally the author can finish writing this thesis as a last resort in studying at the Faculty of Islamic Theology for Tafsir and Hadith major, State Institute for Islamic Studies (IAIN) Walisongo Semarang.

This thesis was written with the basis of writing as earnest and hard work, but the authors are aware of any forms of criticism were for the improvement of this thesis. At the end, I hope this paper can be useful for all who read and for anyone who is thirsty for knowledge. Thank you very much God.