



Term of *Ummiy* in Hadith: Measuring Contextual Meaning

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Abstract: Understanding the meaning of *ummiy* in the hadith does not seem to be able to be done partially, because this will lead to misinterpretation of a hadith text containing the term. Understanding the meaning of *ummiy* in the hadith by highlighting aspects of language and history is an important option. This can be the basis for placing the definition of *ummiy* as the material for the following study. This study aims to reveal the meaning of *ummiy* in the hadith inclusively and contextually. This research is qualitative in nature, using linguistic and historical approaches, and the existing data is presented in an analytical descriptive manner. The results of this study reveal that the term *ummiy* in the hadith does not only have one meaning but has multiple meanings. Based on the language aspect, the term *ummiy* can be interpreted as illiterate, people who are not blessed with books and people who have bad characteristics. Meanwhile, from a historical point of view, the term *ummiy* is interpreted as illiterate and a title for Arabs in general. Thus, the meaning of the term *ummiy* needs to be adapted to the context. This relates to the subject characterized by the term, in this case, the Prophet himself and the Arabs in general

Keywords: Contextual Meaning; Hadith; Illiterate; *Ummiy*.

Abstrak: Memahami makna *ummiy* dalam hadis nampaknya tidak dapat dilakukan secara parsial, sebab hal ini akan menimbulkan misinterpretasi atas suatu teks hadis yang mengandung term tersebut. Memahami makna *ummiy* dalam hadis dengan menyoroti aspek bahasa dan sejarah menjadi opsi penting untuk dilakukan. Hal ini dapat menjadi dasar dalam mendudukan makna *ummiy* sebagai bahan kajian berikutnya. Penelitian ini bertujuan untuk mengungkap makna *ummiy* dalam hadis secara inklusif dan kontekstual. Penelitian ini bersifat kualitatif dengan menggunakan pendekatan linguistik dan historis, dan data yang ada disajikan secara deskriptif analitis. Hasil penelitian ini mengungkapkan bahwa term *ummiy* dalam hadis tidak hanya memiliki satu makna, melainkan memiliki multi makna. Berdasarkan aspek bahasa, term *ummiy* dapat dimaknai sebagai *illiterate*, umat yang tidak dikaruniai kitab dan bangsa yang memiliki sifat buruk. Sementara dalam sudut pandang sejarah, term *ummiy* dimaknai dengan illiterate dan titel bagi bangsa Arab secara umum. Dengan demikian, pemaknaan atas term *ummiy* perlu disesuaikan dengan konteksnya. Hal ini berkaitan dengan subjek yang disifati oleh term tersebut, dalam hal ini ialah Nabi sendiri dan bangsa Arab secara umum.

Kata Kunci : Bangsa Arab; Hadis; Illiterate; Makna *Ummiy*.

1. Introduction

The journey of Islam as a religion has been going on for approximately 14 centuries. Still, the issue of the Prophet's *ummi* never seems to be discussed. Despite the pros and cons, most Islamic scholars agree that the Prophet's *ummiy* means being unable to read and write (illiterate). The commentators under the guidance of Abdullah bin Abdul Muhsin al-Turki, for example, said that the nature and characteristics of the Prophet, including his predicate as a person who was not given the ability to write

and read, had been recorded in the books that were revealed first, namely the Torah and the Bible (Tim, n.d., p. 118). Likewise, Ibn Abu Hatim, as he quoted Ibrahim al-Nakha'i quoted by al-Suyuti, said that the term ummiy can be embodied by the Prophet's inability to read and write something (Al-Suyūṭī, 1993, p. 574). In line with that, al-Wahidī, Ibn Kathir (Al-Dimashqī, 1999, p. 285), Muhammad bin Ahmad al-Syarbini (Al-Sharbinī, n.d., p. 412), al-Ṭabarī (Al-Ṭabarī, 2000, p. 163), Fakhr al-Rāzī (Al-Rāzī, n.d., p. 2068), also said the same thing (Al-Wahidī, n.d., p. 416).

Muhammad Sayyid anṭāwī even emphasized that Nabiy al-Ummiy precisely meant the attachment of illiterate nature to the Prophet himself. This is because the Prophet did not learn to read and write to anyone and also did not take knowledge from anyone but was only provided with the Qur'an by Allah through the intermediary of Jibril (Ṭanṭāwī, n.d., p. 1702). The meaning of ummiy, as emphasized by Sebastian Gunter has become a general understanding by Islamic scientists (Gunter, 2002, p. 1).

It is undeniable that there is also an opinion that says that the ummiy title given to the Prophet was none other than that he never read or even wrote the books that were revealed before (Al-Baghawī, 1997, p. 249). In addition, some scholars argue that the Prophet, as a human being, has a basic nature to be born without knowing anything. In addition, those who argue that ummiy may refer to his birthplace, Mecca (Al-Ṣabūnī, 1409, p. 89).

The basis is QS. Al-A'raf: 157 and QS. Al-'Ankabut: 48, which is as follows:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ
بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي
كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ - وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُؤْتُوا هُمْ الْمَفْلِحُونَ

Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him honored him, supported him, and followed the light which was sent down with him - it is those who will be successful. (QS. Al-A'raf: 157).

وَمَا كُنْتُمْ تَقْرَأُونَ مِنْ قَبْلِهِ - مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكُمْ إِذَا لَأْتَابَ الْمُبْطِلُونَ

And you did not recite before it any scripture, nor did you inscribe one with your right hand. Otherwise, the falsifiers would have had [cause for] doubt. (QS. Al-'Ankabut: 48)

Orientalists accuse the ulama of merely covering up the flaws in the sources of Islamic teachings. Because, according to most of them, Muhammad is a human figure who is smart – at least able to read and write. That's why they believe that the Qur'an is the work of Muhammad by plagiarizing it from a book that has been revealed before, namely the Torah (Wansbrough, 2004, p. 61). Furthermore, they call the ummiy interpretation as the Prophet's inability to read and write a traditional interpretation (Wansbrough, 2004, p. 63).

Research, in order to reveal the true meaning of ummiy, has been done a lot. Researchers seem to be more interested in examining it from the point of view of the Qur'an and interpretation. This is considered reasonable because the word ummiy is explicitly contained in the Qur'an, as mentioned above. Some previous research that has been done is a journal entitled Al-Ummi on Al-Qur'an: Studi Tafsir Tematik terhadap Literasi Nabi Muhammad by Muhammad. This paper emphasizes that to interpret the word ummiy in the Qur'an, it seems that it must be based on reading the historical and sociological context. Judging from these two points of view, according to the author, no aspect shows that the meaning of ummiy is not being able to read and write.

On the other hand, this study shows that these words have two meanings. Namely, they are Arabs and people who have never heard the reading of the holy book (Muhammad, 2020, p.49-66). Next is a journal entitled *Textual Analysis of the Term Ummi: A New Perspective* by Mohammad Reza Aram and Husein Arian. This paper explains that the meaning of *ummiy* that has been understood by many people is traditional. Therefore, the author claims to provide a new perspective on understanding it, which is that he has never read books before. If you know the *ummiy* with the traditional understanding, it indicates that Muhammad was not a reader, or at least he would not have received a revelation in the form of the Qur'an from Allah SWT (Aram & Arian, 2017). It seems that the author's claim is too much. This kind of understanding has been around for decades. In many references, the scholars mention the reasons well. Next is the journal entitled *Muhammad, the Illiterate Prophet: An Islamic Creed in the Qur'an and Qur'anic Exegesis* by Sebastian Gunter. This study found that the word *ummiy* does not only have a single meaning, as is believed by the majority of Islamic scientists in general. There are three kinds of choices in interpreting the word in the Qur'an. First, someone who doesn't (yet) have a script to read; someone who did not read the hand; and someone who is not taught literacy by others. Second, the three terms *ummiy*, *ummiyyun*, and *umma* are not exclusively related to literacy (read and write). Third, the meaning of *ummiy* may also be the original Arab or the original Prophet in Islam (Gunter, 2002). This research seems comprehensive, but Gunter doesn't put himself in a particular position. Of course, with the results of his reading, he was perfectly able to find the most substantial reason why he had to stand in one corner and leave the other.

If you pay attention, all the previous research listed above focused on the study of the science of the Qur'an and interpretation. This is true as far as the author's search, research that raises this topic using the scientific lens of hadith does not seem to be found. Perhaps with the discovery of the *daif* hadith that contains the explicit *ummiy lafz*, the researchers are reluctant to continue the project. Regardless of whatever and however the analysis is, the author feels that the meaning of the word *ummiy* from the perspective of hadith needs to be stated. This is none other because the word, in addition to the claims of the Qur'an, has also been expressed by the Prophet in his sayings. This is then the goal to be achieved in this paper. Primary sources such as and secondary sources such as *Māzā Ḥaul Ummiyyah al-Rasūl Sallallāh 'Alaih wa Sallam* are strong sources that are authoritative in revealing the meaning of *ummiy* inclusively according to the perspective of hadith.

This research is qualitative by using the linguistic and historical approach. The linguistic approach is intended so that the *ummiy* meaning can be well explored, both in terms of language and concept. The linguistic approach in this study will certainly look at the general definition of *ummiy* from existing authoritative sources. This definition then becomes the capital for analyzing a concept (Suharto, 2014, p. 42-43). In comparison, the historical approach is intended to see how the term *ummiy* was used at that time, from the pre-Islamic period to the early arrival of Islam. The historical approach in this research will focus on people, culture, and events so that, in the end, it can provide an overview of a certain pattern (McDowell, 2013). Several verified sources (Wadhvani, 2020, p. 14) consisting of historical documents will be reviewed as a reference in this research. The primary sources used are the master books of hadith consisting of *Al-Jāmi 'Al-Ṣaḥīḥ Al-Mukhtaṣar* and *Musnad Aḥmad bin Hanbal* (Al-Bukhārī, 1987) (Hanbal, 1999). At the same time, secondary sources include dictionaries (Al-Miṣriy, n.d.), books of sharh of hadith (Baṭāl, 2003), journals, and other relevant sources. The data in this study are presented in an analytical descriptive manner.

2. Literacy of Pre-Islam Arabs – in Early Islam

The Arab literacy culture started even before the arrival of Islam. However, it must be admitted that the development of literacy at that time was still uneven and not at all significant. Only a few people or many groups can read and write. Some evidence can be submitted to strengthen the authenticity of the literacy culture among them. Before Islam emerged, the poets were one of the dominant groups in this field among the Arabs as recorded by many historians (Ḍaif, 2014). This also shows that the literacy culture was known at that time (Ḍaif, 2014). Another undeniable history is that

there is a tradition of honoring poets with extraordinary talents in the 'Ukāz market and some of them even ask to keep the verse in their cupboard. As for the matter of hanging the sheet of poetry on the wall of the Kaaba, according to Ibn al-Kalbi, the first people who did it were people from the Qais tribe, while historians did not mention the name. After that, the others followed. Meanwhile, according to Abu Ja'far, no valid history was found on this matter ('Alī, 2001, p. 79). Regardless of the debate about whether or not it is true, the paper containing poetry is hung on the walls of the Kaaba, historians agree that poets at that time were more respected and honored.

While in the early days of the development of Islam, once Umar bin Khatab, Hamzah bin Abd al-Mutallib and the Messenger of Allah gathered to discuss something. They made a memorandum of agreement and ordered Mansur bin Ikrimah to write it down. As for the sound of the agreement, the Bani Mutallib and Bani Hasyim agreed not to marry each other and carry out buying and selling transactions. After writing it, they gave each other trust and instilled a commitment to the agreement they had made. As a form of reinforcement, then the paper containing the memorandum of understanding was hung on the inside of the Kaaba (Hisayām, 1329, p. 195). This seems to be evidence that the literacy culture at that time had begun to develop.

Next, as stated by Ibn Sa'ad that the Prophet ordered the prisoners of war Badr from the Quraysh who were literate to teach reading and writing to several Muslim children, the Prophet asked each of them to teach 10 children (Al-Zuhrī, 2001, p. 14). The Apostle's clever strategy then provided benefits to all parties. Enemies are not given criminal sanctions, and they are no doubt providing benefits. Likewise, with Muslims, children's learning activities are considered.

Another case that confirms that some of the Arabs are literate is the existence of a hadith that prohibits writing hadiths. Imam Muslims narrated this hadith.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الْأَزْدِيُّ حَدَّثَنَا هَمَّامٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ
الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ لَا تَكْتُبُوا عَنِّي وَمَنْ كَتَبَ عَنِّي غَيْرَ الْقُرْآنِ فَلْيَمْحُ
وَحَدِّثُوا عَنِّي وَلَا حَرَجَ وَمَنْ كَذَبَ عَلَيَّ - قَالَ هَمَّامٌ أَحْسِبُهُ قَالَ - مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ

Has told us Haddab ibn Khalid al-Azdiy, has told us Hammam from Zaid ibn Aslam from 'Ata ibn Yasar from Abu Sa'id al-Khuzri verily the Messenger of Allah said "do not write from me. Whoever writes from me other than the Qur'an, let him erase it and tell me (what is obtained) from me and (that is) sinless. Whoever lies on my behalf -Hammam said- "I think Zaid said 'on purpose', then let him prepare his place from Hell." (Al-Naisaburi, 1998, p. 229)

This hadith indicates that the writing culture was no longer considered taboo then. Many companions recorded the words of the Prophet with ink which they poured on every pedestal they got.

Several other pieces of evidence related to the familiarity of Arabs with literacy activities seem undeniable. The thing that should be underlined in this matter is that the literacy ability of the Arabs at that time was not evenly distributed. Hence, a small group of people only owned it. For this reason, Arabs are generally said to be unable to write and read. So what about the Prophet? Does he belong to the group that can be literate or not? This question will be answered in a separate subsection in the next section

3. Confirmation of the *Ummiy* of the Prophet

In particular, 'Alī Shawākh Ishāq in his work *Māzā Haul Ummiyy al-Rasūl* reveals that the Prophet Muhammad's illiterate means his inability to read and write (Ishāq, 2008, p. 18). He emphasized that this view is not only believed by himself but also by those who are wise out there, both experts and Muslims in general and even orientalist, like Edward Mountech (Ishāq, 2008, p. 18). Allah's will to make a prophet who is unable to be literate is merely a form of help and protection from Him. However, according to Ishāq, non-Muslims (who focus on this study) and those who agree to deny the Prophet's

inability to be literate. However, when asked to prove their point of view, they were completely unable to do so (Ishāq, 2008, p. 18).

If examined, it cannot be denied that there are indeed hadiths which, if understood exclusively and partially, will lead to the conclusion that the Prophet could read and write. The hadith was narrated by Imam al-Bukhari, which is as follows:

حدثنا عبيد الله بن موسى عن إسرائيل عن أبي إسحاق عن البراء رضي الله عنه قال اعتمر النبي صلى الله عليه وسلم في ذي القعدة فأبى أهل مكة أن يدعوه يدخل مكة حتى قاضاهم على أن يقيم بها ثلاثة أيام فلما كتبوا الكتاب كتبوا هذا ما قاضى عليه محمد رسول الله صلى الله عليه وسلم فقالوا لا نقر بها فلو نعلم أنك رسول الله ما منعناك لكن أنت محمد بن عبد الله قال (أنا رسول الله وأنا محمد بن عبد الله). ثم قال لعلي (امح رسول الله). قال لا والله لا أمحوك أبدا فأخذ رسول الله صلى الله عليه وسلم الكتاب فكتب (هذا ما قاضى عليه محمد بن عبد الله لا يدخل مكة سلاح إلا في القراب وأن لا يخرج من أهلها بأحد إن أراد أن يتبعه وأن لا يمنع أحدا من أصحابه أراد أن يقيم بها...

Has told us Ubaidillah bin Musa from Israel from Abi Ishaq from Barara, said: The Prophet performed Umrah in the month of Zulkaidah but the people of Mecca refused to permit so they made an agreement whereby the Prophet may stay in Mecca for three days. When they wrote a letter of agreement, they wrote "this is a treaty agreed upon by Muhammad the messenger of Allah", then the people of Mecca said "we do not agree with that phrase. For if we had known that you were the messenger of Allah, we would not have hindered you. You are only Muhammad bin Abdullah." The Messenger of Allah said, "I am the messenger of Allah and I am also the son of Abdullah". Then he said to Ali "delete the word 'messenger of Allah'". Ali said, "by Allah, I will not delete that phrase forever". Then the Messenger of Allah took the letter of agreement and wrote, "This is a decision made by Muhammad bin Abdullah where he is not allowed to enter the city of Mecca with a weapon unless it is put in its scabbard and so that no one from its inhabitants follows someone if he wants to follow him, and do not go out of the population by the following someone if he wants to follow him. Prevented by one of his companions if anyone wants to stay in Mecca" ... (Al-Bukhārī, 1987, p. 960)

Lexically, this hadith leads the reader to the conclusion that the Prophet Muhammad was able to read and write. This is evidenced when Ali ignored the Prophet's command to remove the phrase "messenger of Allah". Not long after, finally, the Prophet himself decided to do it and then he replaced it with the phrase "Muhammad bin Abdullah" only. However, it is important to do a comprehensive reading of the hadith. Readers will find different conclusions when doing *i'tibar al-matn* on hadiths with similar topics.

As an explanation of this hadith, another hadith was also found which clearly explained that the Prophet was completely incapable of literacy. The hadith is still narrated by Imam al-Bukhari, but differently.

حدثنا أحمد بن عثمان بن حكيم حدثنا شريح بن مسلمة حدثنا إبراهيم بن يوسف بن أبي إسحاق قال حدثني أبي عن أبي إسحاق قال حدثني البراء رضي الله عنه أن النبي صلى الله عليه وسلم لما أراد أن يعتمر أرسل إلى أهل مكة يستأذنيهم ليدخل مكة فاشتروا عليه أن لا يقيم بها إلا ثلاث ليال ولا يدخلها إلا بجلبان السلاح ولا يدعو منهم أحدا قال فأخذ يكتب بينهم علي بن أبي طالب فكتب هذا ما قاضى عليه محمد رسول الله فقالوا لو علمنا أنك رسول الله لم نمنعك ولبايعناك ولكن اكتب هذا ما قاضى عليه محمد بن عبد الله فقال (أنا والله محمد بن عبد الله وأنا والله رسول الله). قال وكان لا يكتب قال فقال لعلي (امح رسول الله). فقال علي والله لا أمحاه أبدا قال (فأرينه). قال

فأراه إياه فمحاها النبي صلى الله عليه وسلم بيده . فلما دخل ومضى الأيام أتوا عليا فقالوا مر صاحبك فليرتحل فذكر ذلك لرسول الله صلى الله عليه وسلم فقال (نعم) . ثم ارتحل

Has told us Ahmad bin Uthman bin Hakim, has told us Shurayh bin Maslamah, has told us Ibrahim bin Yusuf bin Abu Ishaq said he had told me my father from Abu Ishaq said he had told me Al Bara 'radiallahu'anhu that the Prophet when he wanted to When he performed Umrah, he sent messengers to the people of Makkah to ask them to allow him to enter Makkah. So they put a condition on him, namely, he is not allowed to stay in Makkah except for three nights, he is not allowed to enter the city of Makkah unless his weapons are sheathed and he is not allowed to preach to anyone. Then 'Ali bin Abu Talib wrote down the conditions they proposed. He wrote, "This is the decree made by Muhammad the Messenger of Allah". So they spontaneously said, "If we had known that you were the Messenger of Allah, we certainly would not have stopped you and we would have sworn allegiance to you. But write, "This is the decree made by Muhammad bin 'Abdullah." So he said, "By Allah, I am Muhammad bin 'Abdullah and by Allah I am the Messenger of Allah." The narrator (Al Bara') said, "At that time 'Ali did not want to write it down." The narrator said, "So he said to 'Ali, "Erase the words of the Messenger of Allah". 'Ali said, "By Allah, I will never erase it". He said, "Show me the writing of the sentence". The narrator said, "So 'Ali showed it and the Prophet wiped it with his hand. When he finally entered Mecca and the required period had passed, they came to 'Ali and said, "Order your friend to leave (Makkah) immediately." Then 'Ali told about it to the Messenger of Allah, he said, "Yes." Then he left (Makkah)". ((Al-Bukhārī, 1987, p. 1162)

This second hadith is an explanation of the first hadith. Because according to Ali Mustafa Yaqub, sometimes a hadith has a meaning that is difficult to digest, therefore other traditions with similar topics can be used as an explanation of the meaning of the hadith (Yaqub, 2016, p. 136). On the other hand, the authenticity of these two hadiths cannot be doubted, because they were narrated by Imam al-Bukhari.

4. Hadith Containing Lafaz Ummiy

The Hadith of the Prophet Affirming That He Was Ummiy

حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ أَخْبَرَنَا ابْنُ لَهَيْعَةَ عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ الْعَاصِ يَقُولُ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا كَالْمُودَعِ فَقَالَ أَنَا مُحَمَّدُ النَّبِيِّ الْأُمِّيُّ أَنَا مُحَمَّدُ النَّبِيِّ الْأُمِّيُّ ثَلَاثًا وَلَا نَبِيَّ بَعْدِي أُوتِيَتْ فَوَاتِحُ الْكَلِمِ وَجَوَامِعُهُ وَخَوَاتِمُهُ وَعَلِمْتُكُمْ كَمْ خَزَنَةُ النَّارِ وَحَمَلَةُ الْعَرْشِ وَتُجَوِّزُ بِي وَعُوفِيَتْ وَعُوفِيَتْ أُمَّتِي فَاسْمَعُوا وَأَطِيعُوا مَا دُمْتُ فِيكُمْ فَإِذَا ذُهِبَ بِي فَعَلَيْكُمْ بِكِتَابِ اللَّهِ أَحْلُوا حَلَالَهُ وَحَرِّمُوا حَرَامَهُ

Has told us Yahya bin Ishaq has informed us Ibn Lahi'ah from Abdullah bin Hubairah from Abdurrahman bin Jubair, he said; I heard Abdullah bin 'Amru bin Al 'Ash say; One day the Messenger of Allah came out to meet us and said to us like someone who was about to part, "I am Muhammad, a prophet who is ummi. I am Muhammad, a prophet who is ummi (illiterate)." He said it three times. Then he continued, "And there is no Prophet after me. It has been given to me the opening kalam, the kalam jami` (which is simple but has a broad meaning), and also the closing. I also know the number of angels who guard hell and who carry the Throne. It has been abolished from me my sins and I have been forgiven as well as my Ummah so listen and obey as long as I am still in your midst. And if I have been taken (passed away) then you must hold fast to

the book of Allah (Al-Qur'an), make it lawful what has been made lawful in it, and forbidden what has been forbidden in it." (Hanbal, 1999, p. 563).

This history Imam Ahmad got from Yahya bin Ishaq who had the chew of Abu Zakariya or Abu Bakr. He died in Baghdad in the year 210 H. According to Ahmad bin Hanbal himself, he was a thiqqah who received a lot of narrations from the scholars of Sham, as well as from Ibn Lahi'ah, who according to him was entitled saduq. Besides Ahmad bin Hanbal, other scholars also considered Yahya as a thiqqah person, including al-Zahabi and Ibn Sa'ad (Al-Mizzī, 1980, p. 1048). As for Yahya bin Ishaq, he got a history from Ibn Lahi'ah who had the chew of Abu al-Nadr. Regarding the year of his death, the scholars have different opinions, namely between 173, 174, 175 H. Many scholars have a bad opinion of him, for the various forms of assessment. Like mam al-Bukhari, he did not accept the history of Ibn Lahi'ah. According to Yahya bin Main, al-Daruqutni, and Muhriz, he was a weak hadith. Meanwhile, according to Ibn Hibban, Ibn Lahi'ah was a pious person. However, before his books were burned (73/74 H), he often did tadlis against weak narrators. However, some of the narrations that came from him at that time can be called valid if i'tibar is done first. As for after the books are burned, then history deserves to be ignored and not to be accepted. Likewise, as stated by Ibn Hajar al-'Asqalani, after his books were burned, he often ikhtilat (mixed history) (Al-Mizzī, 1980, p. 448).

Hadith about the Number of Days in the Hijri Month

حدثنا آدم حدثنا شعبة حدثنا الأسود بن قيس حدثنا سعيد بن عمرو أنه سمع ابن عمر رضي
الله عنهما : عن النبي صلى الله عليه و سلم أنه قال (إنا أمة أمية لا نكتب ولا نحسب الشهر هكذا
هكذا) . يعني مرة تسعة وعشرين ومرة ثلاثين

Has told us Adam, has told us Shu'bah, has told us Aswad bin Qais, has told us Sa'id bin 'Amr, verily he heard Ibn 'Umar ra, from the Prophet, he said "Indeed we are the Ummi, we cannot write and count the whole month, the number of days is this way and this (while gesturing with his hand, one time the number is 29, the next time it is 30)" (Al-Bukhārī, 1987, p. 675).

This hadith was narrated by Imam al-Bukhari from Adam bin Abi Iyas Abd al-Rahman. He has a chew of Abu al-Hasan which is at level 9. The year he died 220 H / 221 H in 'Asqalan. The mujarrih considered that he was a thiqqah, including Yahya bin Ma'in, Abu Hatim, Ibn Hajar al-'Asqalani, Abu Daud al-Sajastani, al-Khatib, al-Sam'ani, Fadl ibn Dukain and Ibn 'Abd al-Bar (Al-'Asqalānī, 1986, p. 102). As for Adam, he got this narration from Shu'bah. His full name was Shu'bah bin Hijaj and chewed Abu Bustam. The year he died 160 H, at that time he was in Basra. Like Adam, Shu'bah is also considered a thiqqah narrator, as stated by Yahya bin Ma'in, Abu Hatim al-Razi, Ibn Hajar al-'Asqalani and Ibn Sa'ad (Al-Baghdādī, n.d., p. 353). While Shu'bah got this narration from Aswad ibn Qais who chewed Abu Qais. The scholars considered him a thiqqah person, such as Yahya bin Ma'in, Abu Hatim al-Razi, Ahmad bin Hambal, Abu Daud, al-Nasa'i, Ibn Hibban, al-Zahabi, and Ibn Hajar (Al-Mizzī, 1980, p. 229). While Aswad got it from Sa'id bin 'Amr who chewed Abu Uthman. He died in 120 H. Likewise, Sa'id was judged thiqqah by many scholars, including Abu Hatim, Abu Zar'ah, al-Nasa'i, and Ibn Hajar (Al-Mizzī, 1980, p. 332). Finally, Aswad got this narration from Abdullah bin 'Umar bin al-Khatab who chewed Abu Abd al-Rahman. He died in Mecca in the year 73 H. According to Abu Hatim, he was a ṣaḥābah of the Prophet (Al-Mizzī, 1980, p. 528). After that, he immediately got it from the Messenger of Allah.

The chain of sanad in this hadith is interconnected with one another. It can be seen that the editor used by each narrator is sighat 'haddathana' which indicates that they heard the narration directly from the previous teacher or narrator. The first narrator or what is commonly called the last sanad uses sighat 'an'. The use of sighat in the transmission of hadith is actually widely used in the books of *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ al-Muṣlim*. The scholars considered, the sighat gave a puzzle whether a narration was conveyed directly verbally by the teacher or the narrator who heard it accidentally. Despite the

differences regarding this matter, Imam al-Bukhari set three conditions for the acceptance of a mu'an'an narration, first; the narrator who uses the sighat must be fair, secondly; the two narrators involved in the transmission of the history must meet, third; the narrator in question has never done tadlis (Al-Mizzī, 1980, p. 332).

Hadith of Tafsir of QS. Al-Ahzab [33]: 45

حدثنا محمد بن سنان حدثنا فليح حدثنا هلال عن عطاء بن يسار قال : لقيت عبد الله بن عمرو بن العاص رضي الله عنهما قلت أخبرني عن صفة رسول الله صلى الله عليه و سلم في التوراة قال أجل والله إنه لموصوف في التوراة ببعض صفته في القرآن {يا أيها النبي إنا أرسلناك شاهدا ومبشرا ونذيرا} . وحزرا للأمين أنت عبيدي ورسولي سميتك المتوكل ليس بفظ ولا غليظ ولا سخاب في الأسواق ولا يدفع بالسيئة السيئة ولكن يعفو ويغفر ولن يقبضه الله حتى يقيم به الملة العوجاء بأن يقولوا لا إله إلا الله ويفتح بها أعينا عميا وآذانا صما وقلوبا غلفا تابعه عبد العزيز بن أبي سلمة عن هلال وقال سعيد عن هلال عن عطاء عن ابن سلام غلف كل شيء في غلاف سيف أغلف وقوس غلفاء ورجل أغلف إذا لم يكن مختونا

Has told us Muhammad bin Sinan has told us Fulaih has told us the Hilal of 'Atho' bin Yasar said; I met with 'Abdullah bin 'Amru bin Al 'Ash radhiallahu'anhuma and I said, "Tell me about the nature of the Messenger of Allah in the book At-Taurah?" He said, "Good. By Allah, indeed he has mentioned in the book At-Taurah some of his attributes as mentioned in the Qur'an (O Prophet, indeed we have sent you as a witness, a giver of glad tidings and a warner).), take care of the *ummiyyin* (people who do not read and write / the Arabs). You are My servant and My messenger, I gave you the name Al Mutawakkil, not a person who is rude and loud, does not like to shout in the market and does not repay evil with evil but forgives and forgives, and Allah will not kill him until he straightens the crooked religions so that they only say La ilaaha illallah by which they will open blind eyes, deaf ears, and closed hearts. This hadith is also corroborated by 'Abdul 'Aziz bin Abu Salamah from Hilal. And said, Sa'id from Hilal from 'Atho' from Mrs. Salam: The meaning of ghulf is closed or anything that still has a cover, saif aghlaf means a sword that is kept in a scabbard, qaus ghulafa' means an arrow that is closed (kept in its sheath). And a man is said to be aghlaf if he has not been circumcised (his genitals have not been circumcised) ". (Al-Bukhārī, 1987, p. 747).

Like the first hadith, this hadith was also narrated by Imam al-Bukhari, but he received it from Muhammad bin Sinan al-Bahili who chewed Abu Bakr. It is said that he died in 222/223 H. Based on the study of the scholars, he was a thiqqah person. Among those who judged this were Yahya bin Ma'in, al-Daruqutni, al-Hamkim, Ibn Hibban, Ibn Hajar al-Asqalani, al-Khatib and Maslamah bin al-Qasim (Al-Mizzī, 1980, p. 851). As for Ibn Sinan, he got a history from Fulyah bin Sulaiman who chewed Abu Yahya. He died in 168 H. Based on the assessment of several scholars, he was a *da'if al-ḥadīth* (weak hadith) and his memorization was also not strong. Among the scholars who judged so were Yahya bin Ma'in, al-Darimi, al-Dauri, al-Barqi, Ibn al-Muhriz, Abu Hatim al-Razy, Abu Zar'ah al-Razy, al-Nasa'i and al-Zahabi (Al-Mizzī, 1980, p. 317). While Fulyah got a history from Hilal bin 'Ali. He died at the end of Hisham bin Malik's reign, around 103-110 H. He is considered a thiqqah narrator. Among the scholars who say so are al-Daruqutni, al-Hakim, al-Zahabi, Ibn Hajar al-Asqalani, and Maslamah bin al-Qasim (Al-Mizzī, 1980, p. 343). While Hilal got a history from 'Ata bin Yasar al-Hilali who chewed Abu Muhammad. He died in the year 94/97/103 H in Alexandria. Yahya bin Ma'in, Ishaq bin Mansur, Abu Zar'ah, al-Nasa'i, Ibn Hajar, and Ibn As'ad considered that he was a thiqqah (Al-Mizzī, 1980, p. 125). 'Ata got this narration directly from the first narrator, namely Abdullah bin 'Amr who was a friend of the Prophet (Al-Mizzī, 1980, p. 357).

The chain of sanad in this history can be concluded entirely connected. However, it seems that one of them was detected as having weak memorization, so he got the nickname da'if al-hadith, he was Fulyah bin Sulaiman. Simply put, he is judged as a narrator who has poor electability in the presence of appraising scholars (*mujaarriḥ, mu'addil*). In this case, it is interesting that Imam al-Bukhari still includes the hadith in which one of the narrators has a deficiency in memory in his *Ṣaḥīḥ* book. Of course, this is a question. This astonishment seems to be immediately answered by al-Hakim, as stated in *Tahzīb al-Tahzīb*. The reason is none other than Imam al-Bukhari and Imam Muslim (shaikhin) agree that this hadith narrated by Fulyah is based on strong memorization (Al-'Asqalānī, 1327, 273). This can be proven by the existence of other narrations with similar topics but a different chain of chains. The chain of sanad in the narration is all good predicate. The narration in question is clearly stated in the book al-Jāmi 'al-Ṣaḥīḥ al-Mukhtaṣar (Al-Bukhārī, 1987, p. 1831). Therefore, there is no doubt that this hadith according to Imam al-Bukhari is *sahih lighairih*.

The Term of Ummiy in Hadith: Measuring Contextual Meaning

It is well known that language has a close relationship with culture. Nababan, in his book, establishes two intersecting relationships between language and culture. One, language is part of the culture, in other terms it is called phylogenetic. Two, culture can be learned through language, in other terms called ontogenetic (Nababan, 1993, p. 82). If the first relationship is examined, this seems to strengthen the idea that language was not born in a vacuum. Language always appears based on a concrete situation. This indicates that the term *ummiy* has been born since Islam came, regardless of long before Islam came and when it was approaching the emergence of Islam. Including, regardless of the intensity of pronunciation and use. Because the Prophet can't express a word or term that has never been spoken before. In another sense, the Prophet can't express terms that only he understood.

'Abd al-Raḥmān al-Ḥalālī admits that the word *ummiy* belongs to the category of kalimah al-mushkilah, both in language and terms, (Al-Ḥalālī, 2005) so the word is very difficult to understand. He quotes the notes of Ibrahim Anīs, the word *ummiy* is not found in popular classical dictionaries. As corroboration, this term is not found in any verified classical Arabic literature (Al-Ḥalālī, 2005).

However, the author tries to search for these terms in the authoritative dictionary of academics and scholars, namely the Lisān al-'Arab dictionary. There are several definitions related to this *ummiy* term, which are as follows:

وَالْأُمِّيُّ الَّذِي لَا يَكْتُبُ

Ummiy is someone who can't write (Al-Miṣriy, n.d, p. 22).

قال الزجاج الأُمِّيُّ الَّذِي عَلَى خِلْقَةِ الْأُمَّةِ لَمْ يَتَعَلَّمِ الْكِتَابَ فَهُوَ عَلَى جِبَلَّتِهِ وَفِي التَّنْزِيلِ الْعَزِيزِ
وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيًّا

Zujāj said, *ummiy* is the natural character of a people who in their creation were never given the knowledge of a holy book. Some of them are illiterate, do not understand a book unless it is just wishful thinking (Al-Miṣriy, n.d, p. 22).

قال أبو إسحاق معنى الأُمِّيِّ الْمَدْسُوبِ إِلَى مَا عَلَيْهِ جِبَلَّتُهُ أُمَّهُ أَي لَا يَكْتُبُ فَهُوَ فِي أَنَّهُ لَا يَكْتُبُ
أُمِّيًّا

Abu Ishaq said, the meaning of *ummiy* can be attributed to a situation where a child cannot write because the mother made it so. Because his own mother could not write (Al-Miṣriy, n.d, p. 22).

وفي الحديث بُعِثْتُ إِلَى أُمَّةٍ أُمِّيَّةٍ قِيلَ لِلْعَرَبِ الْأُمِّيُّونَ لِأَنَّ الْكِتَابَةَ كَانَتْ فِيهِمْ عَزِيزَةً أَوْ عَدِيمَةً

In a hadith conveyed "I was sent to the *Ummiy* people". According to one opinion, the Arabs are also called the *ummiy* (unliterate) nation. Because, according to them, writing is difficult and not found (Al-Miṣriy, n.d, p. 22).

بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ وَالْأُمِّيُّ الْعَيْبِيُّ الْجَلْفُ الْجَافِيُّ الْقَلِيلُ الْكَلَامِ

Allah sent an Apostle in the midst of the Ummi people. *Ummiy* is always feeling hesitant in acting, always being disrespectful, cruel, rude and even violent accompanied by a stubborn nature and little talk (Al-Miṣriy, n.d, p. 22).

قِيلَ لَهُ أُمِّيٌّ لِأَنَّهُ عَلَى مَا وُلِدَتْهُ أُمُّهُ عَلَيْهِ مِنْ قِلَّةِ الْكَلَامِ وَعُجْمَةِ اللِّسَانِ

An opinion says that *ummiy* is a baby born to his mother, where the baby speaks little and his tongue is disturbed (thus affecting the pronunciation of speech) (Al-Miṣriy, n.d, p. 22).

وقيل لسيدنا محمد رسول الله صلى الله عليه وسلم الأُمِّيُّ لِأَنَّ أُمَّةَ الْعَرَبِ لَمْ تَكُنْ تَكْتُبُ وَلَا تَقْرَأُ الْمَكْتُوبَ وَبَعَثَهُ اللَّهُ رَسُولًا وَهُوَ لَا يَكْتُبُ وَلَا يَقْرَأُ مِنْ كِتَابٍ وَكَانَتْ هَذِهِ الْحَالَةُ إِحْدَى آيَاتِهِ
الْمُعْجِزَةِ

One opinion states that the Prophet Muhammad was an *ummiy*. Because the Arabs are not able to write, nor are they able to read an article. Therefore, Allah sent an Apostle who was also unable to write and read. This is a characteristic that is one of the signs of his miracle (Al-Miṣriy, n.d, p. 22)

In addition to the *Lisān Al-'Arabī* dictionary, the linguistic meaning of *ummiy* is also found in other sources that specifically discuss the Prophet's *ummiy*, *Māzā Ḥaul Ummiyyah Al-Rasūl*, the work of 'Alī Shawākh Ishāq. In his work, he expresses the five meanings of *ummiy* etymologically, namely *al-jāhil* (stupid), *al-mushrik wa al-waṣnai* (mushrik and idolaters), *nisbah ilā umm al-qurā wa hiya al-makkah* (attributed to the city of Mecca), *nisbah ilā al-ummah kamā taqūl 'āmī nisbah ilā al-'āmah* (attributed to the ummah, just as 'āmī is attributed to 'āmah), *man lā yaqra wa lā yaktub* (a person who can neither read nor write) (Ishāq, 2008, p. 12-13).

Understanding the meaning of *ummiy* in the hadith from the point of view of language will certainly be closely related to the culture that was running at that time. Some of the hints of meaning revealed in the dictionary are actually following the culture and value system that prevailed among the Arabs before the arrival of Islam or at the beginning of the arrival of Islam.

Based on this description, it seems that the term *ummiy* contained in the several hadiths above has multiple meanings that can be adapted to the context. In other words, when the word *ummiy* is attributed to the Prophet by making himself a subject, it means that he is unable to be literate. But if the term *ummiy* is attributed to the Prophet by making Arabs in general a subject, then it may have multiple meanings such as being unable to read and write, idol worshipers, ignorant people, those who have a cruel, harsh, and hard-hearted nature, or even those who have never been given a holy book.

Touching with the context of language, in the historical context, the Prophet himself once revealed that he was part of the *ummiy* Arab society (Al-Sajastānī, n.d., p. 266). Especially, in the midst of their *ummiyyan*, Allah asked the Prophet who was also an *ummiy* as His messenger (Al-Tirmizī, n.d., p. 194). This indicates that the use of the word *ummiy* at that time was already well-known among the people or at least had been used by some of them.

It should be pointed out that at that time, the majority of Arab people were unable to read and write (Al-'Ainī, 1999, p. 267). Many of them are elderly and have never tried to learn literacy. Likewise, children and adolescents, have never been given access to education by their parents. Even if they were confronted with a single letter, they would not be able to read it. (Baṭāl, 2003, p. 231) (Al-Mubārakfūrī, 1984, p. 313). Indeed, it is undeniable that there are people who are able to carry out these activities, but all of them can be counted (Al-'Abād, 2018, p. 498).

In addition, to being illiterate, the Arabs are also not experts in counting. It should be emphasized that what is meant by 'counting' here is *'ilm al-nujūm* (astrology) (Al-Mubārakfūrī, 1984, p. 435) related to divination and lottery of one's fate (Baṭāl, 2003, p. 49), not counting in the sense of counting simple numbers. Because if it is understood that way, it seems contrary to the truth, considering that the Arabs at that time were active in buying and selling activities which of course were often related to calculations.

This science was popular in the midst of society at that time. It has become an axiom that knowledge is accepted and used by the public. In practice, someone who uses true astrology cannot be separated from mere guesswork and estimation. Therefore, sometimes the guess is right but what often happens is the opposite, the estimate deviates far from what is imagined. After Islam came, the practice and activity of this science were forbidden to be used. This is none other because astrology is detrimental to many parties, many of whom feel cheated (Baṭāl, 2003, p. 49).

On the other side, the Prophet SAW also often referred to Arabs as *ummiy*. This indicates that they are generally characterized by the call. But it can also be a form of affirmation for those who generally cannot read and write. An undeniable fact is when someone asked 'Abdullah bin 'Amr about the characteristics of the Prophet SAW as stated in the Torah. The answer given by Abdullah regarding the nature of the Prophet SAW is as stated in the Qur'an, such as; testify to believers who justify their message, as well as testify to unbelievers who deny it or testify to the Prophet who was sent earlier; give glad tidings to those who believe and obey His paradise; warns those who are disbelievers and disobedient in the form of His hell; protect Arabs in general, most of whom cannot read and write from various threats (Al-Saqāf, n.d.).

It is undeniable, that the Arabs are an illiterate nation and are not experts in astrology. On the other hand, in general, they are also labeled with the nickname *ummiy*. The title assigned to them does not seem to be limited to certain factions, both literate and non-literate (Al-Saqāf, n.d.). Thus, the meaning of *ummiy* based on the historical context is not being able to read, write and master the science of divination. The Prophet wanted to affirm the condition of the Arabs, including himself, with an honest affirmation. The Prophet gently admitted that indeed the majority of Arabs could not write, read, and even no matter how good the opinion was that they were astrologers, all of that was just a lie. In addition, *ummiy* can also be interpreted as a term for Arabs in general, where most of them are unable to read and write.

Based on this, it can be seen that interpreting the term *ummiy* in the hadith cannot be done partially. Various meaning options can be adapted to the context of each hadith. The attribution of the term *ummiy* to the subject it characterizes becomes the focus of the reviewer in interpreting it. When the term *ummiy* is attributed to the Prophet, the meaning that he cannot read and write is more appropriate to use. Meanwhile, when the term *ummiy* is attributed to Arabs, it can have more than one meaning, according to the context. Thus, the meaning of the term *ummiy* can be carried out inclusively by looking at all the aspects that surround it.

5. Conclusion

This study showed that hadith as a source of law that contained concepts and values must be explored for its purposes and objectives properly. All the words, deeds, and provisions that are reflected in the hadith are believed to be the result of the Prophet's adjustment to the existing culture and context. Some terms that rarely appear on the surface so that they are not commonly used usually give rise to various understandings *Ummiy* is a word in Arabic that makes it difficult for scholars and academics to understand it, including for those who are in the field of hadith. Understanding the *ummiy*

meaning from language and historical aspects is their basic task before deciding to discuss the next issue. Hadiths as definitive sources in this study have provided important clues to explore the meaning of *ummiy* inclusively. From a language point of view, the term *ummiy* has many meanings. As for applying the appropriate and contextual meaning, it is a shared task in understanding the meaning of *ummiy* in the hadith of the Prophet SAW. The words of the Prophet by referring to himself as the subject of the word *ummiy*, can be interpreted as illiterate (not being able to read and write). While the words of the Prophet who attribute the Arabs as the subject of the word *ummiy*, can be interpreted with many meanings, such as illiterate, people who are not blessed with holy books, or a cruel and hard-hearted nation. Meanwhile, from a historical point of view, the term *ummiy* can be interpreted as a person who cannot read and write nor is an astrologer, or it can also be interpreted as an Arab, who is generally illiterate. Thus, interpreting the word *ummiy* in the hadith can not only be done absolutely with one meaning but many choices, all of which can be adapted to their respective contexts. The meaning of the term *ummiy* is assessed as an inclusive-accommodative understanding that can accommodate all available options.

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