

*Sayyida*

## ASYHUR AL-HURUM ACCORDING TO QUR'ANIC PERSPECTIVES: Comparative Study Between Mutawalli Al-Sya`Râwi And Sayyed Qutb And Relevance Current

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**Abstract:** *This study was intended to examine how the views of al-Qur 'ân against Asybur Al-Hurum through the interpretation of the two scholars to take two comparisons interpretation books are commentaries Mutawalli Al-Sya'râWi works Mutawalli Al-Sya'râwi, and Tafsir of Sayyid Qutb This study aims to provide penjelasan how the interpretation of the two scholars to Asybur Al-Hurum and explaining how its relevance today. This study included in the research literature that examines the interpretation of the two scholars about Asybur Al-Hurum, This research is descriptive analysis, and explore in depth the two letters panafsiran including QS. Al-Baqarah verse 216 and 217. In this study the authors found that of the two books I researched commentary is commentary Mutawalli Al-Sya'râWi works Mutawalli Al-Sya'râwi, and Tafsir of Sayyid Qutb authors found the view of the Quran against Al-Hur Asyburum Based on the interpretation of the second cleric to surah al Baqarah verse 216 and 217. They all suggested that the prohibition of war in hurum and the prohibition of murder is very relevant today. This is related to the security of the travel process prospective pilgrims and the moments when the hajj.*

**Keywords:** *Asybur Al-Hurum, According to the Perspective of the Quran, Tafsir Al-Sya'râwi Mutawâli and Tafsir of Sayyid Qutb*

## PRELIMINARY

The Qur'an is the holy book revealed to the Prophet Muhammad through the angel Gabriel as his prophetic miracle. He became the first source of Islamic law and therefore reading is worship.<sup>1</sup> Al-Qur'ân as a book of guidance in which includes universal moral teachings for mankind all time.<sup>2</sup> Moral teachings it is called religion that became the foundation of human life in the world.

Mahmud Syaltût as quoted by M. Quraish Shihab stated that the religion (Islam) is the divine decrees revealed to the Prophet to be guidelines for human life.<sup>3</sup> This guidance is needed a human child in their role in the life of the world that is as representative of Allah (Surah al-Baqarah [2]: 30), which served to build a life in this universe along with other human beings. Each person is required to perform their duties with dedication, devotion and perfected; and everyone should be able to work according to his ability.

Thus God which sets the guidelines, namely Islam. as religion, Islam has rules of life, both in general and in detail, especially in matters beyond the reach of human intelligence and understanding.

Allah denounced the actions of unbelievers that varying the Shari'a of Allah, destroy the laws of God and justifies what Allah prohibited and vice versa. Between attitudes and behavior is reprehensible that they did not hesitate to change the provisions of the forbidden months. This is to adjust with their strategic interests. The situation is causing maketh month Muharram Shafar halal and haram instead maketh month.<sup>4</sup>

### Mutawâli Al-Sha'rawi, works and His interpretation method

Full name is Muhammad al-Sya`râwî Mutawalli al Sya`râwî. He was a prominent figure who was born in the land of Egypt will be the home area of the scholars of Islamic reformers (mujaddid). Al-Sya`râwî known as a contemporary commentators who have given birth to the work of interpretation.<sup>5</sup>

Muhammad Mutawalli al-Sya`râwî born on Sunday 17th Rabi` al-End 1329 H coincides with the date of 16 April 1911 M in Daqadus, a small town located not far from the town Mayyit Ghamr, the provincial capital of al-Daqhaliyyat,<sup>6</sup> Egypt. The area is located in the middle of the Nile Delta.<sup>7</sup> He died on 22 Safar 1419 H coincides with the June 17, 1998 AD and was buried in the area Daqadus. His father gave the title "Amen" and this title is known communities in the region.<sup>8</sup> title "Amen" given to al-Sya`râwî associated with honest and trustworthy nature.

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<sup>1</sup>Manna 'Khalil al-Qattan, Sciences study the Koran, Translator Mudzakir US, (Jakarta: PT. Library Antar Nusa Litera 2004), p. 17

<sup>2</sup>Abdul Mustaqim, Epistemology contemporary Tafsir, (Yogyakarta: LKIS Printing Shining, 2010), p. V

<sup>3</sup>Quraish Shihab, Grounding Quran (Ciputat: Lantern Heart, 2015), p. 324

<sup>4</sup>Muhammad fate of Ar Rifai'I, Ease of God: Summary Tafsir Ibn Kathir, translators, Syihabuddin, (Jakarta: Gema Insani Press, 1999). h. 35

<sup>5</sup>Jazar Muhammad Yasin, Muhammad Mutawalli al-Sya`râwî; Alim `` `Ashruhu fî`Uyûn Ashrihi, (Cairo: Maktabah al-Turath al-Islâmiy, 1409 H), p. 15

<sup>6</sup>Husain Ahmad al-Masri Jauhar (hereinafter written Husain Jauhar), al-Shaykh Muhammad al-Sya`râwî Mutawalli (hereinafter written al-Sya`râwî), (Cairo: Nahdat Mishr, 1990), p. 11

<sup>7</sup>Muhammad Fawzi al-Shaykh al-Sha "min al-Qaryah narrator ila al-Qimmah, (Cairo: Dar al-Nasr, 1992) p. 5

<sup>8</sup>Husain Jauhar, Ma`a Dâ`iyah Shaykh Muhammad al-Islam completely eradicated Sya`râwî Mutawalli al-Imam al-`Asr (later mentioned: Imam al-`Asr), (Cairo: Maktabah Nahdah, t. Th.), P. 14

Al-Sha'rawi have a number of writings, some people who love to collect and compile them for distribution, while the work of the most popular and the most phenomenal is Tafsir Al-Sha'rawi. Besides the works of his include:

1. *Al-Mukhtar min Tafsir al-Qur'an al-Karim*, 3jilid
2. *Mu`jizat Qur'an al-Karim*
3. *Qur'an al-Karim Mu`jizat wa Manhaj*
4. *Al-Isra' waal-Mi`raj*
5. *Al-Qasas Qur'aniy Fi Sûratal-Kahf*
6. *Al-Mar'ab fi al-Qur'an al-Karim*
7. *Al-Ghaib*
8. *Mu`jizat al-Rasul*
9. *Al-Halal-Haram waal*
10. *Al-Hajjal-mabrur*
11. *Khawâthir al-Sya`râwi haula `Imrânal-Mujtama`*
12. *Al-Sibr waal-Hasad*
13. *Asrâru Bismillâhirrahmânirrahîm*
14. *Al-Islâmu wa al-Fikrual-Mu'ashiri*
15. *Al-Islâmu wa al-Mar'âtu, 'Aqîdatun wa Manhajun*
16. *Al-Shura wa at-Tasyr'u Fial-Islami*
17. *Asb-Shalâtu-Islami wa Arkânuh*
18. *Atb-Tharîqu ila Allâh*
19. *Al-Fataawa*
20. *Labbayka Allâhumma Labbayka*
21. *Suâlu wa al-Fiqhi Jawâbu fi al-Islâmî 100*
22. *Al-Mar'âtu Kama Arâdabâ Allâhu*
23. *Mu`jizat al-Qurani*
24. *Min Faydhial-KORANIC*
25. *Nazharâtu al-Qurani*
26. *'Ala al-Fikrial Mâidati-Islami*
27. *Al-Qadhâu waal-Qadaru*
28. *Huwaal Hadzqa-Islam completely eradicated*
29. *Al-Muntakhabu fi Tafsir al-Karim Qurânal*

In general, the commentators are using a method that can not be separated from the four methods of interpretation, namely tahliliyy, ijmâlî, muqâran, and maudhui "The general method used in the interpretation of al-Sya`râwî is tahliliyy method of explaining the content of the meaning of the verses of the Qur" tion of various aspects, dengan memperhatikan sequence as set forth in paragraph Mushhaf.<sup>10</sup>

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<sup>9</sup> See: Muhammad Ali Iyâzi, *al-Mufasssîrûn Hayâtuhum wa Manhajuhum*, (Tehran: Mu`al-Thabâ`ah assasah wa al-Nasyr, 1372 H), h.268-269

<sup>10</sup>Al-Sya`râwî, op. cit., j. IX, h.5201

Steps by al-Sya`râwî accordance with the characteristics of interpretation books that use tahlîliyy method of explaining vocabulary and wording, explaining the meaning desired, the intended target and the content of the verse that is the element i "Jaz, Balagha, and beauty wording, explaining istinbath of the paragraph, and suggested a link between the verses and relevance to the letter before and after (munâsabât al-Ayat wa al-Suwar), with reference to asbab al-nuzul, the traditions of the Prophet., history tabi`in friend and also history.<sup>11</sup>

### Sayyid Qutb, Works And His Interpretation Method

His full name is Ibrahim Hussain Sayyid Qutb Shadhili. Born on October 9, 1906 in the village of Mausyah, near the city of Asyut, Egypt. Sayyid Qutb was a literary critic, novelist, poet, Islamic thought and Islamic activists Egypt's most famous in the 20th century. His father named al-Hajj Ibrahim Qutb. Sayyid Qutb was renowned as an intelligent child, he was able to memorize the entire Qur'an at the age of ten year.<sup>12</sup>

Ibrahim ibn Sayyid Qutb, the Muslim Brotherhood figures, journalists, writers, and a martyr who died on the gallows, was born in Musyah, Asiyuth Province, the coast of Egypt, October 9th, 1906 M<sup>13</sup> Her form small, black skin and soft-spoken, by friends of his contemporaries he was known to be very sensitive, serious, and give priority to the issue without a sense of humor.<sup>14</sup>

In some literature biography Islamic leaders, Sayyid Qutb is one of the active struggle with writing. His works besides circulating in Muslim countries, also circulating in Europe, Africa, Asia and the Americas. He wrote more than 20 books yang diterjemahkan in various languages in the world. Among his books are:<sup>15</sup>

- 1) *Al-Taswir Fanny Fi Al-Qur'an*, Cairo, Dar Al-Maarif, 1945. This book explores the art, especially in ethics depiction in the Koran.
- 2) *Al-sya'ir Mubimmat Fi Al-Hayat*, Cairo, Al-Nasr Lajnatu Li Al Jami'iyyin, tt. This book is about the urgency of the poet in life based on Islamic law.
- 3) *Thijl Min Al-Qaryab* Cairo: Al-Nasr Lajnatu Li Al-Jami'iyyin, 1946. This book describes the story of a country boy, some of the view that the book is a reflection of a biography of Sayyid Qutb.
- 4) *Al-Asywak*, Cairo: Dar Saad Al-Fuja'ah Bi Mishr, 1947. In essence the author has not received and read this book, but when interpreted by the etymology of the word al-asywak means thorns.<sup>16</sup>
- 5) *Musyaahidat Fi Al-Qiyamah Al-Quran*, Cairo: Dar Al-Maarif, 1947. In this book describes the doomsday according to the Koran.
- 6) *Fi Zhilali Koran*, Cairo: Dar Ihya Al-'Arabiyyah Pole, 1986.

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<sup>11</sup>Ali Hasan al" Aridh, Tarikh "Ilm al-Tafsir wa al-mufassirin Manâhij, (t, tp .: Dar al 'Tishâm, t. Th.), P. 47

<sup>12</sup>Abdul Fatah Salah al-Kalidi, Introduction Understanding Dilalil Quran Tafsir Fi, trans Salafuddin Abu Sayyid (Surakarta: Era International, 2001), p. 24

<sup>13</sup>Herry Muhammad, Islam figures Influential 20th century, (Jakarta: Gema Insani, 2006), h.296. See Sayyid Qutb, Zhilalil Quran Tafsir Fi, Under the Shade of the Qur'an (Al-Fatihah-Al-Baqarah), Volume I, tr. As'ad Abdul Aziz Salim Yassin Basyarahil, Muchotob Hamzah, (Jakarta: Gema Insani, 2000), h.406

<sup>14</sup>(Sayyid Qutb I 2000: 406-407) Sayyid Qutb, Fi Zhilal Al Quran Al Mujallad Al Awwal, Dar ash Syuruq, Cairo, 1992, p. 2

<sup>15</sup>Sri AliyahKaidah-rule TafsirFi Zhilalii Qur'an JIA / December 2013 / Th.XIV / Number 2 / 39-60

<sup>16</sup>Sri AliyahKaidah-rule TafsirFi Zhilalii Al-Qur'anJIA / December 2013 / Th.XIV / Number 2 / 39-60

- 7) *Al-Salam Al-Alamy Wa Al-Islam*, Cairo: Dar Al-Kitab Al-Arabi, 1951. This book describes how to build a world of peace through the streets of Islamic law.<sup>17</sup>
- 8) *Al-Mustaqbal Al-Deen Li Hadza* Cairo: Maktabah Alwahbah, tt. This book core ideas and views facing the future with Islamic law.
- 9) *Al-'is al-ijtima'iyyah Fi al-Islam*, Cairo: Dar Al-'Arabi Bible, Dar Al-Maarif, 1948. The first book Sayyid Qutb in terms of Islamic thought. The core of this book is to distinguish between socialist thought in Islamic thought, how justice in a socialist perspective and Islam based on shari'ah.
- 10) *Hadza Ad-Din* (This is the religion), Cairo, Dar Al-Qalam, 1955. The collection of a wide range of articles compiled by Muhibbudin al-khatib, published 1953. The book describes in detail the nature of the Islamic religion. JIA / December 2013 / Th.XIV / Number 2 / 39-60
- 11) *Dirasah Al-Islamiyya* Cairo: Muslim Al- Shabab Lajnah Maktabah, 1953, the book describes more specifically against Islam.<sup>18</sup>
- 12) *Muskilab Wa Al-Islam Al-badara*, Dar Ihya Al-Kutub Al-'Arabiyah, 1960/1962. This book explains how the problem of culture is increasingly coming increasingly complex and how the role of Islam in view of these problems.
- 13) *Khasaisu Tashawuri Wa Al-Islami Muqanwamatuhu* (Characteristics and value vision of Islam), a book he was deep devoted to discuss the characteristics of faith and its basic elements. Dar Ihya Al-Kutub Al-'Arabiyah, 1960/1962. This book explains tifologi concepts of Islam in the economic, social, political and cultural.
- 14) *Milestones Fi Al-Tariq* Cairo: Al-Wahbah Maktabah 1964, this book cored clues Kaffah path to Islam.
- 15) *Ma'a Al-Jewish Ma'rakatuna*, Beirut: Dar Al-Syuruq, 1978, the core of the discourse is the Islamic movement against Jewish groups.<sup>19</sup>
- 16) *Nahwa Mujtama 'Al-Islamiy* Cairo: Al-Wahbah Maktabah, 1966. This book contains the establishment of an Islamic society.
- 17) *Fit-Tariikh*, Fikrah Wa Manaahij (theory and methods in history).
- 18) *Al-Islaam Ma'rakah War-Ra'sumaaliyah* (Perbeturan Islam dankapitalisme).
- 19) *An-Naqd Wa Al-Adabii Usuluhu Maanaahijuhu* (Literary criticism, principles, basis and methods).
- 20) *As-Syathi 'Al-Majbul*, A collection of poems Qutb sole, published February 1935.
- 21) *Nadq Book "Ats-Mustaqbal Tsaqafah In Misbr"* Li Ad-Duktur Taha Husain, published in 1939.
- 22) *Al-Athyaf Al-Arba'ah*, Written with his brothers: Aminah, Hamida, Muhammad. Publishing in 1945.<sup>20</sup>

Some other scholars who provide an assessment of Zhilaali Fi interpretation of the Koran is the Mahdi Fadhullah who considered that the interpretation Sayyid Qutb thirty juz was a "breakthrough interpretation simple and clear."<sup>21</sup>

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<sup>17</sup>Sri AliyahKaidah-rule TafsirFi Zhilalii Al-Qur'anJIA / December 2013 / Th.XIV / Number 2 / 39-60

<sup>18</sup>Sri AliyahKaidah-rule TafsirFi Zhilalii Al-Qur'anJIA / December 2013 / Th.XIV / Number 2 / 39-60

<sup>19</sup>Sri AliyahKaidah-rule TafsirFi Zhilalii Al-Qur'anJIA / December 2013 / Th.XIV / Number 2 / 39-60

<sup>20</sup>Sri AliyahKaidah-rule TafsirFi Zhilalii Al-Qur'anJIA / December 2013 / Th.XIV / Number 2 / 39-60

<sup>21</sup>Abdul Fattah Salah al-Khalidi, Tafsir Methodology Movement Under the Shade of the Quran, trans. Asmuni Solihan Zamakhsyari, Publisher Yayasan Bunga Karang, Jakarta, p. 17-20. See Fadhullah, Mahdi, Sayyid Quthub Fi Fikrihi Ma'a Al-Siyasah Wa Al-Din Al-Risalah Mua'sasah, Beirut, 1979.

The whole life of Sayyid Qutb always used to study and assess the Koran<sup>22</sup>, It is then much influence his thinking in interpreting the Koran. Overall, Sayyid Qutb uses ideas based methodology of divine interpretation, in accordance with the method of the Koran and the life of future jahiliyyah companions. Al-khalidiy have examined and discussed in depth about the interpretation Fi Zhilali Quran in three book entitled Madkhal Ila Zhilali Quran, al-manhaj al-Harakiy Fi Zhilali the Koran, And Fi Zhilali Koran Fi Al-Mizan he explained<sup>23</sup> the development of thought to interpretation, Sayyid Qutb, using the methodology of the following three:

1) *manhaj Jamali* (Methodology The beauty of the language)

*manhaj Jamali* Sayyid Qutb is looking manhaj al -Quran of beauty corner ta'bir Koran<sup>24</sup>, Sayyid Qutb disclose the general rules on ta'bir (expression) of the Koran, with balaghah as the most important tool in understanding uslub qur'ani to uncover the meaning based on an understanding heart and soul as well as the events that occurred. This methodology is used Sayyid Qutb in his lifetime when he wrote a paper entitled "At Tashwir Fanniy Fi Al Koran" in the magazine Al Muqtathaf at the end of 1939 AD and when writing the book with the same title in 1945 AD<sup>25</sup>The second article is about the views of Sayyid Qutb in terms of interpretation, which is about the rules, characteristics, insight, and the themes of the Qur'an.

2) *manhaj Fikri* (Methodology Thought)

Methodology thought of Sayyid Qutb in this interpretation is the result of concern about the social life and the renewal of society. Referring to the method tashwir conducted by Sayyid Qutb, one might say that the interpretation of the Koran Zhilâali Fi can be classified into tafsir al-Adabi al-ijtima'<sup>26</sup>(Literary-cultural and social). In this method, Sayyid Qutb describes Islam's conception and realization of Islamic justice in society after society by giving them explain disease diagnosis<sup>27</sup>, Which is then exposed to the Koran to find a cure and a way out. Sayyed called on it to the thinkers, intellectuals, and all the nation's commitment to the methodology of the Koran. This thought is disseminated in the Muslim Al-magazine for seven consecutive editions followed in the writing of the Qur'an Zhilal Fi.<sup>28</sup>

3) *manhaj Haraki* (Methodology Movement)

Sayyid Qutb always enters the world of the Quran were spacious with lots of conditions and experiences, and all of it was similar to conditions and experiences that accompany the decline of the Koran that experienced by the first Muslim pilgrims<sup>29</sup>, This is what causes Sayyid eventually change the thinking of the interpretation of the direction of

<sup>22</sup>Abdul Fattah Salah al-Khalidi, Tafsir Methodology Movement Under the Shade of the Quran, trans. Asmuni Solihan Zamakhsyari, Publisher Yayasan Bunga Karang, Jakarta, p. 8

<sup>23</sup>Toto Haryanto Concept of Moral Education In Thought of Sayyid Qutb, Thesis, Graduate Program, IAIN Raden Fatah Palembang, 2007. h. 52-54

<sup>24</sup>Sayyid Qutb, Fi Zhilal Al Quran Al Mujallad Al Awwal, Dar ash Syuruq, Cairo, 1992, p. 11

<sup>25</sup>Sayyid Qutb, Fi Zhilal Al Quran Al Mujallad Al Awwal, Dar ash Syuruq, Cairo, 1992, p. 12

<sup>26</sup>Namely: shades of interpretation that explains instructions Quranic verses that berkitan directly with people's lives, as well as efforts to mitigate them. This pattern is called by Qurais Shihab with shades of literature, culture and this kemasyarakatan.Tafsir as well Tafsir Al-Maraghi (W 1945), or Tafsir Al-Quran Al-Mahmud'Adhim Syalthuth work. See: Qurais Shihab, Grounding Qur'an, Bandung: Mizan, cet. 3rd, 1993, pp: 73. See also: Lukman Nul Hakim, Books Daras Methodology And Rule-Rule Interpretation, IAIN Raden Fatah Palembang, 2007, pp: 59. See also: Abd Al-Hayy Farmawi, Muqaddimah Fi Al -Tafsir Al-Mawdhui, Cairo: Al-hadara Al-Arabiyah, 1977, trans. Jakarta, King Grafindo, Persada, 1996, pp: 24. and M.Alfatih Suryadilaga, et al. Methodology of Science Tafsir, Yogyakarta, patio, 2005, pp: 45.

<sup>27</sup>Sayyid Qutb, Fi Zhilal Al Quran Al Mujallad Al Awwal, Dar ash Syuruq, Cairo, 1992, p. 16-17

<sup>28</sup>Sayyid Qutb, Fi Zhilal Al Quran Al Mujallad Al Awwal, Dar ash Syuruq, Cairo, 1992, p. 18

<sup>29</sup>Sayyid Qutb, Fi Zhilal Al Quran Al Mujallad Al Awwal, Dar ash Syuruq, Cairo, 1992, p. 22

movement. Experience and vision to help Sayyid to be able to know the essence of the Koran in amaliah movement and understand the key to open the warehouse movements Koran. In this methodology, Sayyid always invites the reader, observer, writer, intellectual, and author of the book, if they want to know the Koran and manhajnya, then they have to move with the Koran in the movement of the actual and real charity. In this methodology, Sayyid finally able to understand the characteristics of the Qur'an ie actual movement where this becomes the end point of his thinking to the interpretation and understanding of the Koran. Clarification regarding the methodology of interpretation, Dr. Abdul Hayy al Farmawy<sup>30</sup> a great teacher and Sciences Tafsir al-Qur'an al-Azhar University shades penafsirkan divide the Quran into three types; namely tahlily, maudhu'i and ijmalî muqârin. Judging from the style of interpretation that there are interpretations of the Koran Zhilal Fi can be classified into types tahlili interpretation. That is, an interpreter to explain the content of paragraph from various aspects that exist and explain the verse-by-verse in each letter corresponding to a sequence contained in the manuscripts.<sup>31</sup>

## RESEARCH METHODS

The research method used in this research is qualitative research with literature review. Primary material in this study comes from secondary sources, namely various literatures that review the thoughts of Mutawalli Al-Sya`Râwi And Sayyed Qutb in understanding asyhurul hurum and to what extent the relevance of the two figures' thoughts in the current context. The data obtained were then analyzed in a comparative manner to obtain a concrete and systematic picture of the concept of Asyhurul Hurum in the Koran.

## DISCUSSION

### MONTH, AND YEAR IN THE ARABIC CALENDAR

Hijri calendar is derived from two words and Hijri calendar. The term comes from the English calendar modern calendar, of the English language derived from French medieval old calendier the origins of Latin kalendarium which means logbook lender money. In the Latin kalendarium derived from the word kalendae or calendae which means the beginning of a month<sup>32</sup>

The term comes from the Arabic Hijri hajara-yuhajiru-hijratan<sup>33</sup> which means moving to another country or move, because naming Hijri refers to the calculation of the first year that began since the migration of the Prophet from Mecca to Medina<sup>34</sup>

Asyhûr definition of the linguistic origin of said ash-shahr jama 'Ashur and suhur the month of months. Calendar amounting to 12 solar calendar. According to the Arabic calendar

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<sup>30</sup>Abdul Hayy Al-Farmawi, Maudhu'i Interpretation Method And CaraPenerapannya (trans. Rosihon Anwar), Faithful Reader, Bandung, 2002.

<sup>31</sup>Lukman Nul judge Daras Books-Rule Rule Methodology and Interpretation, IAIN RF Palembang, tp, 2007.h. 73

<sup>32</sup>Ruswa Darsono Islamic calendar: System Overview, Fiqh and Hisab calendar, Yogyakarta: LABDA Press, 2010, p.27.

<sup>33</sup>Warson Munawwir Ahmad, Al Munawwir Dictionary Arabic-Indonesian, Surabaya: Pustaka Progressif, cet 14th, 1997, Hal.1489.

<sup>34</sup>Ruswa Darsono Islamic calendar: System Overview, Fiqh and Hisab calendar, Yogyakarta: LABDA Press, 2010, p.28.

month: Qanun atsani 31 days, 28 days and oada tsabat leap year 29 days), khuzaron 30 days, tanuz 31 days, aab 31 days, 30 days tisin Tsani ilul 30 days kanun al-Awwal 31 days.

This Penanggalan remain valid in the arab countries and written in magazines and newspapers published in Arab countries while the solar oenanggalan Muharrom 30 days, sofar 2 days, Rabi al-Awwal 30 days, rabi'u Tsani 29 jummadil awwal 30 days, Jumadil akhiroh 29 days, rajab 30 days, Sha'ban 29 days, Romadon 30 days, 29 days of Shawwal, Dhu al-Hijjah 29 days, Dzulqo'dah 30 days.<sup>35</sup>

Calendar is one of the copyrighted works of humankind in studying and utilizing the natural motion regularity. Discussion of the calendar of this research related to the calendar system based on travel (movement) months and is lunar purely around the sun<sup>36</sup> In Big Indonesian Dictionary, the calendar has the same meaning as calendar, almanac, calendar, and dates.<sup>37</sup> According Ruswa Darsono in his book Islamic calendar explaining that the calendar is a system of organizing the units of time with a beginning, a long and solving defined parts of the year aimed at calculating the long-term time passes.<sup>38</sup> As quoted by Susiknan Azhari in the Islamic lexicon that the Hijri calendar is the Islamic calendar, which starts from the Prophet Muhammad migrated event.<sup>39</sup> Written in English emigrated Hegira or Hejira with adjectives Hejric, so that in English is called Hejric Calendar Hijri calendar.<sup>40</sup>

### Definitions In Hurum

*Al-Asybur al-Hurum*<sup>41</sup> is the Arabic word that means months glorified word Hurum plural of the word comes from the word haram حرم - haruma, shape mudhory '(present tense)<sup>42</sup> is يحرم - yahrumu, with mashdar there are several forms: حرم - hurmun, حرم - hurumun, حرمة - hirmatun, and حرام - harâmun. that is to say: to be forbidden.<sup>43</sup> حرام, محرم, حرم عليه الامر.<sup>44</sup>

Al-Qurtubi explained that the dimksud with Hurum months is four months glorified from twelve months there dissisi God, that is Muharram, Rajab, Zulqo'dah and Zulhijjah.

### *Asybur Al-Hurum* The Pre-Islamic Era

Are the Arabs keep in Hurum? There is a tribe that is Mudar very keep in Hurum. Prohibition of the war in unclean has existed since the days of ignorance and remain in effect until the beginning of Islam. In Zhilal Fi Tafsir Qur'an by Sayyid Qutb explained that this prohibition with respect to the obligation of Hajj in certain months since the time of Prophet Ibrahim and

<sup>35</sup> Munjid Filughoh wal shin things I'lam chapter 406

<sup>36</sup> Tono Saksono, compromising Hisab Rukyat (Jakarta: Amythas Publicita, 2007), p. 13

<sup>37</sup> Muh. Nashirudin, Universal Hijri Calendar ..... p.23.

<sup>38</sup> Ruswa Darsono Islamic calendar: System Overview, Fiqh and Hisab calendar, Yogyakarta: LABDA Press, 2010, p.28.

<sup>39</sup> Susiknan azhari, Islamic Calendar ..... p.27.

<sup>40</sup> Ruswa Darsono Islamic calendar: System Overview, Fiqh and Hisab calendar, Yogyakarta: LABDA Press, 2010, Hal.70.

<sup>41</sup> Hurum month consists of Asybur and Hurum said. Asybur is jama 'danri month in Arabic, while in Indonesian means the name of the month. Hurum is the plural form of the word kharam, said kharam is a derivative form of the Arabic word which implies a ban Harama and contradictions. Said Harama also develops its meaning so that means respect. Al-Qurtubi, expert commentary, explaining that referred to in Hurum is glorified four months out of twelve months with Allah is the month of Muharram, Rajab, Zulqo'dah, and Zulhijjah. (See: Abdul Halim, Encyclopedia of Hajj and Umrah, Jakarta: PT Grafindo Persada: 2002), p. 31

<sup>42</sup> Al-'Alamah al-Raghib al-Asfahani, Mufradat Alfadz Qur'an, (Beirut: Dar al-Fikr, 1992), p. 229

<sup>43</sup> Warson Munawwir Ahmad, Al-Munawwir Edition Indonesia-Arab, (Surabaya: Progressive Library, 2002), p. 309

<sup>44</sup> Shihab, M Quraish, Tafsir al-Misbah Message impression and harmony Qur'an Volume III, (Ciputat: Lantern Heart, 2001), 11



Ismail.<sup>45</sup>

Although the Arabs had a lot to change the religion of Abraham and deviating from it in their ignorance before Islam, they still honor these forbidden months. Because nothing to do with the pilgrimage season which becomes very important for the life of the Hejaz tribes, especially the residents of Mecca which time it was also a period that a comprehensive peace in the Arabian Peninsula to travel and trade. Hurum month is not always Identics with the pilgrimage because Rajab is not related to the Hajj

### The Virtue Of Months Hurum In Islam

Among the virtues that God has sent down on these forbidden months, dilipatgandakannya reward and the reward for a working righteous deeds, so that a servant will be eager to continue to be in the middle of the practice of kindness. Similarly, when sin and disobedience becomes greater before God, then it will take him to the concerns and fears of doing so, because it will be the torment of Allah 'Ta'ala end later in the day, which would make him always trying to stay away from these abominations. Therefore,

Prophet sallallaahu 'alaihi wa sallam has said, when a man who came to him and asked about the most important prayer and fasting are most important, he replied:

أفضل الصلاة بعد المكتوبة الصلاة في جوف الليل وأفضل الصيام بعد شهر رمضان الشهر الذي يدعونه المحرم

It means "The most important prayer after the obligatory prayers is the prayer at the end of the evening, and the most important fasting after Ramadan is the month of Muharram is called." (HR. Muslim: 1163)<sup>46</sup>

It was the month of Muharram which has been declared by the Prophet sallallaahu 'alaihi wa sallam in the hadith above is in very honored by Allah and the Prophet. Especially on the tenth day of the month, which is better known as the day of 'Ashura. Even Noah and Moses' Assalam alaihim fasted on that day, nor our prophet Muhammad bin 'Abd Allah sallallaahu 'alaihi wa sallam as the Seal of the Prophets, also fasted on that day and ordered the Muslims to fast succession to him. As in an authentic hadith that come from friends' Abdullah bin 'Abbas, when he tells the story: When the Prophet sallallaahu 'alaihi wa sallam came to Medina, so he found the Jews fasting on the tenth day of the month of Muharram, then he asked them:

نحن أحق بموسى منكم فصامه وأمر بصيامه

It means "We have more right to follow Musa than you", then he fasted on that day and ordered us to fast. "(HR. Al Bukhari: 2004, Muslim: 1130)<sup>47</sup>

From the hadith above, there is disagreement among scholars, whether the law is obliged to fast on the day or mustahab? And stronger than explanations which they point out is obligatory to fast on the day of 'Ashura before dropping the obligation of fasting for Muslims in Ramadan, then after dropping the liability is in the second year after the hijrah of the Prophet 'alaihi ash shalatu wa Assalam, fasting in Ashura was moved into mustahab legal, because the Prophet sallallaahu 'alaihi wa sallam has said:

<sup>45</sup>Sayyid Qutb, *Fi Zhilal Al Quran Al Mujallad Al Awwal*, Dar ash Syuruq, Cairo, 1992, p. 2

<sup>46</sup>Abi al-Husayn Muslim ibn al-Hajjaj al-Qusyayriy al-Naysaburiy, Saheeh Muslim Penahkik: Fu`ad Muhammad 'Abd al-Baqiy, (Beirut: Dar al-Pole al-'Ilmiyyah, 1991), the Section 2, p. 1163

<sup>47</sup>Muhammad bin Isma'il bin Ibrahim al-Bukhariy (194-256 H), *Sahih al-Imam al-Bukhâriy*Penahkik: M. Zahir Nasir al-Nasir (Beirut: Dar al-Nasir Thawq, 1422 H), the Section 7, p. 2004 and 95Abi al-Husayn Muslim ibn al-Hajjaj al-Qusyayriy al-Naysaburiy, Saheeh MuslimPenahkik: Fu`ad Muhammad 'Abd al-Baqiy, (Beirut: Dar al-Pole al-'Ilmiyyah, 1991), the Section 2, h , 1130

إن عاشوراء يوم من أيام الله. فمن شاء صامه ومن شاء تركه

It means "Behold, the day of Ashura are among the days of the possession of Allah ta'ala, then whoever wanted to fast then for him to fast and for anyone who wants to leave it to him anyway to leave it." (HR. Muslim: 1126)<sup>48</sup>

## SHA'RAWI INTERPRETATION OF THE WAR COMMAND IN HURUM

Battle command stated in the Qur'an in Surah al-Baqarah [2] paragraph 216 that:

كتب عليكم القتال وهو كره لكم وعسى أن تكرهوا شيئا وهو خير لكم وعسى أن تحبوا شيئا وهو شر لكم والله يعلم وأنتم لا تعلمون

It means "Prescribed for you to war, war And it is something that you hate. So should you hate something, though he Amat good for you, and be so (also) you like something, though he is very bad for you; Allah knows, while you do not know. "

Sha'rawi start penafsirannya about the content of this paragraph by saying that the real hatred of the war is human nature given by the creator. Whatever happened to humans of matters related to the hated war has been informed, however, the war has been prescribed. otherwise diiforasikan by the creator of that war is an abomination, then the man will understand that war is easy. Though the war was fought require people who are willing to accept all difficulties and are willing to leave their property and all their pleasure.<sup>49</sup>

The same thing is done by the officials of the State. Usually they do not like to fight unless they are forced. If they are forced to fight they will be explained to the soldiers that they will face many difficulties. This means that a head of state must prepare soldiers and their zest to be ready to face the circumstances of war. Therefore, Allah Almighty when ordered war explained that the affairs of this war beyond the ability of human knowledge. Although the war command tough but still required. But God explained to the man that many of the things that endeared come thereof crime or corruption. On the contrary many things that presumed that evil will come of it but that comes is good. Sha'rawi also said that God does not impose or ordered anything except something that contains goodness. Then God also does not burden the war obligations except to those who believe that war is part of the obligation of faith.<sup>50</sup>

At the end of the interpretation of this verse Sha'rawi advised to not see a case of dzhohimnya side only, good or bad, happy or difficult, but we have to look at a case from all aspects of life, both related to the present and the future, as the word of Allah paragraph 23 al-hadid: "(We describe such) that you may not grieve for what escapes you, and that you are not too happy about what has given you. God does not love Anyone arrogant boasting".<sup>51</sup>

According Sha'rawi, is the pleasure derived from war is victory, unable to dispel the enemy, defenseless and existence of the state, obtain spoils of war and were able to foster confidence in yourself and the country stands for.<sup>52</sup>

Replying to a question that may arise iswhy war is forbidden in the months Hurum, Sha'rawi explained that wars lead not only to soldiers who fought but also for people who are

<sup>48</sup>Abi al-Husayn Muslim ibn al-Hajjaj al-Qusyayriy al-Naysaburiy, Saheeh MuslimPenahkik: Fu`ad Muhammad 'Abd al-Baqiy, (Beirut: Dar al-Pole al-'Ilmiyyah, 1991), the Section 2, p. 1027

<sup>49</sup>Mutawali Ash-Syarowi, Tafsir Mutawali ash-Sya'rowi h. 924

<sup>50</sup>Mutawali Ash-Syarawi, Tafsir Mutawali ash-Sya'rowi j. 2 h.925

<sup>51</sup>Mutawali Ash-Syarawi, Tafsir Mutawali ash-Sya'rowi j. 2 h 927

<sup>52</sup> Mutawali Ash-Syarawi, Tafsir Mutawali ash-Sya'rowi h.921-922

outside of war. War can also provide kemudharatan in the war took place. And the fight will take place continuously for no losers. Thus, required the intervention of Allah., So either party could terminate the war, not because they are the ones who lose, but because God commands respect and honor the holy places which Allah has forbidden war.

### **Sha'rawi Outlook About The War In The Months Hurum**

The war that has been required in paragraph mentioned above are prohibited in the months Hurum mentioned in Surah al-Baqarah [2] paragraph 217 that:

يسألونك عن الشهر الحرام قتال فيه قل قتال فيه كبير وصد عن سبيل الله وكفر به والمسجد الحرام وإخراج أهله منه أكبر عند الله والفتنة أكبر من القتل ولا يزالون يقاتلونكم حتى يردوكم عن دينكم إن استطاعوا ومن يتردد منكم عن دينه فيمت وهو كافر فأولئك حبطت أعمالهم في الدنيا والآخرة وأولئك أصحاب النار هم فيها خالدون

It means "They ask thee concerning fighting in the Haram. Say: "Fighting therein is a great sin; but hinder (men) from the Path of Allah, disbelieve in Allah, (shut out) the Sacred Mosque, and drive out its inhabitants from the surrounding, larger (sin) with Allah, and do slander larger ( sin) than killing, they did not cease fighting you until they (can) return you from your religion (to disbelief), if they can. Whoever renegade among you from his religion, then he died in disbelief, then they that fleeting -sia deeds in this world and in the hereafter, and they That dwellers of the Fire, they will abide therein "

Senuzul chapter of this verse is the Prophet sent by Sha'rawi eight spies led by Abdullah bin al-Asadi jahsin they were ordered to go to that place Batni Nakhlah between Mecca and Ta'if, to find news about the caravan. On the way one of the members of the spy that Sa'ad bin Abi Waqos and aqobah camel bin gozwan lose them so that they are forced to part with his group to seek their camels. Six people spy dipimpimpin by Abdullah went to batni Nakhlah in this place they met with three people Quraishi caravan led by Amr ibn al-Khadromi along with three others who keep the caravans. Then there was gunfire between them this event occurs at the beginning of the month that is one month rajab forbidden war.<sup>53</sup>The armed clashes resulted in terbutuhnya Amr bin Khadromi and tertawannya two people with him while the other one managed to escape. then what happens in this Nakhlah Batni was an armed clash between the Muslims and the people Quraishi regarded as one thing that violates honor rajab month. Then the people of Quraish said that Muhammad claiming to always respect the holy places and months Hurum appeared to have shed blood in the month it fell subsection 217<sup>54</sup>

Sha'rawi in interpreting this verse says that polytheists of Mecca asked the Prophet about the forbidden months and wars being fought in the war Batni Nakhlah. So the Prophet ordered to answer their questions that battle within one month -bulan Hurum is a matter of very great sin. However, the Prophet had to remind to those polytheists of Mecca that their actions were in excess of the prohibited acts in the sacred months, namely the war in the sacred months, as their efforts to prevent people to believe in God and worship in the Sacred Mosque, expelling people Muslims from their homeland is the land of Mecca. These acts are considered a greater sin than the war in Hurum. The Prophet also ordered to submit to the idolaters of Mecca that defame the believers

<sup>53</sup> Mutawali Ash-Syarawi, Tafsir Mutawali ash-Sya'rowi h.921-922

<sup>54</sup> Mutawali Ash-Syarawi, Tafsir Mutawali ash-Sya'rowi h.928

in religious matters to them, and prevent them from faith in God, and their disbelief in God and violate the honor of the Sacred Mosque to worship outside of worship that was taught to God everyone this act is a great sin in the sight of Allah even greater sin of the war in the months Hurum. Because it is the desire of the idolaters of Mecca to always fight the Muslims until they managed to return them to the religion of their ancestors. It 930, vol 2 Mutawalli ash-syarowi. and their disbelief in God and violate the honor of the Sacred Mosque to worship outside worship God taught all of these acts is a great sin in the sight of Allah even greater sin of the war in the months Hurum. Because it is the desire of the idolaters of Mecca to always fight the Muslims until they managed to return them to the religion of their ancestors. It 930, vol 2 Mutawalli ash-syarowi. and their disbelief in God and violate the honor of the Sacred Mosque to worship outside worship God taught all of these acts is a great sin in the sight of Allah even greater sin of the war in the months Hurum. Because it is the desire of the idolaters of Mecca to always fight the Muslims until they managed to return them to the religion of their ancestors. It 930, vol 2 Mutawalli ash-syarowi.<sup>55</sup>

Regarding the war ban on empat in Hurum, according Sha'rawi is to create an atmosphere of peace, quiet and the mind is no longer focused only on the war. Especially in these months lasting preparation and implementation of the pilgrimage.<sup>56</sup> While Rajab first Arab nation to glorify this month by banning war and attributed to the tribe of Mudar because they are very committed to this month and mengagungkannya different from other tribes.

## **SAYYID QUTB INTERPRETATION OF PARAGRAPH AGAINST WAR IN HURUM MONTHS**

Sayyid Qutb start by explaining the absurd interpretation of this verse with the preceding paragraph it says thatafter explaining about the verses that discuss the information war that is given to both parents, orphans and the poor as a way to draw closer to God but also to human beings (hablum minallah and hablum minan nas) the following paragraph contains a command to execute jihad is an obligation that must be fulfilled. Indeed, the war in the way of Allah is an obligation that is tough but still must be implemented because behind the many wars are good and good for the personal benefit of a Muslim, the Muslims and for all mankind.<sup>57</sup>

Islam as a religion that is pure no denying the great difficulties in implementing the obligations of war and how human feelings are not like war because so weighed into the battle scene with various effects. Islam does not ignore all pure human feelings against the war but Islam deal with the war from the other side which stipulates that the obligation is a hated war but the battle behind the lessons to be ignoring all the difficulties. And eliminate all their difficulties so that it appears a variety of goodness that was not originally seen in the human eye.<sup>58</sup>When it was realized that easily will enter the battlefield without regard to the difficulties encountered. All they do is look forward to the creator with their obligations to Settings war with confidence and the pleasure. He realized that God will provide assistance and will give spirit. With this submission he was determined to advance to face disasters. Thus in a war contained a favor and ease after patience. There is also the tranquility after the chaos of trouble. Likewise, there is a loss of

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<sup>55</sup> Mutawali Ash-Syarowi, Tafsir Mutawali ash-Sya'rowi h.930

<sup>56</sup> Mutawali Ash-Syarowi, Tafsir Mutawali ash-Sya'rowi h.929

<sup>57</sup> Sayyid Qutb, the Qur'an Tafsir Fi Zhilalil Under the Shade of the Qur'an, Volume 2, p. 167

<sup>58</sup> Sayyid Qutb, the Qur'an Tafsir Fi Zhilalil Under the Shade of the Qur'an, Volume 2, p. 167

enjoyment reversed. There are things that are hidden behind loved ones.

Quthub ended the interpretation by saying that God has opened another world or another world apart from nature that can only be seen by the eye. As a result, they respond to what was ordered, but they must remain hopeful begging and felt scared and handed over entirely to the hands of God who has all knowledge is perfect. While they must be willing to decision of Allah.<sup>59</sup>

According to Sayyid Qutb, "Those who undermine the respect for sacred months, a reply is being undermined assurances given to them in the sacred months. God has made Baitul Haram as a special area for security and peace in that place, as he made the forbidden months as a special time for security and peace at this time, so as at that time the blood is protected. Similarly, everything that should be respected and all my possessions. This means that if the blood is protected then little by little bloodshed will not happen.

## RELEVANCE BAN FIGHTING IN AL-HURUM ASYHÛR

It has been explained that Ibn Abbas stated that God specializing 4 months as Haram month (month glorified) is that if sin in it, then his sins will be greater than in the other, and vice versa if done righteous deeds, then the reward goodness will be obtained with reward berlipat-folding.<sup>60</sup> This verse also vehemently condemned the arbitrary and selfishness among people Arab polytheists who violate the prohibition of war in these months. therefore, Allah ordered to stop the war if the enemy tends to make peace as Allah SWT. In Sura al-Anfal [8] paragraph 61

وإن جنحوا للسلم فاجنح لها وتوكل على الله إنه هو السميع العليم

It means " and if they incline to peace, then incline to him and put thy trust in Allah. Indeed He is Almighty heard again Knowledgeable ".

This verse shows that Islam - the religion according to his name- is favoring peace. The idolatrous Makahpun also gain a sense of security from their Islam, but of course a perfect sense of security felt by believers. Let alone against who does not do well, to the ignorant who do any of the Koran recommends that given "greetings" as such that is the nature of God's servants Rahman al-Furqan [25]: 63

وعباد الرحمن الذين يمشون على الأرض هونا وإذا خاطبهم الجاهلون قالوا سلاما

It means "And the servants of the Merciful God that (is) those who walk on the earth with humility and when the ignorant address them, they say the words (containing) safety".

Attitude is taken for the as-Salam / safety is the boundary between the harmony or closeness and separation, and the line between grace and torture. This is the most reasonable or acceptable minimum threshold of an ignorant servant of God Rahman, or the villain of a Muslim, or that imitate a God al-Mu'min (giving a sense of security). That was done in order to avoid a greater ignorance or waiting time for the birth of the ability to prevent it.<sup>61</sup>

In line with this paragraph, can dinyataan that someone who imitate God's nature as-Salam

<sup>59</sup>Sayyid Qutb, the Qur'an Tafsir Fi Zhilalil Under the Shade of the Qur'an, Volume 2, p. 167

<sup>60</sup>Ibn Rajab al-Hanbali, Lathaif Al Ma'arif, Beirut Dar al-Pole al-Aiamiyah, Cet 1, p. 207

<sup>61</sup>Quraish Shihab, Grounding Qur'anic Revelation Function and Role In Community Life, (Bandung: PT Mizan Pusaka), p. 111

least, if he could benefit much more, then do not let him destroy him, if he was not able to incorporate a sense of joy to his heart, then at least he is not bothered if he can not compliment him, then at least he should not reproach him.

## **THE RELEVANCE OF A BAN ON THE WAR ON AL-HURUM ASYHÛR TODAY**

Relevance ban fighting in Hurum ashurul especially associated with implementation of the pilgrimage today is very big According to Sayyid Qutb, "Those who undermine the respect for sacred months, a reply is being undermined assurances given to them in the sacred months. especially if damaged it is related to the rituals of the Hajj. God has made Baitul Haram as a special area for security and peace in that place, as he made the forbidden months as a special time for security and peace at this time, so as at that time the blood is protected. Similarly, everything that should be respected and all my possessions. This means that if the blood is protected then little by little bloodshed will not happen. To the holy land of Mecca continues.

This prohibition applies not only to the early days of Islam but also relevant diberlakukn this point, given the hajj ritual worship that went sacred ground Makah still true today. pilgrims was not limited to cities around each of Arabia, but pilgrims coming from all over the world. For example, at the outbreak of World War I in 1921-1929 and 1940-1945 World War II years of chaos and lack of amana result of the war has made the situation perhajian become unsafe. World War I made unsafe Juma'ah pilgrims from the Western region of Saudi Arabia because of the involvement of Turkey in the world war.

World War II involving Japan, especially in the Asia-Pacific region making process and also unsafe perhajian situation in the Far East, Southeast Asia included. Allied attacks on Japan affect the security of the pilgrimage Indonesia, then still use the sea route, so that KH Hasyim Ash'ari as Rais Am Party at that time Masjumi Citizen Indonesia prohibit Hajj pilgrimage and declared unlawful because of that situation.<sup>62</sup>

Larangan contained in chapter istitha'ah hajj (pilgrimage capabilities) that in the explanation of the Prophet is mentioned in terms of ZAD (provision) and rahilah (transport). Insecurity and disorder in the pilgrimage include barriers to get to destination safely, to abort an obligation to perform the pilgrimage. In fiqh mentioned, if someone had put on Ihram and then disruption of security and canceled his Hajj, then he does not need to pay dam.

In jurisprudence, this pilgrimage barriers known as hajj mawani'ul which among others states security barriers in the street could be one of them. Therefore the situation was secure, organizing Hajj opened and allowed to return by the Indonesian government in 1949 finished second aggression.

The Iraqi occupation of Kuwait in 1990 nearly sparked a major war. The Allied forces led by the United States preparing for war against Iraq by using Saudi Arabia as a base. Hajj Terminal in Jeddah logistic center and weaponry used by the allied forces. Indonesia .Pemerintah perhajian anticipate the worst for 1991. In fact, the Minister of Religious Munawwir Sjadzali, MA, said that the possibility of recurrence of the fatwa is not mandatory Hajj if the Gulf War occurred. Because, when the flight has requested additional insurance fee of \$ 60 for a war that anticipation. Fares pilgrims from USD 1,500 to USD.1.760 due to rising jet fuel prices by 44%. The number of

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<sup>62</sup>The Ministry of Religious Affairs, Hajj from Into the Future, (Directorate General of the Ministry of Hajj and Umrah Religion, 2012), p. 111

pilgrims that year registered 79 373 worshipers at a cost of Rp. 6,000,000, for ordinary hajj and about 4. 600 pilgrims ONH Plus (special pilgrimage). However, war is not so because the Iraqi retreat from Kuwait at the insistence of some Arab countries.

## CONCLUSION

From the discussion the author of *al-Hurum Asyhur* which prohibits war in the months and relevance to the Hajj, based on the views mufassir Sya'rowi and Sayyid Quthub can be described as follows, that is first "haram moons were four: Rajab, Dhul Qa'dah, Dhul-Hijjah, and Muharram. One month were located separately (from the others), namely Rajab, while the rest are located sequentially, Dhul Qo'dah, Dhul-Hijjah, and Muharram. The second is God has made it as the forbidden months, which has exceeded position than other months. And sins done in it greater before God, as well as a righteous deed is done will result in a bigger reward anyway. The third is in interpreting the verses related *Asybur al-Hurum* and the prohibition of war in these months, both Sha'rawi and Sayyid Qutub agree that the ban is very important especially if linked to the obligation of the pilgrims. for though the Hajj is obligatory, but there are things that could abort this obligation, including a lack of security for pilgrims well on the way to the city of Mecca or the insecurity of the situation when the pilgrims going through the Haj rituals. And the fourth Relevance ban Hurum month war in which the venerable four months of the twelve months in the sight of Allah. That is the month of Muharram, Rajab, Zulqo'dah and Zuhijjah. In the month were forbidden to do battle unless the enemy advance in the fight against the Hurum month. Making the forbidden months as a special time for security and peace at this time, so as in the days of the pilgrimage was blood protected. Similarly, everything that should be respected, including possessions. This means that if the blood is protected then little by little bloodshed will not happen. Hurum month is not necessarily synonymous with the Hajj for the month was not related to the Hajj.

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