

# CHAPTER I

## INTRODUCTION

### A. Background

Many efforts of human have been optimized to dig the content of al-Qur'an, as God revelation, which has taken so long journey, over fourteen centuries, to arrive at this era; from the classical period, the medieval and modern interpretation era. The effort of interpretation will never stop, because al-Qur'an is the guidance to differ between good and bad for Muslim. While the context changes, the interpretation develops.

As the message of God, revelation of al-Qur'an has object and the object is the society in the 7<sup>th</sup> century AD. Thus, releasing the revelation of the social context of the culture is a disregard for the historicity and reality.<sup>1</sup> According to Fazlur Rahman, a contemporary scholar of Islam, al-Qur'an is God's response form on the problems faced by Arab societies in 7<sup>th</sup> century AD. However, functionally, al-Qur'an does not only cater for the

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<sup>1</sup> Ali Sodiqin, *Antropologi al-Qur'an: Model Dialektika Wahyu & Budaya*, Ar-Ruz Media, Jogjakarta, 2008, p. 12

seventh-century Arab society.<sup>2</sup> It is a necessity to give more attention to the context of the verses of al-Qur'an.

The long journey requires an appropriate method in order to squeeze the juice of the message which is conveyed by the Speakers. The conventional interpretation uses *Ulūmut Tafsīr* and in the present, contemporary thinkers and commentators offer hermeneutics adopted from other religions.

One of the problems which is bridged by hermeneutics is the distance between the writer and the reader, which between them is connected with the text. This is where the question of interpretation arises. Hermeneutic emphasizes the interpretation of the text, because the messages that have been embodied in the text have undergone a lot of reduction.<sup>3</sup>

There is a significant difference between conventional interpretation method and Hermeneutics in using a historical approach. Science of Interpretation (*Ulūmut Tafsīr*) historical approach is derived from the reasons of revelation of a verse (*Asbābun Nuzūl*), while hermeneutics goes beyond that, through historical and

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<sup>2</sup> Abdul Mustaqim, *Epistemologi Tafsir Kontemporer*, LKiS, Yogyakarta, 2013, p. 135

<sup>3</sup> Ismail K. Poonawala, *Hermeneutika al-Qur'an; Mengenal al Tafsir al Hadits dalam Jurnal Studi al- Qur'an* Volume 1, Nomor 1, Januari 2006, p. 135.

sociological approach, which was later shortened to the socio-history, particularly with regard to social issues.<sup>4</sup>

*Ulūmut Tafsīr* activities emphasize on understanding text itself, without going to dialogue with the reality that grows when the text was released and understood by the reader, for example, presupposes that the *Ulūmut Tafsīr* does not put text in the dialectic context and its contextualization. The text of al-Qur'an will be difficult to be understood by a wide range of readers across generations.<sup>5</sup> Because a verse is not revealed down with no reasons on an empty-culture community, social culture, economic conditions, and so forth. So it is a need to compromise between times. Therefore, the historical approach should be used to find the meaning of the text.

One of the owners of modern method of interpretation (Hermeneutics) that has been established and applicable is Fazlur Rahman. He has Double Movement theory to interpret the verses of al-Qur'an. The key concept underlying Fazlur Rahman's Hermeneutics is actually a concept which is adopted from the terminology of classical

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<sup>4</sup> Sibawaihi, *Hermeneutika Alqur'an Fazlur Rahman*, Jelasutra, cet I, Yogyakarta, Maret 2007, p. 52.

<sup>5</sup> Sibawaihi, *Hermeneutika Alqur'an Fazlur Rahman*, Jelasutra, Yogyakarta, Maret 2007, p. 11.

Islamic science and loading new meaning, so that the concept has a broader meaning and contextualization.<sup>6</sup>

Fazlur Rahman's Hermeneutic procedural steps can be summarized into two parts: first, the importance of historical approach, while the aspect of sociological in understanding the verses of al-Qur'an, especially with regard to social issues. Secondly, the importance of the distinction between legal specific provisions to the purpose or "moral idea" of al-Qur'an - which then called the theory of the double movement.<sup>7</sup>

From the explanation above, for the clearer concept of double movement, the author quotes his statement in his work:

"The first of the two movements mentioned above, then, consists of two steps. First, one must understand the import on meaning of a given statement by studying the historical situation or problem to which it was the answer. Of course, before coming to the study of specific texts in the light of specific situation. A general study of the macro situation in terms of society, religion, customs, and institutions, indeed, of life as a whole in Arabia on the eve of Islam and particularly in and around Mecca- not excluding the Perso-Byzantine Wars-will have to be made. The first step of the first

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<sup>6</sup> Ilyas Supena, M.Ag, *Desain Ilmu-Ilmu Keislaman*, Walisongo Press, Semarang, 2008, p. 64

<sup>7</sup> Sibawaihi, *Hermeneutika Alqur'an Fazlur Rahman*, Jalasutra, Yogyakarta, March 2007, p. 12

movement, then, consists of understanding the meaning of al-Qur'an as a whole as well as in terms of the specific tenets that constitute responses to specific situations. The second step is to generalize those specific answers and enunciate them as statements of general moral-social objectives that can be "distilled" from specific texts in light of the socio-historical back ground and the often-stated *rationes legis*. Indeed, the first step the understanding of the meaning of the specific text-itself implies the second step and will lead to it. Throughout this process due regard must be paid to the tenor of the teaching of al-Qur'an as a whole so that each given meaning understood, each law enunciated, and each objective formulated will cohere with the rest. Al-Qur'an as a whole does inculcate a definite attitude toward life and does have a concrete weltanschauung. It also claims that its teaching has "no inner contradiction" but coheres as a whole."<sup>8</sup>

This new methods of interpretation, to the author, excites to understand it more deeply. This method of interpretation, as has been applied to some problems such as inheritance, testimony of women and zakat concept, and so forth yield an entirely new and different with the old understanding. By practicing to dissect a problem, the author hopes to understand Double Movement well.

One of social issues which interests the author to study is the prohibition of entering the Land of *Ḥarām*, more

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<sup>8</sup> Fazlur Rahman, *Islam and Modernity*, The University of Chicago, London, 1984, p.6.

over the relation between Muslim and non-Muslim (polytheists) is always interesting.

Mecca is the most sacred city of Muslim. Because Kaaba is in it. Another name for Mecca is the Land of *Ḥarām*. *Ḥarām* means noble. This is because the noble city of Mecca in the eyes of Muslims, then there is special treatment on it. Because, as we know that the more honorable thing, the more prohibitions related to it.<sup>9</sup>

Among all area in the world, Allah has chosen Mecca as a respected land. This respected land has some special treatments. Compared with other regions in the world, there are some actions that are required and forbidden. The actions that are prohibited by humans on the ground are unlawful to hunt animals, cut trees, uprooting trees, taking scattered goods, war. As word of Allah;

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَلَكُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمَّدًا  
فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ  
كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا  
سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمِ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ<sup>١٠</sup>

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<sup>9</sup> Quraisy shihab, *Tafsir Al Misbah; Pesan, Kesan, dan Keserasian Al Qur'an*, Lentera Hati, Jakarta, 2002, Volume 5, p. 65.

<sup>10</sup> QS. Al-Maidah: 95

Translation: Believers, kill no game whilst on pilgrimage. He that kills game by design, shall present, as an offering to the Kaaba, the like of which he has killed, to be determined by two just men among you; or (he shall), in expiation, (undertake) either the feeding of the poor or equivalent of that in fasting, so that he may suffer the evil consequences of his deed. Allah has forgiven what is past, but if any one returns to sin He will avenge Himself on him: He is Mighty, capable of punishment.<sup>11</sup>

The messenger of god personally loved Mecca.<sup>12</sup> Mecca has become noble since the earth and the heavens were created until both are destroyed later.

أخبرنا محمد بن قدامة عن جرير عن منصور عن مجاهد عن  
طائوس عن ابن عباس قال قال رسول الله صلى الله عليه و سلم يوم الفتح  
: هذا البلد حرمه الله يوم خلق السماوات والأرض فهو حرام بحرمه الله  
إلى يوم القيامة لا يعصده شوكه ولا ينفر صيده ولا يلتقط لقطته إلا من  
عرفها ولا يختلى خللاه قال العباس يا رسول الله إلا الإذخر فذكر كلمة  
معناها إلا الإذخر (النسائي 2874)

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<sup>11</sup> Mahmud Y. Yazid, *The Qur'an; An English Translation of the Meaning of the Qur'an*, Dar L-Choura, Beirut, 1980, p. 85

<sup>12</sup> حدثنا قتيبة حدثنا الليث عن عقيل عن الزهري عن أبي سلمة عن عبد الله بن عدي بن حمراء الزهري قال : رأيت رسول الله صلى الله عليه وسلم واقفا على الحزرة فقال والله إنك لخير أرض الله وأحب أرض الله إلى الله ولولا أني أخرجت منك ما خرجت

Translation: told us Muhammad ibn Qudāmah from jarīr from manshrūr from Ṭāwus from Ibn ‘Abbās said: Rasulullah (peace be upon him) said on the day of Mecca Conquest: this nation is honored by Allah since the day of creating skies and earth, so it is honor with the honor of God till the day of resurrection. Its burr is uncut, its hunt is not escaping (because of fear), its scattered good is untaken except who recognize, its tree is uncut. Ibn ‘Abbās said; except it bush, o prophet. Then he (prophet mention a word which means except bush.

The *Ḥarām* Land also has a privileged position, in al-Qur’an mentioned:

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ  
وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ<sup>١٣</sup>

Translation: I only ordered to worship the Lord of this land which he has made *ḥarām* and everything belongs to Him and I am commanded to be included those who have surrendered.

The interpretation of the *sūrah* At Taubah verse 28 is the decree or command of God to forbid non-muslims to enter the *ḥarām* Land in Mecca. Because the Kingdom of Saudi Arabia makes Al Qur’an and prophetic tradition as its book of law. Even lately the Kingdom allows non muslim

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<sup>13</sup> QS. An Naml:91



such as Paris Hilton open her new boutique in this most sacred city to muslims.<sup>14</sup>

They forbid non-muslims to pass the boarders of the *ḥarām* land. The *ḥarām* land boarders today are built in the form large gates at the main roads to the city of Mecca.<sup>15</sup> Here are the boundaries of the *ḥarām* Land today:<sup>16</sup> From the west side: the road of Jedda to Mecca, at the Aṣ Ṣumaṣi (Ḥudaibiyyah), which is 22 km from Kaaba. From the south side: At the Iḍa`ah Liben (Idha`ah: land; Liben: name of a hill), at the road between Yemen and Mecca from the direction of Tihāma; which is 12 km from Kaaba. From the east side: At the edge of the west Urana valley, which is 15 km from Kaaba. From the northeast side: At the road to Ji`rana, near the area of Syara`i Al-Mujahidin, which is 16 km from Kaaba. From the north side: At Tan`īm, which is 7 km from Kaaba. Inside of this boarders people have to follow the rule whether the prohibition or commands.

Some prohibitions to do in the *ḥarām* land of Mecca are war, killing animals, cutting trees, bringing out the stones and forbidding non Muslims to approach *al ḥarām* mosque.

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<sup>14</sup> <http://edition.cnn.com/2012/11/20/world/meast/paris-hilton-store-mecca/> accessed on November 16, 2014 at 08:07 PM

<sup>15</sup> See: "Akhbar Makkah" by Al Azraqi, 2:406

<sup>16</sup> <http://whatisquran.com/history-of-islam-the-boundaries-of-the-haram-land-of-mecca> accessed on September 2, 2014 at 03:33 P.M

Explicitly God prohibition against non Muslim to approach the Mosque of Al Harām stated in the Surah at Taubah verse 28.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ  
الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنَّ  
شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ<sup>17</sup>

Translation: O ye who believe! Truly the Pagans are unclean (dirty soul), therefore they do not approach the Sacred Mosque after this year. And if you fear becoming poor (because the disbelievers are not coming), then Allah will give you wealth of His grace, if He wills. Surely Allah is Knowing and Wise.<sup>18</sup>

God sent his servants who believes that who are clean both religion and soul to rid non-Muslim<sup>19</sup> whose

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<sup>17</sup> QS. At Taubah:28

<sup>18</sup> Mahmud Y. Zayid, *The Qur'an, An English Translation of the Meaning of the Qur'an*, Dar Al Choura, Lebanon, 1980, p.132

<sup>19</sup> Non-moslems are people who do *syirk*. *Syirk* is an opposite action of *tawhīd*, wether *tawhīd ulūhiyyah* (worshiping other God of Allah) or *tauḥīd rubūbiyyah* (Believing that there is other god who cures beside Allah. Or *tauḥīd asma' wa shifat* (attributing not Allah with the attribute that only Allah owns). Allah explain;

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ يَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ

And they worship other of Allah, something which always makes disaster come to them and not gives them any benefit, and they say, “they give us help in front of Allah”.

*Shirik* is the biggest sins which gets much threaten from Allah:

religion was unclean from the *ḥarām* land and they are not allowed to approach it after this verse was sent down. this happened in 9 AH.<sup>20</sup>

The ban began in 9 Hijriyyah, when Abu Bakr performed pilgrimage and Ali was ordered by the Prophet Muhammad to run after and accompany him and make an announcement of this prohibition.<sup>21</sup> Whereas before the ban they also perform worship by doing *ṭowāf* surrounds the Ka'bah.

During the Jāhilliyah era, the Arabs still perform hajj. This indicates that people are still doing *millat* Ibrahim but there are a number of irregularities.

Non-muslims are unclean and that is the reason for their prohibition to approach the *ḥarām* land. Some interpreters interpret unclean here as uncleanness in body, some are interpreting the literal meaning. In fact, according

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إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ  
 افْتَرَىٰ إِثْمًا عَظِيمًا (النساء: 48)

Truly Allah will never apologize (sins) because of allying him (syirk), and He apologize what (sins) except (syirk) to whom he wills. Whoever makes ally to Allah, truly he has made a big sins.

<sup>20</sup> Ibnu Kasir, *Tafsir Alqur'an Al Adzim*, Dar Alkutb Al Ilmiyyah, Beirut, 1994, p.54

<sup>21</sup> Ibnu Kasir, *Tafsir Alqur'an Al Adzim*, Dar Alkutb Al Ilmiyyah, Beirut, 1994, p. 54

Ash'at ibn Ḥasan narrated from Ibn Jarīr, for anyone who has to shake hands with them should do ritual ablution.<sup>22</sup>

According At Ṭobari, do not invite the idolaters approaching the Mosque of Ḥarām, so the purposes of this verse is to prohibit them from entering the *ḥarām* land. Because if they enter the *ḥarām* land, it means they approach al-Masjid al- Ḥarām.<sup>23</sup>

In interpreting ( فلا يقربوا المسجد الحرام ), Al Qurthubiyy in his work describes that non Muslims are banned to enter the Arabian Peninsula that includes Mecca, Medina, Yamāmah, Yemen and Imam Malik argues all non-Muslims should be removed from these places, but they are not prohibited if they just flashed. So is Imam Syafi'i, but he excludes areas with Yemen.

Islamic scholars also disagree about the inclusion of non Muslims entering the Mosque and the *ḥarām* land. In Al-Jāmi' Li Ahkām al Qur'an, there are five different opinions.<sup>24</sup>

In the following year ( بعد عامهم هذا ), namely year 10

AH, idolaters are forbidden to enter the Ḥarām Land either

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<sup>22</sup> Ibnu Kasir, *Tafsir Alqur'an Al Adzim*, Dar Alkutb Al Ilmiyyah, Beirut, 1994, p. 320

<sup>23</sup> At Thobari, *al jami' li ahkamil qur'an*, Darul Kutub al Ilmiyyah, Beirut, 2003, Volume 4, p. 66.

<sup>24</sup> Look at At Ṭobari, *Al Jāmi' Li Ahkām al Qur'an*, Darul Kutub al 'Ilmiyyah, Beirut, 2003, Volume 4, p. 67.

for trade or pilgrimage, as they live in the year 9 AH and earlier. This automatically threatens economic stability of the people of Mecca, who was highly dependent on business relationships with Jews and non-Muslims who always did the pilgrimage each year before.

As Suyuti did not explain the causes of the idolaters barred from entering the *Ḥarām Land*. Instead he wrote a history that explains some of *ḥadiṣ* that concerns of the anxiety of Muslims if the polytheists who usually come to Kaaba and bring food for sale don't come on next year.<sup>25</sup>

Editor of the verse is interesting to study because they indicate the offending elements of racism (ethnic, religious, racial and inter-group) in it, which says that all men are unclean unless Muslims so that they are prohibited of entering the area of the Al Masjid Al Ḥarām with a hard statement indicated by accusing them unclean (*najs*) and " فلا تقربوا " indicating high tense of sentiment. Though they have been previously well sacred it. Even the Jews and Saba give offering in the Kaaba. Maintenance of this house of worship had become a great object of jealousy among the tribes in

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<sup>25</sup> Jalaluddin as-Suyuti, *Lubaabun Nuquul fii Asbaabin Nuzuul*, Translated into: *Asbabun Nuzul*, by Tim Abdul Hayyie, Jakarta:Gema Insani, 2011, p. 280

Mecca, because the maintainer will earn a place of honor and privileges in the eyes of the Arabs.<sup>26</sup>

Whereas other hadīṣ said that non-muslim cannot enter the *ḥarām* land except a slaver and *kāfir ḍimmiy*.

أنا أبو طاهر نا أبو بكر نا محمد بن يحيى نا عبد الرزاق أخبرنا ابن

جريح أخبرني أبو الزبير أنه سمع جابر ابن عبد الله يقول في قوله تعالى :

إنما المشركون نجس فلا يقربوا المسجد الحرام بعد عامهم هذا قال :

إلا أن يكون عبدا أو أحدا من أهل الذمة . قال الأعظمي : إسناده

صحیح<sup>٢٧</sup>

Translation: Narrated to me Abu Bakr narrated to me Muhammad ibn Yahya narrated to me ‘Abdur Razzāq told me Ibn Juraij told me Abu Az Zubair truly he listen from ‘Abdullah said about the verse *O ye who believe! Truly the Pagans are unclean (dirty soul), therefore they do not approach the Sacred Mosque after this year*. Prophet said except slaver and *ahluḍ ḍimmah*.

If we read at glance from the initial verse of At Taubah, conflicts over the *ḥarām* land begins with denying Ḥudaibiyyah agreement and ending with the battle of Ḥunain

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<sup>26</sup> Syed Amir Ali, *The Spirit of Islam*, Penerbit Navila, Yogyakarta, 2008, Introduction pg. xxii.

<sup>27</sup> Shohih Ibnu Khuzaimah, Vol. 2, p.285

that forces non-Muslims no longer worship at Al Masjid Al Ḥarām.<sup>28</sup>

Prior the ban, it was so harmonious religious tolerance condition. No war is allowed to happen in this holy land in certain months. All those who block who wants to enter the *ḥarām* land are also forbidden, even it's harder forbidding than fighting ban in month of Ḥarām. And that is even harder to drive out the inhabitants of Mecca.

The Kaaba<sup>29</sup> is sacred by many groups. Beside Muslim who interprets the Ka'bah as a heritage site, Jews and Christians are also considered that it is a sacred building which has been built by Abraham. Similarly, those who worshiped the stars (Aş Şabī'ah) before the coming of Muhammad, they flocked every year for Hājj with ceremony of circumambulation of the Kaaba in Mecca seven times (*ṭawaf*) and reciting *talbiyah*<sup>30</sup> around the square of building (Kaaba).<sup>31</sup> They also never forget to offer a variety of Sacrifice.

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<sup>28</sup> Read, *Lubābun Nuqūl fī Asbābin Nuzūl* by Jalaluddin as-Suyuti.

<sup>29</sup> Ka'bah is the centre of the Islamic world. It is cube-shaped building wrapped in a black cloth which is also known as Baitullāh (House of God). Located in the courtyard of Masjid Ḥarām, where Muslims around the world face the five daily prayers. in Yaroslav Trifimov, *Kudeta Mekkah: Sejarah yang Tak Terkuak*, (Jakarta: Pustaka Alvabet, 2007), p.16

<sup>30</sup> Khalil Abdul Karīm, *Hegemoni Quraish: Agama, Budaya, Kekuasaan*, terj. M.Faisol Fatawi, Yogyakarta, LKIS, 2002, p.286

<sup>31</sup> Ka'bah today is a rectangular building with a long asymmetric west wall of 12.04 m, east wall 12.68 m and south wall is 10.18 m, and north wall of

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدُّ  
عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ  
وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُ الَّذِينَ قَاتَلُواكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ  
اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ  
أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ<sup>٣٢</sup>

Translation: They ask thee concerning fighting in the Ḥarām moths. Say : " Fight in the month is a great sin : but hinder(men) from the way of Allah, disbelieve in Allah, ( blocking in) the Sacred Mosque, and drive out its inhabitants from the surrounding, is larger (sin) in the sight of Allah. And, do slander is larger (sin) than killing. They will not cease fighting you until they (can) turn you back from your religion (to disbelief), if they can. Whoever among you apostate from his religion, then he dies in disbelief, then they are useless deeds in the world and in the Hereafter, and they are the dwellers of the Fire, they will abide therein ". (Al Baqarah: 217)

Regardless of author contention, as one of the Muslims all over the world who sacred Mecca, therefore Kaaba is a symbol and a center of Islamic worship, five

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9.97 m, and thus closer to the trapezoid shape. In Muh. Ma'rufin Sudibyo, *Sang Nabi Pun Berputar: Arah Kiblat dan Tata Cara Pengukurannya*, (Solo:Tinta Medina,2011),p., 15

<sup>32</sup> QS. Al Baqarah:217



times a day Muslims around the world pray facing it and visited by millions of pilgrims of hajj and ‘umrah in each year, the authors will undertake to conduct an objective research of the verse.

#### B. Research Questions

1. What is the background of prohibition of entering the the land of *harām* for non-muslims?
2. How is the contextualization of *sūrah* At Taubah verse 28?

#### C. Aims and Significance of the Research

Based on the problem statement above, the objectives of this study are as follows:

1. To determine the social history or the background of the prohibition of entering the *ḥarām* land for non-muslims.
2. To know the contextualization of *sūrah* At Taubah verses 28.

The benefit of this research is to contribute the history of banning the entry of non-Muslim to land of *ḥarām*. Another benefit is to give a new variant interpretation with contemporary Muslim scholar method in the interpretation of *sūrah* At Taubah verses 28.

For academic purpose, this research is expected to contribute academic in Islamic studies, more precisely to Tafsir and Hadīṣ study.

#### D. Prior Research

This study is an application of the theory of interpretation of a figure. Target or main object of this study is the interpretation of At Taubah verse 28.

The author has not found other mini-thesis with similar titles or resembles. One mini-thesis with different but near object is the work of Alfi Qonita Badi'ati with the title "Ka'bah in Al-Qur'ān (a Thematic Study of Al-Qur'ānic Verses)", she talks about the virtue of Ka'bah and its rule to civilization.

The Ka'bah has been explained in the thesis of Nur Asfahana, student of UIN Sunan Kalijaga in Theology and Philosophy department. She describes about the symbolic meaning of the Ka'bah based on Ali Syarī'ahti's book of Hājj. In her thesis the Ka'bah description based on the establishment of Hājj, especially from the thinking of Ali Syariati even she also compares with other figures.

The use of Double Movement method is widely used by several other researchers, including: Tafsir Kontekstual (Studi Terapan Hermenetika Double Movement Fazlur Rahman terhadap Ayat-Ayat Kisah Kaum Nabi Luth AS

dalam al-Qur'an) written by Rusmadi, a student of IAIN Walisongo in 2006. In 375 pages, this mini-thesis described at length about hermeneutics, interpretation and comparison with *Ulūmūt Tafsīr* and it's application and contextualize to the story of the people of Luth.

Other thesis which is talking about Double Movement Fazlur Rahman is the work of students of UIN Sunan Kalijaga Yogyakarta with the title "Reaktualisasi Konsep Pembagian Harta Warisan 2:1 (Telaah Kritis Terhadap Penerapan Teori Double Movement dalam Menafsirkan Ayat tentang Pembagian Warisan 2:1)". This mini-thesis criticizes the results and methods Fazlur Rahman Double Movement interpretation method. And many more other mini-thesis talking about double movement method.

No one of those is similar to this research.

#### E. The Writing Method

Type of this research is qualitative with descriptive-analytic method. The initial step to be taken is collecting the required data, then classification, description and then analysis. The method of writing this research can be broken down as follows:

##### 1. Types of Research

This study uses qualitative research types, namely a study which is done by doing library

research that focuses on using the data, and examine the books and works of reference in other forms. Library research is research that is conducted by using the resources available in the library and some other available information.<sup>33</sup>

Based on the aim, this research includes basic research, i.e. research in order to broaden and deepen the knowledge theoretically. Thus this study seeks to analyze a study (Prohibition of Entering the *ḥarām* land for non-muslim) in depth with references to the books related.

## 2. The Sources of Data

### a. Primary Source

The object of this study is *sūrah* At Taubah verse 28, so the primary source is al-Qur'an, including other verses correlating with it.

### b. Secondary Source

The secondary sources of data are books of interpretation, *munāsabah* and *asbābun nuzūl*, and history books. While the theory that the author uses is a hermeneutic theory of Fazlur Rahman towards

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<sup>33</sup> Lexy J. Meleong, *Metodologi Penelitian Kualitatif*, Remaja Rosda Karya, Bandung, 1993, p. 2.

social verse, namely the method of Double Movement. Thus, the data sources used of course books that explain or related such as, *Hermeneutika Al-Qur'an Fazlur Rahman, Epistemologi Tafsir Kontemporer* and so forth.

Target or main object of this study is the interpretation of At Taubah verse 28 and other verses associated with that verse. The data of this research are taken from the references that fit the theme from various sources related to the subject that the author adopted, such as the works of Fazlur Rahman, Muslims and Modernity and the works of other scholars and author in various books. Data are also retrieved from the written data in the form of books, journals and articles related to Fazlur Rahman theory of hermeneutics in Alqur'an.

Among books that the authors will make a referral are as follows:

- ❖ *Ḥayāt Muḥammad*, a work of Muhammad Husain Haekal wich is translated into *Sejarah Hidup Muhammad* by Ali Audah.
- ❖ *The Islamic Text Society*, a work of Martin Lings or his Arabic name is Abū Bakr Sirāj al-Dīn.

- ❖ *The Spirit of Islam*, a work of Syed Ameer Ali.
- ❖ *Islam and Modernity* works of Fazlur Rahman, which is translated into Bahasa Indonesia to *Islam dan Modernitas: tentang Transformasi Intelektual* by Ahsin Muhammad. In his preface, Fazlur Rahman describes Double Movement theory.
- ❖ *Lubābun Nuqūl fī asbāb An Nuzūl*, As Jalaluddin Suyuti's work. The book is a collection of the causes of the revelation (*asbābun nuzūl*). By knowing the causes of the revelation in subsection we will know the history of the revelation of the verse.
- ❖ *Hermeneutika al-Qur'an Fazlur Rahman*, Sibawaihi's work. Indeed Fazlur Rahman did not write a whole book about the methodology of tafsir, as a guidance in interpreting Alqur'an. Through this book, the author gets easy to apply Fazlur Rahman theory because this book is an intact formulation methodology of Fazlur Rahman commentary style.
- ❖ *Epistimologi Tafsir Kontemporer* Dr. Abdul Mustaqim's work, the results of a dissertation which compare in detail the thought between

Fazlur Rahman and Muhammad Syahrur.

- ❖ *Desain Ilmu-Ilmu Keislaman dalam Pemikiran Hermeneutika Fazlur Rahman*, the work of Dr. Supena Ilyas , M. Ag. The book as a whole describes the relationship between universality and particularity of the message of Alqur'an through the hermeneutic approach as well make it as a methodology in the development of the Islamic sciences. In this book there is a significant section that is Referential Frame of Fazlur Rahman Hermeneutics.
- ❖ *Studi Islam Dalam Tafsir Sosial, Telaah Sosial Gagasan Keislaman Fazlur Rahman dan Mohammed Arkoun* by Dr. H. Zuhri , M. Ag. In this book the author explains the difference between Fazlur Rahman and Mohammed Arkoun though. According to the author, the two figures both Rahman and Arkoun have a same goal, which is to find a new meaning, but in a different way Rahman uses his theory relating to the history with his double movement. While Muhammed Arkoun uses history and language analysis.
- ❖ *Sejarah Ka'bah* the work of the professor in

Islamic History in ‘Ain Syams University, Cairo, Prof. Dr. Ali Husni Al Kharbutli. In this book scientifically explains about the history of Ka’bah since it was built up to now.

And many other sources which will be needed later during the research.

### 3. Data Collection Techniques

Author collects primary data, namely surah At Taubah verse 28 and other verses supporting this verse which ban non muslim to enter the land of ḥarām and other secondary data that is the interpretation of the *salaf* or conventional interpreters, books of *Asbābun Nuzūl*, *Munāsabat*, the context of verses revelation that include social history, economic conditions and so forth.

Furthermore, the author collects data about Fazlur Rahman’s Double Movement formulation from any sources to build a sharp analyze, and resulting an interpretation of the verse.

### 4. Data Analysis Techniques

Once the data is collected, selected and arranged such that, the next step is the analysis of the data. Data analysis encompasses three stages. Namely



data reduction, presentation and conclusion.

Data reduction is done by reading, understanding and knowing the data that has been collected and presented.

The data which has been already presented descriptively and reducible then applied to the specified object. The presentation process is as follows:

- a) Describing the content of at-Taubah verse 28.
- b) Presenting at-Taubah verse 28 relationship with the established paradigm, the conventional interpretation of Muslim scholars through the classical commentaries.
- c) Describing in detail the application of Hermeneutics Fazlur Rahman and his double movement method.
- d) Analyzing at-Taubah verse 28 with the double movement of Fazlur Rahman hermeneutic method.

The inferences is made based on the analysis and interpretation of the results, and then taken summary and conclusions.

## F. The Writing Order

Systematic of writing is designed to provide a clear image of the writing of this research plan. This research consists of five chapters, each chapter has sections.

Chapter I is an introduction that provides the background of the problem, the reason of title selection, subject matter, purpose and significance of research, literature review, research methodology, and systematic of writing. This chapter will be referred by later chapters.

Chapter II contains a study of the basic theory of this research, the author will present the definition of the land of *ḥarām* history of *ḥarām* land, history of the prohibition of entering the land of *ḥarām* for non muslim, *musyrikīn* definition and also the view of *fiqh* toward the prohibition.

Chapter III, the researcher presents thematic interpretation method and Fazlur Rahman's double movement. Though and his theory of interpretation; Double Movement.

Chapter IV is the core of this writing. The author will discuss Double Movement of Fazlur Rohman, systematic interpretation with application of Rahman's theory of interpretation, Double Movement towards at-Taubah verse 28. In this chapter, the author will also analyze the merits and the shortage of Fazlur Rahman method in interpreting social verses. It will contain verse of prohibition, *munāsabat al-Āyat*,

prophetic tradition on the prohibition of entering the ḥarām land for non-muslims, *asbābun nuzūl* (micro reasons, and macro reasons), classical interpretation of At-Taubah verse 28, understanding the moral Idea of at Taubah 28, contextualizing At Taubah verse 28.

Chapter V is an epilogue that contains conclusions about the subject matter of this thesis, suggestion and closing.