

CHAPTER V

EPILOGUE

A. Conclusion

The prohibition of entering the land of *harām* for non-Muslims are now still applied by the government of the Kingdom of Arab Saudi based on *sūrah* At Taubah verse 28. When it is understood textually, it can be true. But, it should be noted that to apply the values of al-Qur'an correctly in the modern days, we have to reread al-Qur'an with new method, because the distance of the present situation to the revelation time is so long.

This study has complied with the procedures of thematic interpretation methods and been analyzed with *double movement* formulated by Fazlur Rahman. After doing research, explaining and analyzing in previous chapters, it can be concluded that:

1. Judging from the historical side, prohibition of entering the land is final statement on the various conflicts faced by Muslims with non Muslim of Mecca on 9 AH. They disobeyed the agreement which has made on 6 AH or 628 M by both side, namely ḥudaybiyyah. On 8 AH, a resounding victory without violence to

conquer Makkah is a great achievement of the tolerance value of muslims. Supported by the conditions of an increasingly power of Islamic with the arrival of delegates from the various tribes on 8AH in the Arabian Peninsula and the conquering of Mecca, al-Qur'an revealed *sūrah* At Taubah to not allow non Muslim to be close to the land of *harām*, because non moslem of Mecca are *najs* for their attitude to disobey the agreement and their behavior as paganism. By this prohibition, Prophet Muhammad wanted to clear Al Maşjid Al Ḥaram from Paganism.

2. Before doing contextualization, the next step is to take moral idea. And the moral idea of verse 28 of Surat al-Tawbah is the attitude of the political assertiveness of Muslims against those who break the covenant. And theologically, the purpose of this prohibition is to clear *Al Maşjid Al Ḥarām* from paganism. Non Muslims are allowed to enter the Land of *Ḥarām* with the permission of the authority of the area, now Kingdom of Saudi Arabia, with some requirements.

B. Suggestions

This research on the prohibition of entering the forbidden land for non-Muslims is only limited with the scope

of socio-historical side. It needs to be explored further from the linguistic aspects, psychological and sociological. And this research is also limited by two questions of the research which do not scope many aspects.

Therefore, the authors suggest the next researchers who have concern for the problems people to conduct a study on the interpretation of the verses related to legal Islam. Because it could be a paragraph outwardly appear according to conscience but actually contrary to the values of the Qur'an. Therefore a legal study with contextual understanding might be expected to be able to clean the face of Islam and spread the values of peace.

C. Closing

M. Quraish Sihab in his introduction to his book *Wawasan Al Qur'an* says, "Yes, that applying this method (*maudū'i*) not only requires a considerable time, but also perseverance, especially if the researcher desired to reach almost perfect level. The research that has been done is still very far from what is required by an expert of interpretation of Indonesia. This research is still far from the expected target due to lack of knowledge, time, and perseverance. So, critics are needed.