

A Qur'anic Perspective on Al – Asyhur Al – Hurum and Its Current Relevance (Comparative Study Between Mutawalli Al-Sha'râwi and Sayyed Qutb)

1st Sayyida¹, 2nd Yusuf Rahman¹, 3rd Eva Nugraha¹, 4th Yudi Setiadi¹
{sayyida.shalihah14@mhs.uinjkt.ac.id¹, yusuf.rahman@uinjkt.ac.id¹, eva.nugraha@uinjkt.ac.id¹}

UIN Syarif Hidayatullah, Faculty of Ushuluddin, Jakarta, Indonesia¹

Abstract. This article focuses on the study of how the Qur'an views the famous al-Hurum through the interpretation of the two scholars with a comparison between Mutawalli Al-Sha'rawi by Mutawalli Al-Sha'rawi, and Tafsir Sayyid Quthb. This research is descriptive-analytic, also studying directly on the interpretation of two QS general letters. Al-Baqarah verses 216 and 217. In this study the authors found from two commentary books that the author examined the items, namely Mutawalli Tafsir Al-Sha'rawi by Mutawalli Al-Sha'rawi, and Tafsir Sayyid Quthb, the author found a Quranic View of Asyhur Al- Hurum is based on the Interpretation of the two scholars towards Surat Al-Baqarah Verses 216 and 217. They all interpret that the prohibition of war in the month of hurum and will be very relevant now. This is related to the security of the pilgrimage process of prospective pilgrims and times of pilgrimage.

Keywords: Asyhur al-Hurûm, Tafsir, Noble, Holy.

1 Introduction

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 (Manna Khalil, 2004). Al-Qur'ân as a book of guidance in which includes universal moral teachings for mankind all time (Abdul Mustaqim, 2010). 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. 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 mon the Muharram Shafar halal and haram instead make the month (Quraish Syihab 2003).

In this study, an interpretation of Mutawalli al-Sha'rawi will be used and an interpretation of Sayyid Qutb on the asyhur al-Hurum. The use of these two commentators is based on interpretations that are relevant to today.

2 Literature Review

To be a barometer in this study, the authors conducted a search of theses, theses and journal articles related to "A Qur'anic Perspective on Al - Ashhur Al-Hurum and Its Current Relevance (Comparative Study Between Mutawalli Al-Sha'râwi and Sayyed Qutb)". Search related to the title is done through the library catalog and Google Scholar with the keyword "Al-Asyhur Al-Hurum", while the studies that have been discussed about Al-Asyhur Al-Hurum, namely:

Three Indonesian scholars have studied about this. The first scholar is Achmad Alvinoer, a Jakarta UIN's graduate student, in his skripsi about "Pemahaman Asyhur al-Hurûm menurut perspektif Hadis (Studi Kualitas Matan dan Sanad Hadis)".[2] He discusses some types of the holy month explained in the Hadith. The second scholar would be Samsul Abidin a Jogjakarta "Arba'atun Hurum dalam al-Qur'an" in his book ".[3] Suparmi a Semarang "Rahasia Dibalik Empat Bulan yang Dimuliakan Allah dalam Tafsir al-Qur'an This skripsi explains about the worship and the superiority in this month.

3 Methods

This study uses a type of library research by reading books, reports, academic papers (journals) related to the topic of this research. Thus, the method used in this research is descriptive-analytic method. In addition, this study also uses the method of interpreting Maqaran, which is a method used to examine and understand the interpretation of the Qur'an in a comparison between two or more interpretations, both on certain verses and themes in the Koran (Ahmad Izzan, 2011). The comparison to be carried out in this research is the comparison between the interpretation of mutawali asya'rawi and the interpretation of sayyid Qutb relating to Asyhur Hurum.

4 Result and Finding

4.1 Definition of Hurum

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 read in Al-Asyhur al-Hurum 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) is يحرم - yahrumu, with mashdar there are several forms: حرم - hurmun, حرم - hurumun, حرمة - hirmatun, and حرام - harâmun(munjid, 1992). that is to say: to be forbidden. حرام, محرم, حرم عليه الامر. (Al-Ashfahani, 1992)

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

4.2 The views of some Ulama about the famous Ashurum

According to al-Qadhi Abu Ya'la, it is called an unlawful month because of two meanings, namely: first: in those months it is forbidden to kill, the ignorant people believe so. Second, in that month, the prohibition to do what is illegal is more emphasized than other months because of the glory of the month. And it is highly recommended to do a lot of practice observance in the forbidden month (Tim Dakwah Pesantren, 2015). In line with this statement, Nasaruddin Umar said that Asyhur al-Hurum is the month of worship (Abdurrahman Ahmad As-Sirbuny, T.t).

Furthermore, of the four famous Ashur, namely Dhu'l'a'ah, Dhu-Hijjah, Muharam, and Rajab, the scholars differed as to which month was the most important of the months. Regarding this, the Shafi'ite scholars say that the most important month is the month of Rajab, while al-Hasan al-Basri says that the most important month among the forbidden months is the month of Muharam (this opinion is strengthened by al-nawawi), and the The last is the opinion of Sa'id bin Jubair who said that the most important month of the unlawful month was Dhu al-Hijjah, this opinion was strengthened by Ibn Rojab. (Tim Dakwah Pesantren, 2015).

4.3 Asyhur 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 Ismail (Quthb, 1992).

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

4.4 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

"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) (Muslim:1991)

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 alaihimma 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) (Muslim, 1991)

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:

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

"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)

4.5 Interpretation of Capther al baqara verse 216

4.5.1 Sha'rawi's Interpretation

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

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.

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.

At the end of the interpretation of this verse Sha'rawi advised to not see a case of dzhohirnya 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". (Sha'rawi, 1992).

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. (Sha'rawi, 1992)

Replying to a question that may arise is why 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 outside of war. War can also provide(murtad) 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, 1992)

4.5.2 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 يردد منكم عن دينه فيمت وهو كافر فأولئك حبطت أعمالهم في الدنيا والآخرة وأولئك أصحاب النار هم فيها خالدون

Meaning: "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 fleeing -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. 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

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 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. (Sha'rawi, 1992). 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. (Sha'rawi,1992) 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. (Sha'rawi,1992.)

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. 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 superiority different from other tribes.(Sha'rawi,1992)

4.5.3 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. (Sha'rawi, 1992)

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. 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 enjoyment reversed. There are things that are hidden behind loved ones. (Sha'rawi, 1992)

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. (Sha'rawi, 1992)

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 Asyhur

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. 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

Meaning; ". 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 Makah 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

Meaning: "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.

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

Relevance ban fighting in Asyhurul Hurum 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.

Forbid 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 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.

5 Conclusions

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.

1. That is "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.

2. 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.

3. In interpreting the verses related Asyhur 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.

4. Current an 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 Zulhijjah. 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.

Acknowledgements. This research supported by The Graduate School of Islamic Studies UIN Syarif Hidayatullah.

References

- [1] Abdul Fatah al-Kalidi Salah, Introduction Understanding Dilalil Quran Tafsir Fi, trans Salafuddin Abu Sayyid (Surakarta: Era International, 2001)
- [2] Al-Sya`râwî, op. cit., j. IX
- [3] Ali Hasan al-'Âridh, Tarikh "Ilm al-Tafsir wa al-mufassirin Manâhij, (t, tp .: Dar al I'tishâm, t, th)
- [4] Darsono, Ruswa, the Islamic calendar: System Overview, Fiqh and Hisab calendar, Yogyakarta: LABDA Press, 2010
- [5] Fawzi Muhammad, al-Shaykh al-Sha "min al-Qaryah narrator ila al-Qimmah, (Cairo: Dar al-Nasr, 1992)
- [6] Iyâzi Ali, Muhammad al-Mufasssirûn Hayâtuhum wa Manhajuhum, (Tehran: Mu "al-Thabâ`ah assasah wa al-Nasyr, 1372 H)
- [7] Hayy Al-Farmawi, Abdul, Maudhu'i Interpretation Method And CaraPenerapannya (trans. Rosihon Anwar), Faithful Reader, Bandung, 2002.
- [8] Jauhar Hussain Al-Masri, Ahmad, (hereinafter written Husain Jauhar), al-Shaykh Muhammad al-Sya`râwî Mutawalli (hereinafter written al-Sya`râwî), (Cairo: Nahdat Mishr, 1990)
- [9] Jauhar, Husain, 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.)

- [10] Judge, Lukman Nul, Daras Books Rule-Rule Methodology and Interpretation, IAIN RF Palembang, tp, 2007
- [11] Khalil al-Qattan, Manna ', Studies of Sciences of the Qur'an, Translator Mudzakir US, (Jakarta: PT. Library Antar Nusa Litera 2004)
- [12] Muhammad, Herry, figures of Islam Influential 20th century, (Jakarta: Gema Insani 2006) See Sayyid Qutb, Zhilalil Quran Tafsir Fi, Under the Shade of the Qur'an (Al-Fatihah-Al-Baqarah), Volume I, trans. As'ad Abdul Aziz Salim Yassin Basyarahil, Muchotob Hamzah, (Jakarta: Gema Insani, 2000)
- [13] Mustaqim, Abdul, Epistemology contemporary Tafsir, (Yogyakarta: LKIS Printing Shining, 2010), p. V
- [14] Mutawali Ash-Syarowi, Tafsir Mutawali ash-Sya'rowi
- [15] The fate of Ar Rifai'I, Muhammad, Ease of God: Summary Tafsir Ibn Kathir, translators, Syihabuddin, (Jakarta: Gema Insani Press, 1999)
- [16] Sayyid Qutb I 2000: 406-407) Sayyid Qutb, Fi Zhilal Al Quran Al Mujallad Al Awwal, Dar ash Syuruq, Cairo, 1992
- [17] Sri AliyahKaidah-rule TafsirFi Zhilalil Qur'an JIA / December 2013 / Th.XIV / Number 2 / 39-60
- [18] Sayyid Qutb, Fi Zhilal Al Quran Al Mujallad Al Awwal, Dar ash Syuruq, Cairo, 1992
- [19] Shihab, Quraish, Grounding Quran (Ciputat: Lantern Heart, 2015)
- [20] Warson Munawwir, Ahmad, Al Munawwir Dictionary Arabic-Indonesian, Surabaya: Pustaka Progressif, cet 14th, 1997
- [21] Yasin JazarMuhammad, Muhammad Mutawalli al-Sya`râwi; Alim `` `Ashruhu fi`Uyûn Ashrihi, (Cairo: Maktabah al-Turath al-Islâmiy, 1409 H)