

ABSTRACT

Islam religion is *way of life* that guarantees its believer's happiness of life in the world and hereafter. It has one essential main element as the guidance to the truly path. In getting that guidance, a Muslim is demanded to comprehend his or her Holy Book that is Qur'an.

In order to get the intact comprehend of religiousness, it has to be comprehended through the Qur'an due to it is actually have dialogued with the various of *fundamental Values* that followed by so many religion's and non-religion's group which had been grown up before the offering in Islam. *Fundamental Values*, which in the Qur'an are explained and actualized in the behavior of Muhammad and his companions. So that, Muslims convince that to get the safety, someone has to set the example and learn the behavior of the Prophet Muhammad. The prophet is not only carrying out the mission to perfect the moral, but also carrying out the composition of Islam and as the mercy to the whole mankind (*rahmah li al-'alamin*).

While, if it watched closely to the missionary's journey of Muhammad, so there are two periods, those are Mecca's period and Medina's period. The more observation, commonly Medina's period supposed has given the example of Islam in detail. It's all showed by so many shari'ah which is appear in that time, permitted and not permitted law, worship, family's problem and the other special problems.

It is contrast with Mahmoud Muhamed Taha's statement, that the prominent verses are the verses that's gone down in Mecca's period as the second message (*al-risalah al-thaniyah*), because it contains concept learning of Islam which takes up the values of humanity, tranquility, plurality and religiousness in Islam. It's shown on Mecca's verses which is begin by common expressions like *ya ayyuha al-nas* (O mankind!). It's showed at Mecca's verses stick out the elements of humanity, tranquility, plurality and religiousness. On the contrary with Medina's verses (*the first message; al-risalah al-ula*) which is commonly begin by specific expression only onto them whose faithful, such as *ya ayyuha al-ladhina amanu* (O the faithful!).

While Medina's Islam was a transitional learning so that it adopted the developing situation on that time. The war problem of *jihad*, *hijab* and polygamy became the plural phenomena on that period. In Sudan, this version of shari'ah was wanted to be applied on that time and became the agenda of politic Islam's group. Based on that reason, Taha refused the application of Islam's shari'ah in Sudan and proposed the existence of shari'ah evolution by reviewing the concept of *al-makkiyah* and *al-madaniyah* suited to the capacity of Muslims on 20th century, especially in Sudan.

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CHAPTER 2

COMMON CONSIDERATION OF AL-MAKTIYYAH AND AL-MADANIYAH

Scholars of Islam have already agreed about the use of metaphor *al-makiyyah* for part of Qur'an and *al-madaniyah* for the other part. ¹ Because of the importance in knowing the message of *al-makiyyah* and *al-madaniyah* in the Qur'an, so then the scholars of Islam are really take interest in both of them.

Some of the urgencies in learning *al-makiyyah* and *al-madaniyyah* are, first, in order to know and distinguish between *nasikh*'s verse and *mansukh*'s verse when that is found that there are two or more verses which have one theme, so then it can be known by the first descending verse and decide it which one is *al-makiyyah* then which one is *al-madaniyyah*, *al-makiyyah* will be abolished (*mansukh*) and *al-madaniyyah* will abolish (*nasikh*) because of the view that the last descending verse is *al-madaniyyah*. Second, that is in order to know the history of Islam's law (*tashri' al-hukm*) and its steps. Third, give the surely sense that Qur'an is not change. ² Al-Shuyuti added, that the benefit of learning *al-makiyyah* and *al-madaniyyah* is to know the verse that has common characteristic ('*am*) and the verse that has the special characteristic (*khas*), that is to decide the preceding verse as '*am* and the next one as *khas*. ³

¹According to al-Ya'qubi as what have been quoted by al-'Attar, that 82 messages of Qur'an were descended in Mecca and 32 messages were descended in Medina. Abu Dawud al-'Attar, *Perspektif Baru Ilmu Al-Qur'an*, translated by Afif Muhammad and Ahsin Muhammad (Bandung: Pustaka Hidayah, 1994), 141.

²Look Muhammad 'Abd al-Azīm al-Zarqanī, *Manāhil al-'Irfān fī al-'Ulūm al-Qur'ān*, tahqīq Maktab al-Buhūth al-Dīrasat, juz 1 (Bairut: Dar al-Fikr, 1996), 137.

³Abd. al-Rahman bin al-Kamal Jalal al-Din al-Shuyuti, *al-Itqan fi 'Ulum al-Qur'an*, juz 1 (t.t: t.p, t.t.), 34.

Besides, according to Zaid, the differences of two essential phases between *al-makiyyah* and *al-madaniyah* in the Qur'an are the two important differences that have contribution in forming the texts, as well as in the content either the structure. It means that text is the result of the interaction with the dynamic-history's reality.⁴

A. The basics of distinguishing between *al-makiyyah* and *al-madanivah*

The scholars of Islam have given the limit in distinguishing the verses and messages of *al-makiyyah* and *al-madaniyah* in the Qur'an. Some of them make *mukhtatab* (target of discussion) in the verse as the basic to distinguish both. The other scholars make the place of the Prophet (p.b.u.h) got the revelation as the basic. The third group lean on the movement (*hijrah*) of Prophet as the basic in distinguishing it. ⁵

a. The difference based on the personal characteristic of verse

The scholars said that the verses of *al-makiyyah* are the verses within the wording of: *ya ayyuha al-nas* (O mankind!) because that verse is *khitab* for Mecca's people. While *al-madaniyyah* within its verses by *khitab*: *ya ayyuha al-lazi na amanu* (O the faithful!). If there is *ya ayyuha al-nas*, so it had been known that it is *al-makiyyah's* verse. And as the belief of Medina's people became as Muslims, so when there is the wording of: *ya*

⁴Nasr Hamid Abu Zaid, *Tekstualitas Al-Qur'an*, translated by Khairon Nahdliyyin (Yogyakarta: LKiS, 2003), 87.

⁵Look Muhammad bin Bahadir bin 'Abdillah al-Zarkashi Abu 'Abdillah, *Al-Burhan fi al-Ulum al-Qur'an*, tahqiq Muhammad bin Abu Fadl Ibrahim, juz 1 (Dar al-Ma'arif: Bairut, 1931), 187. Look as well al-Shuyuti, *al-Itqan*....., 35. Lihat juga al-Zarqani, *Manahil*....., 135-137.

that probably to be discussed and to be *tarjih*. All of that are the metaphors that have been created by the explainer which are divided into those three groups.

Nevertheless, we can not receive the basic difference which is leaning on personal character from some people whose on them these verses aimed on. Because when *khitaab: ya ayyuha al-nas* (O mankind!) come, so this *khitaab* not only aimed on Mecca's society, and when *khitaab: ya ayyuha al-lazina amanu* (O the faithful!) or *ya ahl al-kitab* (O the holy expert!) or *min al-a'rab munafiqun* (from the Arab's hypocrite clan) come, so that those *khitaab* are not aimed to Medina's society, *ahl al-kitab* and hypocrites only, but they are still occur commonly which is in the reality they embody the whole place and time.

On the other side, not all of the verses and message inside *khitab* can be determined as the distinguish organ. Moreover, inside the message of *al-makiyyah* there is *khitab: ya ayyuha al-lazina amanu* (O the faithful!) as in Al-Hajj [22]: 77. While in *al-madaniyah* message there is *khitab: ya ayyuha al-nas* (O mankind!) as in al-Baqarah [2]: 21.

According to the place, when we admit the verses which is descended in Arafah, Mina and Hudaibiyah into the verses of *al-makiyyah*, and the verses which is descended in Badar, Uhud and Sila' into the verses of *al-madaniyah*, so there are neither the verses which are *al-makiyyah* nor *al-madaniyah*, such as the verses which was descended to the Prophet in the event of *isra'*.

content. Look 'Abdillah, *Al-Burhan*...., 187. Look as well al-Shuyuti, *al-Itqan*...., 35. Look al-Zarqani, *Manahil*...., 137.

at reality's movement, we have to realize the event of *hijrah* from Mecca to Medina is not only a movement of place.⁹

The *hijrah* of Prophet not only as the tract and missionary of Muhammad which is full of blessing, but also it is a limitation in differencing his two periods of life; first period is recasting and belief's fighting period, against polytheism and idolatry, also forming the belief to the faithful people and its investment on their body through the apostle of Muhammad; while Medina's period is the period of building the people stipulation and commission of law and administration, include the problem of the country, leadership and ascendancy.

For Muhammad Qutb, *al-makiyyah* as well as *al-madaniyah*, truly, the faith is the main theme throughout Qur'an, but in the verses *al-makiyyah* the entire topic is about the faith while *al-madaniyah* contain about economy, politics and society's management are *wasilah* (media) that can accompany to the well. In addition, he said that *al-makiyyah* is imaged as the main flow which then flows the little streams that emerged in the verge of human's side. This little stream later called *al-madaniyah*.¹⁰

By our cranny knowledge about *al-makiyyah* and *al-madaniyah*, we can follow missionary's development and understand the common principles to the social changing theory based on Islamic thinking, suitable with what have been done by Prophet in Mecca and Medina, and also compatible to the precept of *al-makiyyah* and *al-madaniyah* in Qur'an.

⁹Zaid, *Tekstualitas.....*, 89-90.

¹⁰Muhammad Qutb, *Dirasat Qur'aniyah* (Kairo: Dar al-Shuruq, 1993), 22-24.

CHAPTER III

CULTURE AND SCHOLARSHIP OF MAHMOUD MOHAMED TAHA

A. Biography

Taha was born in 1909 in Rufa'a, a small town on the east bank of the Blue Nile in central Sudan. When his mother, Fatima bint Mahmoud, died around 1915, his father, Muhammad Taha, took his children and moved to Al-Higailieg, a nearby village, where the family worked in farming. Muhammad Taha died around 1920, leaving his four children to be brought up by their aunt in Rufa'a. Taha's aunt allowed the children to continue their education, and Taha completed the extremely competitive educational system of the time. He graduated from the engineering school of Gordon Memorial College, now the University of Khartoum, in 1936. Following a short period of service with Sudan Railways, he resigned and went into private practice in 1941. As an active participant in the nationalist struggle for independence from the beginning of the movement in the late 1930s, Mahmoud was dissatisfied with the participation of the educated devout Muslim elites in that struggle¹.

Taha and other people who agreed with his criticisms of the nationalist movement formed the Republican Party in October 1945. The organization's publications reflected a strong modernist Islamic orientation, secularism movement. The party's policy of direct and open confrontation with the colonial

¹ Mahmoud Mohamed Taha, *The Second Message of Islam*, translation & introduction by Abdullahi Ahmed An-Na'im (New York: Syracus University Press, 1987), 2.

CHAPTER IV

THE BASE OF THE THOUGHTS AND CONCEPT OF *AL-MAKIYYAH* AND *AL-MADANIYAH* IN THE PERSPECTIVE OF TAHA

This chapter presents the illustration and concepts and the metaphors which then emerging the idea about *al-makiyyah* and *al-madaniyah*. The explanations in this chapter are based on the work of Taha, “The Second Message of Islam”, which it in translated from Arabic and given the introduction by his student, Abdullahi Named an-Naim.

A. The Base of Emerging Concept of *Al-Makiyyah* and *Al-Madaniyah*

a. *Din al-Islam, Shari'ah and al-Sunnah*

1. Din al-Islam

The word "religion" commonly translated as "*al-din*" then "*din al-Islam*" translated as "the religion of Islam".¹

The word “*agama*” (Indonesian) comes from Sanskrit language. An opinion said that “*agama*” is from *a* = no and *gam* = go. So, not go, stay in the place, and inherit in generation, because the religion exactly has the characteristic like this. Some say that “*agama*” is “text” or “holy book”. And some say that “*gam*” means demand or charge, due to the religion is, in fact, demand.

The word “*religio*” from “*religi*” is from Latin. According to an argument, “*religi*”, from the basic word “*religere*” or “*relegio*”, has meant of collecting, reading. Religion is indeed a collection of the ways

¹ Suparman Usman, *Hukum Islam; Asas-Asas dan Pengantar Studi Hukum Islam dalam Tata Hukum Indonesia* (Jakarta: Gaya Media Pratama, 2001), 11.

3. The emotional human response, for instance the fearful, love or response in the form of worshipping and adoration.
4. Understand the existence of sacred and pure in the form of mysterious power, in the form of a book that contains of current religion's teaching and current places.³

³ Nasution, *Islam...*, 11

⁵Look Ali Imran [3]: 19; al-Maidah [5]: 3.

[illegible]

فَأَخْبَرَنِي عَنِ السَّاعَةِ قَالَ مَا الْمَسْئُولُ عَلَيْهَا بِأَعْلَمَ مِنَ السَّائِلِ قَالَ فَأَخْبَرَنِي عَنْ أَمَارَتِهَا
قَالَ أَنْ تَلِدَ الْأُمَةُ رَبِّئَهَا وَأَنْ تُرَى الْحَقَاةُ الْغُرَاةَ رِعَاءَ الشَّاءِ يَنْطَاوِلُونَ فِي الْبُنْيَانِ
قَالَ ثُمَّ انْطَلِقْ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي يَا عَمْرُ أَتَذَرِي مِنَ السَّائِلِ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ
فَأَنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ 53

Translation: *"When we are having a sit with Rasulullah (p.b.u.h), there it come a man in clean white cloth, with very black hair. There is no one from you who knows him, and he is invisible if he is in a journey. He sits near Rasulullah and put his knee next to Rasulullah's knee and put his arm next to Rasulullah's arm and says: O Muhammad, tell me about al-Islam...Muhammad answers: al-Islam is stating that there is no God unless Allah and Muhammad is the messenger of Allah; building Salat; paying tithe; fasting in Ramadhan; and doing pilgrimage, if able in doing this. He says: you're right. We are so surprised how he can ask this to Muhammad and clarify that it is true. Then he says: Tell me about al-Iman. Muhammad answers: Al-Iman is believe in Allah; the angels; the holy books; the prophets; good and bad destiny; and dooms day. He said: You're right. Explain to me about al-Ihsan. Muhammad answer: Al-Ihsan is worship to Allah as if you can see Him, although you can not see Him, and convince that Allah sees your behavior. He says: You're right. Then he asks: Then let me know when the Dooms day is come? Muhammad answers: When a slave bearing her master, and when you are watching bare footed show, naked shepherds who are so fantastic and great in a building. He says: You're right. Then he leaves.*

⁵³Sahih Muslim no. 9, *Compac Disk Mausū'ah al-Hadith al-Sharif*. Version 2 (Global Islamic Software Company, 1997).

Translation: “*But it is clear revelations in the hearts of those who have been given knowledge, and none deny Our revelations save wrong-doers.*” (al-Ankabut [29] : 49)⁹⁵

B. *Al-Makiyyah* and *Al-Madaniyah* in Taha's View

The scholars of Qur'an commonly use place criteria to differ *al-makiyyah* and *al-madaniyah*⁹⁶ due to the communication place (the revelation) always depends on the first receiver that move from Mecca to Medina, then back to Mecca to have the visiting (of sacred place) or pilgrim, so that some scholars said that the verse of *al-makiyyah* is the descended verse in Mecca even though it is done after the *hijrah*, and *al-madaniyah* is the verse that have been descended in Medina. Some of them even have the over attitude in distinguishing place aspect. They make the special classification about what the verses that have been descended in the middle of Mecca and Medina in Muhammad's journey, what the verses that have been descended after *hijrah*, when doing the submission or pilgrimage. They also pay attention to whatever verses that have been descended out of Mecca and Medina. Whatever verses that have been descended on the mount between earth and sky, whatever verses that have been descended in the cave inside the ground. They also make the difference between the verses that have been descended in the journey (*safari*) and not in the journey (*hadari*), between the verses that

⁹⁵ *Al-Quran dan Terjemahnya...*, 636.

⁹⁶ al-Salih, *Mabahith*..., 67. Compare with Shihab, *Membumikan*..., 35.

1. As The Moving of Text and Reality

Classification criteria, *al-makiyyah* and *al-madaniyah*, in one side should be based on the reality, and on the other side is connecting to the text. It should be based on the reality due to the moving of the text is lean on the moving of the reality, while it should be based on the text is observed from its content and structure. This is because the moving of the text and reality has the effect to the forming of both two sides of the text, content and structure. But, if we look at the moving of reality, we should conscious that the event of *hijrah* from Mecca to Medina is not only for moving place.

Besides, the scholar is conscious about the separating between *al-makiyyah* and *al-madaniyah*, which is not always certain. It is because there are some verses of *al-madaniyah* that having the characteristic of *al-makiyyah*. It also done contrary, the verses of *al-makiyyah* are sometimes having the characteristic of the verses of *al-madaniyah*. The moving from one phase to other phase-in the reality and text level- is impossible to jump, but the changing is done in phases.

Taha have the opinion that *al-makkiyah* called as The Second Message (*al-Risalah al-Thaniyah*) while *al-madaniyah* called as The First Message (*al-Risalah al-ula*). The aim of the First Message is the *Mukminin* (the clan that there in the second step). While the aim of The Second Message is the *Muslimin* (the clan that there in the second step).⁹⁹

transaction anymore. (al-Baqarah [2]: 254; Ibrahim [14]: 31). Look Taufik Adnan Kamal, *Rekontruksi Sejarah Al-Quran* (Yogyakarta : Forum Kajian Budaya dan Agama, 2001), 13-16.

⁹⁹Look back The Steps of Religiousness

saved from the covetousness of their own souls, - they are the ones that achieve prosperity.” (al-Taghabun [64] : 16)¹⁰¹

When it came the command of Allah:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

Translation: *“Those who believe and obscure not their belief by wrongdoing, theirs is safety; and they are rightly guided.”*
(al-ʿAnʿam [6]: 82).¹⁰²

When the companions felt so hard, then they asked to Rasulullah: O Rasulullah, who's among us, is not hurting ourselves? Then he said: The meaning of this verse is not as what you mean of it. Behold, Luqman said to his son by way of instruction: "*O my son! Join not in worship (others) with Allah: for false worship is indeed the highest wrong-doing*". What the mean of the verse above is polytheism. Then they were happy for knowing that they never allying Allah with others since they believed. According to Taha, the prophet actually gave the interpretation of the verse in *mukmin* level, because if he gave the interpretation in the level of *muslim*, so it would be out of their capability. Why? Because of the word "*zuhm*" in the verse have the vague polytheism (*khafiy*). Just as this verse:

وَعَنَتِ الْوُجُوهُ لِلْحَىِ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا

¹⁰¹Ibid, 942

¹⁰²Ibid, 200.

except they who break the law. And I give it all to Allah's decision."¹⁰⁶

On the other word, the firstly shouted to mankind is the aim to ultimate *al-Islam* (the last level; 7th). When it seems like they are enable, and they practically can not reach the aim, so that it descended suit their ability. As Allah's command:

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Translation: *“So fear Allah as much as you can; listen and obey and spend in charity for the benefit of your own soul and those saved from the covetousness of their own souls, they are the ones that achieve prosperity.”* (al-Taghabun [64] : 16)¹⁰⁷

The offer to get the higher standard is the conclusive argument that across to society's ability on that time.¹⁰⁸ Just as Allah's command:

وَلْتَبْلُوْكُمْ حَتّٰى نَعْلَمَ الْمُجَاهِدِيْنَ مِنْكُمْ وَالصّٰبِرِيْنَ وَنَبْلُوْا اَخْبَارَكُمْ

Translation: " *And verily We shall try you till We know those of you who strive hard (for the cause of Allah) and the steadfast, and till We test your record.* " (Muhammad [47]: 31).¹⁰⁹

This verse is descended to test their belief, whether they truly faithful or the doubt people or the hypocrite.¹¹⁰ The words “*the people*

¹⁰⁶ Sahih Muslim no. 29, *Compac Disk Mausu'ah al-Hadith al-Sharif*. Version 2 (Global Islamic Software Company, 1997).

¹⁰⁷ *Al-Quran dan Terjemahnya...*, 942

¹⁰⁸ Taha, *The Second*...., 130.

¹⁰⁹ *Al-Ouran dan Terjemahnya...*, 834.

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَتَصَرَّوْا
أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى
يُهَاجِرُوا وَإِنْ اسْتَنْصَرْتُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ

Translation: *“Those who believed, and adopted exile, and fought for the Faith, with their property and their persons, in the cause of Allah, as well as those who gave (them) asylum and aid, these are (all) friends and protectors, one of another. As to those who believed but came not into exile, you owe no duty of protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom you have a treaty of mutual alliance. And (remember) Allah sees all that ye do”.* (al-Anfal [8]: 72).¹³⁶

The term of *Jihad* and its derivative also used to say the power summoning, in the war or in peace condition. Even al-Furqan [25]: 52 order the prophet and Muslims to use the Qur'an for the infidel.

فَلَا تُطِيعُوا الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا

¹³⁶ *Al-Quran dan Terjemahnya...*, 273.

الَّذِينَ أَخْرَجُوا مِنْ دِيَارِهِمْ بَغِيرَ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبَّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْذَمَتِ سَوَامِعُ وَبِيعَ صَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

Translation: *"(They are) those who have been expelled from their homes in defiance of right, (for no cause) except that they say, "our Lord is Allah". Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid his (cause); for verily Allah is full of Strength, Exalted in Might, (able to enforce His Will)".*

(al-Hajj [22]: 40).¹⁴⁷

The message al-Nisa' [4]: 90 and al-Anfal [8]: 39 and 61 that identified by Ibn Kathir is revealed in Medina, although he do not give the exactly date when it was done. The first quoted verses in the context of ordering Muslims to not to join with hypocrites and order Muslims to fight them if they meet.

فَإِنْ اعْتَصَلْتُمْ فَلَمْ يَفْعَلُوا بِكُمْ وَالْقَوَا إِلَيْكُمْ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا

¹⁴⁷ *Al-Quran dan Terjemahnya...*, 518.

that they are not unconsciously trapped in the unfair act (for example al-Baqarah [2]: 190; al-Maidah [5]: 87; al-'A'raf [7]: 55). Of course Qur'an recognizes the punishment to them who do the wrong thing, and recognizing sometimes needs the act of punishing style. When get the attack, the Muslims can response in a good way, but if the enemy gets the finish, the Muslims have to hold themselves from hardness act. In this context, Qur'an says:

...مَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

Translation: “*And one who attacks you, attack him in like manner as he attacked you. Observe your duty to Allah, and know that Allah is with those who ward off (evil).*” (al-Baqarah [2]: 194).

In this context, Qur'an is referring to the war in the context of protecting their own self- especially quoting to the situation when the Muslims fail to response the effective exist condition, so that it placed them in the pieces of the collapse due to the failure in protect themselves, Allah's command:

وَانْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

In raising the Second Message (*al-makkiyyah*), Taha uses the term of *nasakh-mansukh* that meant as *dictates of time; hukm al-waqt*. When the right time comes, that verse is the right verse on that time, and it can be occurred. Besides, *nasakh-mansukh* also used as the ground in extending *shari'ah*, because the situation is always developing, thus, it demands to elaborate more the concept of *al-makkiyah* and *al-madaniyah* in solving the contemporary problems, especially in Sudan.

B. Suggestion

This script is really far from the perfect value, but at least, the result of this researching can illustrate the intellectual dynamic and the difference that is the living characters of Islamic mankind, especially in thinking sector. This kind of healthy and conducive dialectic is need to be developed, so that in the next turning, can richer the thinking treasure in contemporary era.

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