

# Analysis of the Meaning of the Word Haram in the Quran: A Semantic Study by Toshihiko Izutsu

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## Abstract

This article explains the meaning of the word haram in the Quran. So far, the word haram is known as a legal term in Islam. However, it turns out that when the word haram is placed in different editorials, it has a different meaning. Using a semantic approach developed by Toshihiko Izutsu, the author examines the fundamental meaning and relational meaning of the word haram using syntagmatic and paradigmatic analysis and then examines the meaning and usage of the word haram in the pre-Quran, Quranic, and post-Quranic periods, which then reveals how the worldview is viewed regarding the meaning of the word haram.

## Introduction

The Quran is a book that Allah revealed to the Prophet Muhammad through the angel Gabriel (Nurdin, 2018, p. 1). As it is known, Prophet Muhammad is the closing Prophet of the prophets, so the Qur'an is a book that was revealed as a perfection of the books that came before. The Quran serves as a guide for every Muslim person and all mankind.

The Qur'an is a guide to the relationship between humans, Allah, and fellow humans. To understand the instructions in the Quran, it is necessary to interpret a mubayyin (explainer) who will explain the meaning and content of the Quran, especially for vague verses. In the past, when the Companions did not understand the meaning and content of a verse, they would immediately ask the Prophet Muhammad. The reason is that the Prophet Muhammad was the first person to interpret the Quran.

Interpreting the Quran for Muslims has been an ongoing task throughout history. It concerns the efforts of an interpreter to think about and examine the meaning and message of the verses of the Qur'an, as well as to explain things that may need to be understood from these verses due to human ability (Rohimin, 2007, p. 3).

The meaning of God's message recorded in the Qur'an has been clearly understood not to have the same meaning over time; Rather, it continues to adapt to evolving realities and situations. In other words, God's revelation is translated in different ways depending on the needs of Muslims as recipients of the message. Islamic scholars have developed various models of interpretation since the emergence of this field until today (Setiawan, 2005, p. 1).

The method that will be used in this writing is the literary approach method. The author wants to explain the Qur'an's view of interpreting the word haram using Toshihiko Izutsu's semantic approach.

## ***Semantic Analysis of Toshihiko Izutsu: Conceptual Movements***

One of the academics who pioneered the semantic analysis approach in Qur'an research is Toshihiko Izutsu. He argue that semantics is not just an analysis of word structure or the study of the original meaning of a word, such as in etymological analysis. More importantly, semantics is an analytical approach to key terms in a language with views that ultimately lead to a conceptual understanding of weltanschauung, or the worldview of the people who use the language. Izutsu's approach is not only about speaking and thinking but also more deeply about the concept and interpretation of the world that embraces it. According to Izutsu, the concept of weltanschauung is the study of the nature and structure of a community's worldview, using analytical methods of core concepts that have been formed internally and have crystallized in keywords in their language (Izutsu, 2003, p. 32).

In order to avoid elimination in understanding the Quran's worldview concept, Izutsu tries to let the Qur'an explain its concepts and speak for itself. In this effort, Izutsu's method is to collect all the keywords that reflect the main concepts, such as the words Allah, Islam, Prophet, faith, kafir, and others, and then analyze the meaning of those words in context. From the Quran. Izutsu refers to these keywords as keyword terms. This concept provides an understanding that not all

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words in a vocabulary have the same value in forming the basic structure of the underlying ontological conception. Of course, this is a challenging task. It should be noted that each word in the Quran has its complexity. Although the position of each word is different, there is a strong correlation with each other, and concrete meanings emerge from the correlation system (Izutsu, 2003, p. 33).

According to Izutsu's observations, each word has a basic and relational meaning. Basic meanings are often considered lexical meanings, while relational meanings tend to be close to contextual meanings. When a word is used in a sentence or concept, it takes on a new meaning depending on its position and relationship to other words in the sentence structure. Izutsu explains the difference between these two types of meanings by using the example of the word "book." Although the basic meaning is "book," in the context of the Qur'an, the word "book" acquires a very important meaning as an extraordinary religious sign surrounded by the light of purity. In the concept of the Quran, the word "book" can refer to the Qur'an itself because it is closely related to the words of Allah, wahyu, Tanzil, and the Prophet. However, in a different context, this word can be interpreted as the Torah and the Gospel when associated with the word Ahl Al-Kitab and not directly with the word of Allah, wahyu, Tanzil, and Prophet. Thus, Ahl Al-Kitab can be understood as a society with the Torah and the Gospel (Izutsu, 2003, p. 35).

## Introduction Result and Discussion

### Basic Meaning of Haram

According to Izutsu, the basic meaning is the meaning attached to the word itself, which is always carried away wherever the word is placed and no matter how it is used (Izutsu, 2003, p. 12). The basic meaning can be obtained by looking for the lexical meaning. The word forbidden (حرام) is linguistically derived from the word Haruma-yahrumu-hurman, which means forbidden or forbidden to do (al-Mamnu' min fi'lih) (Dhaif, 2011). The word haram in the study of fiqh is the opposite of halal, which is a matter that, if done, will get sin, and if it is left out, it will get a reward (Abdul Mujieb et al., 1995, p. 99).

Similar to Fiqh Ulama, Lisan al-Arab interprets the word haram (حرام) as the opposite of halal. Meanwhile, Haruma said (حرم) has the meaning of respecting or glorifying (Manzur, 1119, p. 844). According to Ibn Faris, all the words are derived from Hara-mim, a word that contains the meaning of prohibition and affirmation. As the word ihram says, it is called so because people who are in ihram are prohibited from doing anything that is allowed outside of ihram activities, such as hunting and having marital relations (ibn Fariz, 1994, p. 45).

### Relational Meaning of haram

Relational meaning is something connotative that is given and added to an existing meaning by placing the word in a special position in a special field. Thus, relational meaning is the addition of a new meaning in a word to the sentence hanging where the word is used.

The word haram, with all its derivatives in the Qur'an, contains as many as 83 words. The following is a table of derivations of the word haram in the Quran:

**Table 1.** Word derivation data is forbidden in the Qur'an (Abd al-Baqi, 1981, pp. 197–199).

Lafaz	Frequents	Quran
حَرَّمَ	13x	QS. (2:173,275), (3:93), (5:72), (6:119,143,144,150,151,151), (7:32,33), (9:29,37,37), (16:115), (17:33), (25:68)
حَرَّمْنَا	7x	QS. (4:160), (6:146,146,148), (16:35,118), (28:12)
حَرَّمَهَا	1x	QS. (27:91)
حَرَّمَهُمَا	1x	QS. (7: 50)
حَرَّمُوا	1x	QS. (6:140)
نُحَرِّمُ	1x	QS. (66:1)
نُحَرِّمُوا	1x	QS. (5:87)
يُحَرِّمُ	1x	QS. (7:157)
يُحَرِّمُونَ	1x	QS. (9:29)
يُحَرِّمُونَهُ	1x	QS. (9:37)
حَرَّمَ	3x	QS. (24:3), (5:96), (3:50)
حَرَّمَتْ	3x	QS. (4:23), (5:3), (6:138)
حَرَّمَا	2x	QS. (28:57), (29:67)
حَرَّمُ	4x	QS. (5:1,95), (9:5,36)

حُرْمًا	1x	QS. (5:96)
حَرَامٌ	25x	QS. (2:144,149,150,191,194,196,198,217,217), (5:2,2,2,97,97), (8:34), (9:7,19,28), (16:116), (17:1), (21:95), (22:25), (48:25,27)
حَرَامًا	1x	QS. (10:59)
حُرْمَاتٌ	2x	QS. (2:194), (22:30)
الْمَحْرُومِ	2x	QS. (51:19), (70:25)
مَحْرُومُونَ	2x	QS. (56:67), (68:27)
مُحَرَّمٌ	3x	QS. (2:85), (6:139), (14:37)
مُحَرَّمًا	1x	QS. (6:45)
مُحَرَّمَةٌ	1x	QS. (5:26)

To obtain relational meaning, several steps are taken, namely, Syntagmatic Analysis and Paradigmatic Analysis.

### Syntagmatic Analysis

The syntagmatic analysis is an analysis that seeks to determine the meaning of a word by paying attention to the words before and after the word that is being talked about in a certain part, or it can be said that it is an analysis of the integration between concepts (Izutsu, 2003, p. 32).

In this context, it can be known that the words that encompass their meanings include; 'alaa (على), ash-shahru, (شهر) masjid (مسجد), and others. But here, the author will only explain three words that are related to the word haram.

First, the relational meaning with the word 'alaa:

وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ

"And it is impossible for a country that We have destroyed, that they will not return (to Us)" (QS Al-Anbiya':95).

Word forbidden In the above verse, it means "impossible"; that is, it is impossible for a people or a village that has been destroyed to return to the world after being destroyed (Athiyah, 1974). So, the word haram contains an affirmation that those who have been destroyed by Allah will not be able to return to correct the mistakes they have made.

Or in other derivations, both from the ma'lum and majhul fi'il madhi:

حَرِّمَتْ عَلَيْكُمْ أُمَّهَاتِكُمْ وَبَنَاتِكُمْ وَأَخَوَاتِكُمْ وَعَمَّاتِكُمْ وَخَالَاتِكُمْ وَأَخْتِ الْأَخْتِ وَأُمَّهَاتِكُمُ الَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتِكُم مِّنَ الرَّضْعَةِ وَأُمَّهُنَّ نِسَائِكُمْ وَرَبِّبَاتِكُمُ الَّتِي فِي حُجُورِكُمْ مِّن نِّسَائِكُمُ الَّتِي دَخَلْتُمْ بِهِنَّ

"It is forbidden for you (to marry) your mothers, your daughters, your female brothers, your father's female brothers, your mother's sisters, daughters of your male brethren; daughters of your female brethren; your mothers who nurse you; sister of the same milk; your wives (in-laws); the children of your wives who are in your care from the wives you have interfered with" (QS Al-Maidah:23)

The meaning of the word forbidden From the above verse is prohibition. That is a stipulation that must be abandoned. In the study of Usul Fiqh, the term "haram" is one of the laws of taklifi which is interpreted as Allah's provision to leave a matter firmly (Al-Juhaili, 1986, p. 45). Forbidden becomes the opposite of mandatory in Fiqh Proposals, so the meaning is forbidden. The above verse contains the meaning of prohibition and affirmation for Muslims not to marry those who are written in the verse.

Second, the relational meaning of the word ash-shahru:

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ

"They ask you about fighting in the month of Haram" (QS Al-Baqarah: 217)

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ

"When the Haram months have expired, then kill the polytheists" (QS (At-Taubah: 5).

Word is forbidden, but when compared with the word Ash-Shahru, it means haram month. The haram month is the month in which war is banned. According to Shaykh bin Baz, "The prohibition of fighting in these months is a mercy of Allah to all His servants so that they can travel (safely) in it, and so that they can perform Hajj and Umrah in these months." (Baz, 2000, p. 433).

There are four months that are referred to as haram months, including Dzulqo'dah, Dzulhijjah, Muharram, and Rajab. These months are called haram months because of their glory. Everything done in that month will receive a greater reward than other months, whether good or bad deeds. This is as God said:

"Indeed, the number of months in the sight of Allah is twelve months in the decree of Allah, when He created the heavens and the earth, among them there are four months that are haram, that is the decree of the right religion, so do not persecute yourselves in the fourth month." (Q.S. at Taubah [9]: 36)

Third, the relational meaning of the word al-masjid:

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

"And wherever you come from, turn your face towards the Grand Mosque" (QS Al-Baqarah: 149)

The sentence of the al-haram mosque in the Quran is mentioned 15 times (Abd al-Baqi, 1981, p. 198). It has various goals, including mention of the Kaaba, Masjid al-Haram (as a whole), Makkah, and Tanah Haram (Makkah and its surroundings) (Ash-Shabuni, 2016, pp. 122–123). Some of the derivations and uses of the theme of the word haram in the Qur'an are elements of glory, which is the basic meaning of the word forbidden.

The use of the word Makkah is forbidden. In its context, as linguists know, it is a place or a land that is sacred and respected. It is called so because a boundary surrounds Makkah. Then, the disbelievers were not allowed to enter the area (Qal'ahji, 2000, p. 741).

### Paradigmatic Analysis

The paradigmatic analysis is an analysis that promotes a word or concept with a word or concept that has a similar meaning (synonym) or different (antonym) (Izutsu, 1997, p. 32).

#### Synonyms of the word haram (حرام) in the Qur'an

The word haram has several related keywords, namely mahjur (محجور), mahdzur (محظور), mamnu' (ممنوع), and suht (سحت).

#### Mahjur

The Word Mature (محجور) in the Qur'an is mentioned twice, namely in QS. Al-Furqan: 22 and 53. The word Mature is derived from the words Al-Hajr, Hajara, and Hujranan. Linguistically speaking, Mature means Al-Ma'un, which means forbidden (Suhendi, 2011, p. 221).

Allah SWT says in QS. Al-Furqan: 22;

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حَجْرًا مَّحْجُورًا

"On the day they saw the angels, on that day there was no good news for the sinners and they said, "Hijran mahjura."

This verse means that they (the disbelievers) cannot see angels on the most favorable day for them; even on the day they can see angels, there is no good news that they get (Ibn Kathir, 1999, p. 101). Sentence Hijran Mahjura is the word of the angels to the disbelievers, "It is forbidden for you to be lucky on this day." (Ibn Kathir, 1999, p. 102). Word Al-Hijr, meaning prohibition. As taken from the word Hijir (Ismail) on the side of the Kaaba, it is a restriction or prohibition for people who are tawaf not to do tawaf inside and only to do it on the outside (Ibn Kathir, 1999, p. 102).

#### Mahdzur

Word Mahdzur (محظور) be isim (noun) from Fi'il (verb) hadzara (حظر) which means something that is imposed from an action. This word is mentioned only once in the Quran, namely in QS. Al-Isra: 20 (Abd al-Baqi, 1981, p. 207).

Linguistically, the word mahdzur means prohibition. While in terms of Islamic law, the word mahdzur is:

كُلُّ مَا طَلَبَ الشَّرْعُ تَرْكَهُ طَلَبًا جَازِمًا

"The matter required by the sharia to be left with a firm request." (Morsi, 2000, p. 282)

While the meaning of mahdzur in the linguistic definition is:

الْمَمْنُوعَاتُ، وَضِدُّهَا: الْمُبَاحَاتُ، وَأَصْلُ الْحَظْرِ: الْحَبْسُ، وَمِنْ مَعَانِي الْمَحْظُورِ أَيْضًا: الْمَحْبُوسُ وَالْمَحْضُورُ وَالْمَحْجُورُ وَالْمَحْجُورُ

"Things that are forbidden. The opposite is the things that are changed. The original meaning of "al-ḥadzr" is to restrain. Also among the meanings of "al-mahdzur" is something that is detained, surrounded, boycotted, and blocked." (ibn Fariz, 1994, p. 80)

As Allah says in QS. Al-Isra: 20;

كُلًّا نُمِدُّ هُوَآءًا وَهَآءًا مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا

"It means: To each (group), both this (group) (who wants the world) and that (group) (who wants the hereafter), We give help from the mercy of your Lord. And the mercy of your Lord cannot be hindered."

"And the mercy of your Lord cannot be hindered." That is, no one can prevent it, and no one can refuse what He wants. Qatadah says in relation to the meaning of His words: And the mercy of your Lord cannot be hindered. That is what is meant by mahzura, which is reduced (Ibn Katsir, 1999, p. 5/53).

### *Mamnu'*

Word mamnu' (ممنوع), along with its derivation, is mentioned 17 times in the Quran. The words come in the form of a talisman five times; then, the rest are present in the form of Fi'il. At the same time, the word mamnu' itself is mentioned only once in the Quran, namely in QS. Al-Waqiah: 33 (Abd al-Baqi, 1981, p. 676).

Linguistically speaking, mamnu' is ISIM MAF'ul from the word mana'a (منع), which means to hold. Isim maf'ul is something that is imposed on an action, which is why the word mamnu has meaning: prohibited, prohibited, prevented, obstructed, and disallowed (Munawwir, 1997).

As in His words:

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ

"That is the one that does not stop bearing fruit and is not forbidden to pick it."

Ibn Qathadah said that the meaning of mamnu' in the above verse is that there is nothing that prevents them from plucking it (Muhammad Syakir, 2007, p. 7/530)

### *Suht*

Word Suht (سحت) has the meaning of everything that is forbidden and despicable (Manzur, 1119, p. 1949). The word SUHT is mentioned three times in the Quran, namely in QS. Al\_maidah; 42, 62, and 63.

سَمْعُونَ لِلْكَذِبِ أَكْثُونَ لِلسُّحْتِ

"They (the Jews) really like to hear fake news and eat a lot of haram food."

From Sufyan, from Ashim, from Zirr, from Abdullah regarding the verse, أَكْثُونَ لِلسُّحْتِ "Eat a lot of food that is illegal," he said, "pronounce السحت here means الرشوة (bribes or bribes)." (Muhammad Syakir, 2007, p. 8/909). Ibn Kathir said that the word السحت means to like to eat something that is haram, namely bribery, as said by Ibn Mas'ud and others. (Ibn Katsir, 1999, p. 3/117)

Muhammad bin Al Mutsanna narrated to us, and he said: Muhammad bin Ja'far narrated to us, he said: Shu'bah narrated to us from Manshur, from Salim bin Abi Al Ja'd, from Masruq, from Abdullah, he said, "What is it? SUHT Is that a bribe?" he replied, "Right." (Muhammad Syakir, 2007, p. 8/910)

### *The Antonym of the Word Haram (حرام) in the Qur'an*

The author found that there is only one word that becomes antonym or the opposite of the word forbidden in the Qur'an, namely the word halal (حلال). Halal is ISIM Mashdar from Fi'il Halla-Yahillu-Hillan-wa Halalan with various meanings, namely halal, settling or pausing for a moment, letting go, overwriting, freeing from kafarat oath, obliging, determining, and others (Munawwir, 1997, p. 91). Halal has the etymological meaning of liberating, leaving, and allowing.

In the Encyclopedia of Islamic Law, halal is interpreted in three forms. First, halal refers to something that, if used, will not incur punishment for a person. Second, halal also refers to an action that, if committed, will not bring punishment because it has been approved by the Shari'a. Third halal also has a concept equivalent to permissible, mubahor Jaiz (Dahlan, 2003, p. 506).

The word halal and its derivations are found 55 times in the Qur'an (Abd al-Baqi, 1981, pp. 215–216). The author invented the word halal, which is placed hand in hand with the word forbidden in the Qur'an. There are 18 times. As in His words:

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا

"Allah has legalized buying and selling and forbids usury."  
Also, as in a hadith of the Prophet:

عَنْ أَبِي عَبْدِ اللَّهِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ : إِنَّ الْحَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعِزِّهِ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَزْتَعَ فِيهِ أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمَى أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمَهُ أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ – رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

"From Abu 'Abdillah An-Nu'man bin Bashir (may Allah be pleased with him), he said that he heard the Messenger of Allah (peace and blessings of Allaah be upon him) saying: "Indeed, what is halal is clear, as well as what is haram is clear. Between the two there is a matter of syubhat – which is still vague – which is unknown to most people. Whoever avoids the cause of shubhat has saved his religion and honor. Whoever falls into the case of shubhat can fall into the haram case, just as a shepherd grazed his cattle around the forbidden land, which almost plunged him. Know that every king has a forbidden land, and Allah's forbidden land on this earth is the things that He has forbidden. Remember that inside the body was a lump of flesh. If he is good, then all the bodies will be good. If it is damaged, then the entire body will be damaged. Remember that a lump of flesh is the heart." (HR. Bukhari and Muslim) (Al-Bukhari, 1993, no. 2056).

Based on these verses and hadiths, it can be concluded that the word So the word halal is the opposite of haram, namely halal, which means something that is allowed, while the word haram means something that is forbidden.

### **Synchronous and Diachronic Haram Words (حرام)**

A synchronous and diachronic approach is required to perform a more in-depth semantic analysis. The synchronous aspect refers to the element of the word that remains unchanged in the concept of the word and is static. At the same time, the diachronic aspect includes a group of words that each grows and changes independently according to their respective characteristics. Izutsu simplifies this approach by dividing the use of vocabulary into three distinct periods, namely the pre-Quranic period, the Quranic period, and the post-Quranic period (Izutsu, 1997, p. 35).

#### **Pre-Quranic the Word Haram**

The pre-Quran period system can be analyzed by examining the use of distinctive words that reflected the ancient Arab worldview, including vocabulary derived from Bedouin groups that had distinctive views, words used by caravan groups (merchants), and Judeo-Christian religious terms that existed in the Arab region. In ancient Arabia, the leading cultural art form was poetry or poetry. Their poems often tell stories of romance and war, express group solidarity, and condemn their enemies (Mattson, 2008, p. 28).

The word haram generally has the meaning of sacred, sacred, something forbidden, and a transgression. The author finds that the word haram has existed since the time of the Prophet Moses, who was then sent by the Prophet Isa to perfect the Torah with the Bible. As in His words:

وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْ مِنَ التَّوْرَةِ وَلِأَجْلِ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ<sup>٥</sup> وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا  
 " (I am sent to) justify the Torah that came before me and to make for you lawful some of the things that have been forbidden for you. I have come to you with a sign from your Lord. Therefore, fear Allah and obey me." (QS. Ali Imran: 50)

Ibn Abi Ja'far narrated to us from his father, Ar-Rabi', about the word of Allah (Ali Imran: 50) he said, "The law brought by Isa is lighter than the law brought by Moses' that is, the law brought by Moses in the Torah forbids camel meat, and fat, and Allah has legalized it through the Prophet Isa. Allah also allowed various kinds of fish and birds, which were previously forbidden to them. Jesus came to them with relief in the Gospel."(Ibn Abi Hatim, 2006, p. 2/657). This proves that the haram law has existed since the time of the Prophet Moses.

#### **Quranic Word Haram**

The Quranic period system emerged during the Qur'anic period when the Qur'an was revealed. In this context, the Prophet Muhammad was more dominant in shaping the conception of the Quran. The limitation of this Quranic period covers a period of 23 years since the Qur'an was first revealed. Word comprehension is forbidden. It would be better if it went through the socio-historical context of that time. In this regard, the verses of the Quran that refer to forbidden more are revealed in Makkah than in Medina, where 52 haram words are found in Surah Madaniyah and another 32 are in Surah Makiyah (Abd al-Baqi, 1981, pp. 197–199).

The word haram is found in Surah al-Baqarah. Surah al-Baqarah is a madaniyah letter, which is the longest letter in the Quran. This letter talks about aqidah, prayer, pious deeds, zakat, and other sharia laws. So, this letter directs that the core of happiness in this world and the hereafter lies in one's obedience to his religion.

### *Post-Quranic Word Haram*

The post-Qur'anic period system begins after the Qur'an has been conceptualized as a whole, with an emphasis on an in-depth analysis of the concepts that have been formed by the Qur'an. The post-Qur'anic period consists of three periods, namely the classical period (I-II centuries AH/6-7 AD), the middle period (III-IX centuries AH/9-15 AD), and the modern-contemporary period (XII-XIV centuries AH/18-21 AD).

The word haram is a form of taklifi law that is defined as a provision of Allah. So, the word haram in the post-Qur'anic period does not have a different meaning. It's just that the form and type of law that is then forbidden will always expand, in harmony with reality, as the times change and also the problems that continue to develop.

### **Conclusion**

The discussion of this paper results in the following: first, the basic meaning of the word haram in the Qur'an is a prohibition. Systematically, the word haram has ties to other words in the Qur'an, such as 'alaa, ash-syahr, and al-masjid. The word haram also has synonyms in the Quran, such as mahjur, mahdzur, mamnu', and suht. Then, the antonym of the word haram is halal.

Second, the semantics of the word haram in the development of the times do not differ in terms of meaning. It's just that as time develops, life's problems continue to increase, so the law or consequences of the word haram are relatively increasing.

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