



**Journal of Quran and Tafseer Studies**

ISSN (Online): 2828-2779

Available online at: <http://journals2.ums.ac.id/index.php/QiST>

DOI: 10.23917/qist.v2i1.1208

## **KHAMR IN THE QUR'AN (Thematic Study of Tafsir Ibn Jarir Al-Tabari)**

**Ridho Adiansyah**

*Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta, Indonesia*

[21205032009@student.uin-suka.ac.id](mailto:21205032009@student.uin-suka.ac.id)

**Nurul Faezah binti Yahaya**

*Kolej Universiti Islam Perlis (KUIPs), Malaysia*

[faezahyahaya@kuips.edu.my](mailto:faezahyahaya@kuips.edu.my)

### **Abstract**

Food and drink are basic needs for humans to meet the body's intake needs, both for growth and for energy in daily activities. Allah SWT. ordered people to look for food and drink that is lawful and good (Qs. al-Baqarah / 2: 168, 172) This has been regulated since the revelation of the Islamic treatise. In Islamic law, it is strictly prohibited and even forbidden to consume drinks containing alcohol, such as *khamr* and the like. However, there are still many cultural phenomena in certain Muslim societies where people consume alcoholic beverages, or *khamr*, and do not pay attention to the effects of consuming alcohol. This research focuses on issues related to the need for a new interpretation that is more contextual by using the object of the al-Ṭabari interpretation book as the main reference. Because the book of al-Ṭabari, contains a wealth of sources and previous history, especially in terms of the meaning of words and the use of Arabic. In this essay, the author uses a type of library research (library research) using a descriptive-analytical method. The results of the research show that Allah SWT. really loves and cares for each of his servants so they don't fall into immoral behavior, such as *khamr* and the like. Because *khamr* is very dangerous for the health of the human body, and can cause a loss of awareness of reason and intellectual abilities.

**Keywords:** Al-Qur'an, *Khamr*, Tafsir al-Ṭabari.

## Abstrak

Makanan dan minuman merupakan kebutuhan pokok bagi manusia untuk memenuhi kebutuhan asupan tubuh, baik untuk pertumbuhan maupun untuk energi dalam aktivitas sehari-hari. Allah Swt. memerintahkan manusia untuk mencari makanan dan minuman yang halal dan baik (Qs. al-Baqarah/2: 168, 172) hal demikian sudah diatur sejak turunnya risalah Islam. Dalam hukum Islam sangat tegas melarang dan bahkan diharamkan untuk mengkonsumsi minuman yang mengandung alkohol seperti *khamr* dan sejenisnya. Akan tetapi, masih banyak fenomena budaya masyarakat muslim tertentu yang mengkonsumsi minuman beralkohol atau *khamr* dan tidak memperhatikan dampak-dampak dari mengkonsumsi alkohol tersebut. Penelitian ini memfokuskan masalah terkait perlunya penafsiran baru yang lebih kontekstual dengan menggunakan objek kitab tafsir al-Ṭabari sebagai rujukan utama. Karena kitab tafsir al-Ṭabari, memuat kekayaan sumber dan riwayat terdahulu, terutama dari segi pemaknaan kata dan penggunaan bahasa Arab. Dalam penulisan ini, penulis menggunakan jenis penelitian kepustakaan (*library research*) dengan menggunakan metode deskriptif-analitis. Hasil penelitian menunjukkan bahwa Allah Swt. sangat mengasihi dan menyayangi setiap hamba-Nya agar tidak jatuh pada perilaku maksiat, seperti *khamr* dan sejenisnya. Karena *khamr* sangat berbahaya bagi kesehatan tubuh manusia, serta bisa mengakibatkan hilangnya kesadaran akal dan kemampuan intelektual.

**Keywords:** Al-Qur'an, *Khamr*, Tafsir al-Ṭabari.

## Introduction

The interpretation of the verses of the Qur'an has grown in the time of the Prophet Muhammad. and he was the first commentator to explain the Qur'an that was revealed to him. None of the Prophet's companions dared to interpret the Qur'an when the Apostle was still alive. After the death of the Apostle, then the friends who are pious and know the secrets of the Qur'an and have received instructions from the Apostle feel the need to explain what they know and explain what they understand about the purposes of the Qur'an. After that, the task of interpreting the Qur'an was continued by the following scholars.<sup>1</sup>

After the death of the companions, the subsequent interpreters needed the sciences to help understand the words of Allah. Because it feels so after leaving friends. As time goes on and new problems emerge, both in social reality and only limited in the minds of the tabi'in people, there are also more and more narrations whose transmission (the narrators) often does not rely on accuracy. This is due to a weak memory, which results in the mixing of authentic (true) and naive (weak or false) reports. Seeing the above facts, the scholars made quite strict

---

<sup>1</sup> Said Agil Husin Al Munawar, *Al-Quran Membangun Tradisi Kesalehan Hakiki* (Jakarta: Ciputat Press, 2002), 93.

selections, among others, by studying the biographies of the narrators. So that in the end the science of al-jarh wa al-ta'dil was born, which is a science that gives a positive or negative assessment of a narrator so that his history can be accepted or rejected. Abd al-Malik Ibn Juraij (died 149) was recorded as the first or main scholar in compiling the narrations of commentary, followed by Yahya Ibn Salim. Then al-Ṭabari continued the pioneering of the previous scholars and expanded the field of Tafsir al-Ma'tsur.

In the treasures of classical scholarship, Ibn Jarīr al-Ṭabari is seen as the most important heir in the science of hadith, fiqh, lughah, tarikh, including the interpretation of the Qur'an and also bears the title of Syaikh al-Mufassirin. This is reflected in his two masterpieces, the books of Tarikh al Umam Wa al Mulk and Jāmi' al-Bayān 'An Ta'wil Ay al-Qur'an which became the main scientific references for Muslim scholars of his time. It becomes interesting to examine more deeply the interpretation of Imam al-Ṭabari regarding the verses that are directly related to the prohibition of khamr or liquor. Because as is known by the general public that the book of interpretation of al-Ṭabari is very identical to the narrations (ma'tsur) he got from the words of the Prophet SAW, his companions, and also the next generation.

As a religion that is blessed by Allah SWT. and teaches the truth to humans, Islam always encourages its people to consume halal food and stay away from haram. As Allah forbids something in Islam, including liquor, of course with certain basics. Liquor or what is often called 'liquor' is a drink that contains alcohol or ethanol compounds. The presence of alcohol in a drink will cause the drink to have khamr or intoxicating properties. Alcohol will affect the work of the brain, where the part of the nervous system that plays a role in processing and remembering emotional reactions is disturbed. As a result, the ability to think will be disrupted as well. In this case, alcohol can lower a person's level of consciousness. Liquor which is legally or religiously considered a bad thing has become something that is considered normal and reasonable to do. Whereas Islamic law has forbidden khamr since fourteen centuries ago and this is related to Islam's respect for the human reason which is a gift from Allah SWT. which must be well maintained.<sup>2</sup>

Khamr drink according to the language of the Qur'an is a drink made from seeds or fruits that go through a process in such a way that it can reach the level of an intoxicating drink. When someone is drunk resulting in a decreased level of consciousness, people will lose control of what they are doing. He will not be able to understand what harms himself or others. They can do anything, immoral

---

<sup>2</sup> Lutfi Fitriani Cahyaningrum, "Pentahapan Pengharaman Khamr Sebagai Landasan Dakwah Islamiyah" (Skripsi S1., IAIN Kudus, 2020), 3-4.

acts even to the point of killing other people. Especially when several drunk people gather without any party to supervise them, actions beyond common sense can occur. Like some of the criminal cases that the media recently raised. The great danger not only threatens him, but an even greater danger is the threat caused by his drunken condition to the people around him. In our memory, in the last five years, there have been many cases of death of a group of people as a result of binge drinking. The habit of drinking liquor is precisely what led to his death. Not to mention the rampant cases of domestic violence due to alcohol.

Regarding the prohibition of consuming liquor, the Qur'an has provided information to all humans to stay away from and not drink it. Referring to the Qur'an, there are at least four stages that are passed until the formation of the haram label. We can know these four stages through the study of *Asbāb al-Nuzul* verses related to khamr (Qs. al-Nahl/16: 67, al-Baqarah/2: 219, al-Nisā/4: 43, al-Ma'idah/5: 90-91). Based on the explanation of the prohibition of drinking khamr both through the arguments of the Qur'an and hadith, it can be said that the motive for the prohibition of khamr is due to several reasons. First, it is an act of sin (Al-Baqarah 2: 219). Second, it is an act that transgresses (Al-'Arāf/7: 31). Third, corrupting reason (Al-Nisā/4:43). Fourth, it is an act of Satan (Al-Maidah/5: 90-91). Fifth, drinks that are forbidden in substance. By interpreting the above verse, it is clear that drinking intoxicating drinks will only bring a person closer to the devil's actions.

### **Brief Profile of the Book of Tafsir al-Ṭabari**

#### a) Biography of Ibn Jarīr al-Ṭabari

Ibn Jarīr al-Ṭabari is famous as an imam, mujtahid, historian, jurist, and commentator. The full name of Ibn Jarīr al-Ṭabari is Muḥammad Ibn Jarīr Ibn Yazid Ibn Khalid al-Ṭabari,<sup>3</sup> some say Muḥammad Ibn Jarīr Ibn Yazid Ibn Kathir Ibn Galib al-Ṭalib,<sup>4</sup> there is also a mention of Muḥammad Ibn Jarīr Ibn Yazid Ibn Kathir al-Muli al-Ṭabari whose title is Abu Ja'far al-Ṭabari<sup>5</sup> born in Amul, a province of Tabaristan<sup>6</sup> in the year 224 H/839 M (some say the year 225 H/839 M), then he lived and lived in Baghdad until his death, namely in 310 H/923 M,

---

<sup>3</sup> Muhyidin Khalil al-Misi, *Tarjamatu Ibnu Jarir at-Ṭabari Jami'ul Bayan an Ta'wil Ayy al-Qur'an*, (Beirut: Dar al-Fikr, 1984), 3.

<sup>4</sup> Husain Muhammad Az-Zahabi, *At-Tafsir Wal Mufasssirun* (Beirut: Dar al-Kutub, 1984), 3.

<sup>5</sup> Syamsudin Muhammad Ibn 'Ali Ibn Ahmad Ad-Dawudi, *Ṭabaqat al Mufasssirin*, (Maktabah Wahbah, 1972), 106.

<sup>6</sup> Syauqi Abu Khalil, *Atlas Hadits (Uraian Lengkap Seputar Nama, Tempat, Dan Kaum Yang Disabdakan Rasulullah)* (Jakarta: Al Mahir, 2009), 241.

on Saturday, then was buried on Sunday at his home on the fourth day of the end of Syawwal 310 H.<sup>7</sup>

Al-Ṭabari lived at a time when Islam was in progress and successful in the field of thought. This climate scientifically encourages him to love science since childhood. Al-Ṭabari also lives and develops in a family environment that pays great attention to educational issues, especially in the religious field. Studying and memorizing the Qur'an is a tradition that is always instilled in their offspring, including al-Ṭabari. His high dedication to science has been seen since he was a child. One of his achievements is that he memorized the Qur'an at the age of seven. This is of course very phenomenal, considering that Imam Shafi'i memorized the Qur'an at the age of 9 years and Ibn Sina at about 10 years.<sup>8</sup>

Al-Ṭabari's father, Jarir Ibn Yazid, was a scholar, and it was he who helped shape al-Ṭabari into a person who was involved in the field of religion. It was his father who introduced al-Ṭabari to the scientific world by taking him to study with teachers in his area, ranging from studying the Qur'an to other religious sciences. With perseverance in learning al-Ṭabari memorized the Qur'an at the age of 7 years, then at the age of 8, he was often trusted by the public to become a prayer priest and at the age of 9, he began to enjoy writing the hadith of the Prophet. Doctor Muhammad Az-Zuhaili said: "Based on reliable news, indeed all of Abu Ja'far al-Ṭabari's time has been devoted to knowledge and seeking it. He painstakingly traveled long distances in search of knowledge until his youth was spent moving from one place to another. He does not stay permanently except after he reaches the age of 35-40 years".<sup>9</sup>

Al-Ṭabari adheres to the Ahlussunnah wal Jamaah sect. His work related to this school is *Sarih As-Sunnah*. In addition, he supports the schools of salaf scholars in the field of interpretation. Meanwhile, about the chain of narrations quoted in the commentary, al-Ṭabari generally does not include his explanation of the authentic and dha'if sanad. As for the jurisprudence law that is conveyed, it includes the opinions of scholars and their schools, chooses one opinion, and then judges it.<sup>10</sup>

Tafsir al-Ṭabari became the initial reference for commentators who were involved in the field of bil atsar interpretation, Ibn Jarīr mentioned the interpretation with a connected sanad to friends, tabi'in, and followers of the

<sup>7</sup> Srifariyati, Manhaj Tafsir Jami' Al Bayan Karya Ibnu Jarir At-Thabari, *Jurnal Madaniyah*, Vol.7, No.2, (Agustus 2017): 322-327.

<sup>8</sup> Muhammad Razi, *50 Ilmuwan Muslim Populer* (Jakarta: Qultum Media, 2005), 109.

<sup>9</sup> Asep Abdurrohman, "Metodologi al-Ṭabari dalam Tafsir Jāmi' al-Bayaān fi Ta'wili al-Qur'an." *Kordinat*, Vol. XVII, No. 1 (April 2018): 67-69.

<sup>10</sup> Samsurrohman, *Pengantar Ilmu Tafsir* (Jakarta: Amzah, 2014), 91.

tabi'in, discussing opinions and then tarjih among them. The scholars who became references agreed that no one wrote in the field of interpretation that was comparable to him. The specialty of Ibn Jarīr is to draw conclusions and hint at difficult I'rab. So that Al-Ṭabari's interpretation is above other interpretations. Ibn Kathir often quoted from Ibn Jarīr.<sup>11</sup>

Background of the Compilation Tafsir Al-Tabari, in some statements, the background for writing *Jāmi' al-Bayān 'An Ta'wil Ay al-Qur'an* is because al-Ṭabari is very concerned about witnessing the quality of Muslim understanding of the Qur'an. They can only read the Qur'an without being able to grasp its meaning. For this reason, al-Ṭabari took the initiative to show the various advantages of the Qur'an. He reveals the various meanings of the Qur'an and the awesomeness of its language structure such as nahwu, balaghah, and so on. Even judging from the title, this book is a collection of information (*Jāmi' al-Bayān*) which is quite broad covering various scientific disciplines such as Qiraat, Fiqh, Aqidah, and others.<sup>12</sup>

#### b) Characteristics and Sources of Tafsir Al-Tabari

Al-Ṭabari uses the scientific method which has clear and perfect elements. It combines history, *dirayat*, *aṣalah* (authenticity). In terms of narrations, he obtained from his study of history, *Sirah nabawiyah*, language, poetry, *qira'at*, and the sayings of previous people. As for the side of recitation, he obtained it by comparing it to the opinions of the *fuqaha* after he knew the arguments of each of them, and the method of interpretation. Then from his knowledge of the science of hadith concerning the study of *sanad*, the condition of the narrators, and the position of hadith. One thing that sharpens his *dirayat* side is that he is good at *jadal* (debate), namely the science that becomes a means to argue arguments and arguments, where al-Ṭabari is the expert.<sup>13</sup>

The sources of interpretation of al-Ṭabari according to Khalil Muhy al-Din al-Misi in the *Muqaddimah Jāmi' al-Bayān* include a history or *al-ma'surat* from the Messenger of Allah, then the opinion *Ashāb An-Nabi*<sup>14</sup> or *tabi'in*<sup>15</sup>, also the

---

<sup>11</sup> Manna' Al-Qaththan, *Dasar-Dasar Ilmu Al-Quran* (Jakarta: Ummul Qura, 2017), 573.

<sup>12</sup> Saiful Amin Ghofur, *Profil Para Mufasir Al-Qur'an* (Yogyakarta:Insan Madani, 2007), 25.

<sup>13</sup> Ibrahim Eldeeb, *Be A Living Quran* (Jakarta: Lentera Hati, 2009), 82.

<sup>14</sup> There are ten *Ashāb Nabi* who are often used as references, namely: *Khulafa al-Rasyidin*, Abdullah bin Mas'ud, Abdullah bin Abbas, Ubay bin Ka'ab, Zaid bin Tsabit, Abus Musa al-Asy'ari dan Abdullah bin Zubair.

<sup>15</sup> There are several hadiths and opinions of *Tabi'in* Said bin Jabir, Mujahid bin Jabir, Ikrimah and Al-Dhahhak. While the interpretation references are Abdurrahman bin Zaid's interpretation, Ibn Juraiz's interpretation, and Muqatil bin Hayyan's interpretation. Look at:

interpretation of *bi al-ma'tsur* from among his predecessor scholars, especially in referring to issues of *nahwu*, language or *qiraah*. Another *mashadir* is the opinion of the *fuqaha* by addressing it critically, then in the field of history using date books such as the work of Ibn Ishaq and others.<sup>16</sup> In addition, al-Ṭabari also criticizes authentic and not authentic narrations, and cites the strongest opinion if there is a difference of opinion between friends and *tabi'in*. Although in al-Ṭabari's interpretation there is reasoning used, but al-Ṭabari's interpretation includes those that use the *bi al-ma'tsur* style which mostly uses history.<sup>17</sup>

With this al-Ṭabari has taken a very important methodological step, where the interpretation does not only contain an explanation of the narrations and *atsars*, but has been mixed with analytical studies that do not deviate from the path of truth. *cause and qarinah* (indicative side of the argument).<sup>18</sup> In the book of *Jāmi al-bayān*, the discussion covers several disciplines such as language, *nahwu*, poetry, and various *qira'at* quoted accompanied by interpretation of the quoted history of *qira'at*. Some of the disciplines discussed, one of which serves to clarify the meaning of the words or verses of the Qur'an being discussed. He also selects and selects the information or opinion that according to him is the strongest among the other opinions quoted.

### Interpretation of Khamr Verses in the Tafsir Al-Ṭabari

The Qur'an is the main reference book for mankind in dialogue with the conditions, problems, and problems that exist among humans until the end of the day. The Qur'an has also shown that every command, prohibition, and solution presented by the Qur'an always contains the benefits and values of goodness in it. As is the case when Allah SWT. prohibits Muslims in particular and humans in general to drink *khamr* which is contained in the Qur'an (Q.S. al-Nahl [16]: 67, Al-Baqarah [2]: 219, al-Nisā [4]: 43, al-Maidah [5]: 90-91) certainly contains great wisdom that will be described in interpretations which will be explained more in the book of commentary on al-Ṭabari.

*Khamr* or also known as alcoholic beverages is one of the forbidden drinks in Islam. A Muslim is prohibited from consuming alcoholic beverages because the harm is greater than the benefits. In addition, the consequences of drinking liquor are also very fatal to health so this type of drink is forbidden or prohibited in Islam. One of the dangers of consuming *khamr* is that it can damage the mind.

---

Faizah Ali Syibromalisi dan Jauhar Azizy, *Membahas Kitab Tafsir Klasik-Modern* (Ciputat: Lembaga Penelitian UIN Jakarta, 2011), 6.

<sup>16</sup> Mahmud Basuni Faudah, *Tafsir-tafsir al-Qur'an Perkenalan dengan Metode Tafsir* (Bandung: Pustaka, 1987).

<sup>17</sup> Rosihon Anwar, *Ilmu Tafsir* (Bandung: Pustaka setia, 2005), 146.

<sup>18</sup> M. Quraish Shihab, *Sejarah dan Uloom al-Qur'an* (Jakarta: Pustaka Firdaus, 1999), 172-173.

Although every organ of the body can be affected by alcohol, it is the nervous system that is most affected. In addition, the part of the brain that works a lot will weaken, and eventually, the ability to think will decrease so that it can damage the mind.

All food and drinks derived from plants, vegetables, fruits, and animals are halal except those that are toxic and harmful to humans. Because Allah SWT. will not forbid anything unless there is wisdom in it. Whatever is halal consumed is considered to have a good impact on the human body and life, because whatever we eat will describe our attitudes and behavior. As a religion that is blessed by Allah SWT. and teaches the truth to humans, Islam always encourages its people to consume halal food and stay away from haram. As Allah forbids something in Islam, including *khamr*, of course with certain basics. To find out more about the prohibition of alcohol, see the following explanation of *khamr*:

a) Qs. Al-Nahl: 67

٦٧ وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ

"And of the fruits of the date-palm, and grapes, whence ye derive strong drink and (also) good nourishment. Lo! therein is indeed a portent for people who have sense."

Some nahwu Basrah experts say that the meaning of this kalam is "Between the dates and the grapes there is something that you make from it an intoxicating drink". Takwil experts differ on the meaning of "You make intoxicating drinks and good sustenance." Some argue that lafaz sakarā means *khamr* and that *rizqan asanā* is a type of dried dates sera zabib (raisins). Other takwil experts think that lafaz Sakara has the same position as *khamr* in terms of its haram, but it is not *khamr*. According to them, it was a soak of dates and raisins, the taste of which was so strong that it intoxicated those who drank it. Other takwil experts argue that lafaz Sakara means what is lawful to drink, such as freshly squeezed wine, vinegar, and wet dates.

Abu Ja'far said: There is no evidence that sacra that do not include *khamr* and drinks that are not intoxicating are haram because one of the meanings of the word sacra according to Arabs and people whose language is used in the Qur'an is anything that is eaten. In addition, in the Qur'an there is no evidence that this verse is mansukh, there is no news from the Messenger of Allah. that he is mansukh, and there is no agreement from the Muslims. So, it must be said as we said, that the meaning of the word sacra is anything lawful to drink, made from dates and grapes.



It is not correct to say that the meaning is khamr or intoxicating drink. Nor can this word mean intoxicating, because it is not made of dates and grapes. And Allah says, "Indeed, in that, there is indeed a sign (of Allah's greatness) for those who think." In the blessings We have bestowed upon you, O mankind, in the form of cattle, dates, and grapes, there is indeed clear guidance for those who think about Allah's arguments and understand His advice and learn from them.<sup>19</sup>

This verse asserts that dates and wine can produce two different things, namely intoxicating drinks and good sustenance. If so, liquor whether made from grapes or dates is not good sustenance. This first gesture had invited some Muslims at that time to stay away from drinking, although it was not explicitly forbidden.

b) Qs. Al-Baqarah: 219

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ه قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

"They question thee about strong drink and games of chance. Say: In both is great sin, and (some) utility for men; but the sin of them is greater than their usefulness. And they ask thee what they ought to spend. Say: that which is superfluous. Thus Allah maketh plain to you (His) revelations, that haply ye may reflect."

According to al-Sayuti's description in *Asbāb al-Nuzūl* (cause of revelation) based on a narration from Imam Ahmad from Abu Hurairah, when the Messenger of Allah. When he arrived in Medina, he found people who loved to drink intoxicating liquor and also liked to gamble and eat from the results of the gambling. Many of them are drunks and if someone gambles, of course, there will often be fights. This is what causes people to come to the Messenger of Allah asking what the religious provisions regarding liquor and gambling are.

Abu Ja'far said: Allah's intention. in the word: Muhammad, your friend asks you about the law of khamr and drinking it. And khamr is every drink that covers his mind, so that he is covered, or protected. The interpretation of the word of God ( قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ ) both of them are major sins) What is meant is: say, O Muhammad to both (khamr and gambling) it is a big sin for them. The sin of drinking khamr and gambling is greater for them than the benefits they get. Because when they are drunk they abuse and kill each other. And when they gamble it will cause evil/badness among them, which causes them to sin. This verse was revealed about khamr before it was explicitly forbidden, then Allah

<sup>19</sup> Abu Ja'far Muhammad bin Jarir al-Tabari, *Tafsir Ath-Thabari*, Tahqiq: Ahmad Abdurraziq, dkk. Jilid 16 (Jakarta: Pustaka Azzam, 2007), 189-205.

swt. relate word *إِنَّهُم* to both of them, the sin was caused by both, and because of that it happened to khamr.<sup>20</sup>

c) Qs. Al-Nisaa': 43

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِينَ سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا

"O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janābah, except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women [i.e., had sexual intercourse] and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allāh is ever Pardoning and Forgiving."

Abu Ja'far said: The meaning of the verse, "O you who believe," are those who believe in Allah and His Messenger. "Do not approach prayer," means do not pray. "So that you understand what you say," in your prayers and say what Allah has commanded you, or what has been recommended to your leaders about things that are prevented or forbidden to do. The commentators differ on the word *Sakara*. (drunk) referred to in His word, Some argue, "The meaning of the verse is drunkenness caused by drinking." There is also an opinion that the meaning is, "Do not approach prayer when you are in a drunken state caused by sleep."

In a narration, it is stated that 'Abd al-Rahman bin 'Auf invited Ali bin Abi Talib and his friends to eat. At the feast, it is said that alcoholic drinks (khamr) are also served so some of them are drunk. When it was time for prayer, the people ordered Ali to become a priest, and at that time it is said that he read the letter of al-Kafirun incorrectly, namely reading "Qulyā ayyuha al-kafirun, a'budu ma ta'budun, wanahnu na'budu ma- ta'budun". Not long after this incident came down verse al-Nisa 'verse 43.

Abu Ja'far said: The correct opinion in my opinion is that which means, "Before the verse that forbids khamr, Allah forbids the believers not to approach prayer in a state of intoxication caused by drinking khamr, and this is based on

<sup>20</sup> Abu Ja'far Muhammad bin Jarir al-Tabari, *Tafsir Ath-Thabari*, Tahqiq: Ahmad Abdurraziq, dkk. Jilid 3 (Jakarta: Pustaka Azzam, 2007), 590.

the hadith- a clear hadith from the companions of the Messenger of Allah, that it is a prohibition from Allah, and this verse was revealed to the people mentioned in it.

If someone said to us, "How can it be that way, when you are drunk in an unconscious state, like a madman who has lost his mind, even though you (Abu Ja'far) are the one who says that crazy people have no obligations because they do not understand what is commanded and what is forbidden?" It was said, "If drunk in the sense of madness, surely there is no command or prohibition, but drunken here is a person who understands what to do or what to leave behind, unless the drink has weighed on the tongue and limbs, causing him to lose consciousness, so that powerless to read the readings in prayer and the limits that must be done when he is conscious. So, the drunk person understands and knows what has been ordered and prohibited, and carries out some of his obligations, but because his body is weak and drunk from drinking, the drunk person ignores the orders. While the person who makes himself unaware of what he has done and what he left behind, then the condition moves from drunkenness to madness (madness). Even though it is not such a condition that is discussed in the verse "Do not pray," because it is crazy, what is being discussed here is a state of drunkenness, as we have explained about its intoxicating nature.<sup>21</sup>

d) Qs. Al-Maidah: 90

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

"O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allāh], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful."

Abu Ja'far said: This is an explanation from Allah. for those who have forbidden women, sleep, and flesh for themselves. Allah SWT. then explains things that are forbidden to them, which if they make lawful and consume them, then they are among those who transgress His rules. Allah SWT. said, "O you who justify Allah and His Messenger, verily the khamr you used to drink, the gambling you used to do, the idols you used to offer by slaughtering at their sides, and the arrows you used to use as tools. to draw fate, is filthy."

The word رِجْسٌ means sin, dirty, and is hated by Allah SWT. and مِّنْ عَمَلِ الشَّيْطَانِ "Including the actions of the devil," meaning that, drinking khamr, gambling, slaughtering for idols, and drawing fate with arrows, are included in

<sup>21</sup> Abu Ja'far Muhammad bin Jarir al-Tabari, *Tafsir Ath-Tabari*, Tahqiq: Ahmad Abdurraziq, dkk. Jilid 7 (Jakarta: Pustaka Azzam, 2007), 69-71.

the category of devil's ornaments for you, not at all deeds that are commanded by your Lord. Even the things that he hates. فَاجْتَنِبُوهُ "So stay away from these actions," the meaning is, "Leave, refuse, and do not do them." And لَعَلَّكُمْ تُفْلِحُونَ "So that you may have luck," the meaning is that you may be safe, and then get good luck from your Lord by leaving all that behind.<sup>22</sup>

e) Qs. Al-Maidah/5: 91

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ

“Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allāh and from prayer. So will you not desist?”

Abu Ja'far said: Allah swt. explained “Satan encourages you to drink wine and gamble, and embellish it in your presence. It's all just to grow enmity and hatred between you. In other words, so that some of you are hostile and hate others. As a result, Satan has divided the unity among you, even though I previously united you with faith and brotherhood in Islam. Another goal is to prevent you from remembering Me, which is to make you drunk with alcohol and busy with gambling, even though it is a benefit for this world and the hereafter. It also prevents you from praying, which I have made obligatory. Therefore, stop drinking alcohol and gambling, and fulfill My commandments; pray on time, and always remember Me. With them all your wishes will come true, both in this world and in the hereafter.”

The Mufassir commentators differ on the reason for the revelation of this verse. First: Some said, "This verse was revealed because of Umar's attitude, he told the Prophet of the bad consequences of drinking khamr. and ask Allah to forbid it. Second: Some argue that the cause of this verse was revealed by Sa'ad bin Abi Waqqas. He had an argument with someone about their drink, then that person hit him with two camel's mouth bones, tearing his nose. Then the word of Allah (swt) came down. (Qs. Al-Maidah/5: 91) about them both. Third: Some argue, "This verse was revealed in relation to the two Ansar tribes." Fourth: There are those who argue that the reason for the revelation of this verse was gambling, not because of drunken drinking. Therefore, Allah SWT. prohibit gambling.

Abu Ja'far said: The correct opinion is, Allah swt. has named various things in that verse with rijsan (something that is dirty), and ordered His servants

---

<sup>22</sup> Abu Ja'far Muhammad bin Jarir al-Tabari, *Tafsir Ath-Tabari*, Tahqiq: Ahmad Abdurraziq, dkk. Jilid 9 (Jakarta: Pustaka Azzam, 2007), 359-361.

to leave it. The scholars of interpretation differ on the reason for the revelation of the verse, we could say that this verse was revealed because of Umar's prayer about alcohol. It could also be because of what happened to Sa'ad and the Ansar when they were both drunk. Or because of the calamity that happened to one of them when his wealth was lost due to gambling, and the conflict caused by it. We have absolutely no evidence, so we can say that one of the opinions is the strongest opinion. However, it must be noted, whatever the reason, the command in the verse is obligatory on all the mukallaf even though they do not know the reason for the revelation of this verse.

Obviously, khamr, gambling, slaughtering for idols, and trying their luck with arrows, are heinous acts and are included in the actions of the devil, so it is obligatory for all mukallaf who get this verse to leave all these things, as Allah SWT. affirm *فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ* "So stay away from these actions so that you get good luck."<sup>23</sup>

When khamr was widely used among Arabs before the arrival of Islam and the bad habit was still practiced at the beginning of Islam then Allah SWT. determine the prohibition of khamr gradually. This is because Allah is the Most Gentle, the Greatest. Islam emerged as a religion that perfected the previous books while still maintaining the forbidden law of consuming liquor. Islam does not necessarily forbid alcohol. Allah in His word first alluded to liquor, Allah has not explicitly forbidden liquor but is still a sign of prohibition of liquor. When viewed from the perspective of the history of the formation of tasyri '(Islamic law) the labeling of haram law on khamr is not all at once.

In terms of the phasing history, we can detail it with the *asbāb al-nuzūl* as follows: The first stage, Initially khamr was allowed (Qs. Al-Nahl/16: 67), In the verse above Allah does not mention sin and also the prohibition for drinking khamr. In other words, at the beginning of Islam brought by the Prophet Muhammad, khamr was not a drink that was forbidden to be consumed. At this stage, Allah only explains that from several types of fruit ("in this case dates and grapes") "humans can make something intoxicating and can also use it as good sustenance. This is related because from pre-Islamic times drinking alcohol had become a habit among the Quraysh, as they usually gambled.

The second stage is the revelation of the verse to abstain from alcohol because the benefits are greater than the benefits (Qs. Al-Baqarah/2: 219). This verse was revealed in Medina after the Hijrah. Because the revelation of the verse according to the narration of Ahmad, Abu Dawud, and Tirmidhi from Umar bin

---

<sup>23</sup> Abu Ja'far Muhammad bin Jarir al-Tabari, *Tafsir Ath-Tabari*, Tahqiq: Ahmad Abdurraziq, dkk. Jilid 9 (Jakarta: Pustaka Azzam, 2007), 363-372.

al-Kha'ab that he once prayed: "O Allah, explain to us about (law) alcohol with a clear explanation because it has destroyed property and corrupted the mind. Then the verse came down, In this second stage, Allah explained that actually in the wine there are two elements contained in it: benefits and harm. But Allah also emphasized that in fact, the harm caused by it is far more than the benefits.

The third stage, revealed the verse to prohibit khamr at one time, allowed at another time (Qs. Al-Nisaa ' /4: 43). The impact of the meaning of the verse contained in the second stage at that time was the emergence of two groups. Some of the Companions left drinking alcohol because they saw the verse "But the sins of both are greater than the benefits" but some of them still do it because of the snippet of the verse "and some benefits for humans". One of those who continue to implement it is Abdurrahman bin 'Auf. Once he entertained some of the Prophet's companions (Ali and several other companions) and served them khamr. When it was time for prayer Ali was appointed to be the imam and at that time he misread one of the verses which caused a fatal error. In the hadith, khamr has been forbidden but only when going to pray.

In the fourth stage, finally, khamr is strictly forbidden (Qs. Al-Maidah/5: 90-91), This verse is the end of the stage of prohibiting khamr, after the verse is down khamr becomes haram. After the events that occurred in the third stage, another tragedy occurred which led to the revelation of the verse on the prohibition of alcohol. Once 'Utbāh bin Malik invited his companions to have a meal together (one of whom was Sa'ad bin Abi Waqās) and had roasted camel heads prepared for them. They also eat and drink wine until they are drunk. They feel proud and among them, there are poetry with pride of their people and insulting the Ansar. Then one of the Ansar youths (who felt insulted) took a bone and hit Sa'ad's head until he was injured. Sa'ad also complained about the incident to the Messenger of Allah until the verse was revealed (Qs. Al-Maidah/5: 90).

All the commands and prohibitions of Allah SWT. must have a maqashid value (main goal) which he wants to show to all His servants that there is certainly wisdom and benefit in it. For example, the prohibition of drinking khamr has decreased gradually, it is because of Allah SWT. already know that the followers of the Prophet Muhammad at that time he was very fond of drinking khamr. Their lives are mostly spent drinking khamr. Therefore, Allah, the All-Knowing did not forbid them all at once. Because this will be very heavy for them. The prohibition is carried out in stages starting from the lightest and continuing to increase to the prohibition that is qath'i (certain and non-negotiable). Allah has affirmed that Islam is rahmatan lil 'alamin (grace to the whole world). So, none of His decrees are in vain, including the lawful and unlawful provisions of something consumed by His servants. There are certainly

benefits and benefits for the health of the body, some of which have been revealed in the medical world. In addition, it is not only good outwardly, but also inwardly which has an impact on self-serving activities to the Creator.

## Conclusion

Ibn Jarīr al-Ṭabari is seen as an important figure in the ranks of classical commentators after *tabi'i at-tabi'in* through his monumental work *Jāmi' al Bayān*, where al-Ṭabari can provide a new aroma and nuance in the world of interpretation where the structure of interpretation that has been monolithic since the time of the Companions until the 3rd century H. This book contains an exploration and wealth of heterogeneous sources, especially in terms of the meaning of words and the use of Arabic which has been widely known among the public.

Regarding his interpretation of the verses of liquor or *khamr*, al-Ṭabari put forward a lot of narrations and chose the best according to him. In short, *khamr* is an evil thing, because it destroys the mind. If consumed by a person, *khamr* will damage their health, and control his will, that lust overwhelms them, so it is very difficult for them to leave the drink. When *khamr* was widely used among the Arabs before the advent of Islam and at the beginning of Islam, Allah, the Exalted, decreed the prohibition of *khamr* in stages. This is because Allah is Gentle and Most Great. Gradually the prohibition makes people not feel heavy to leave *khamr*, and slowly people who have been addicted to *khamr* can be freed and make then become obedient in carrying out Allah's commands. Therefore, the Shari'a law that has been established in Islam is not really to the burden, but to guard, protect, and for the good of all mankind.

## Reference

- Abdullah, Amin. "Metode kontemporer dalam tafsir Al-Qur'an". *Jurnal studi ilmu-ilmu al-Qur'an dan hadis*, Vol.13, No.1 (Januari 2012).
- Abdurrohman, Asep. "Metodologi al-Ṭabari dalam Tafsir Jāmi' al-Bayaān fi Ta'wili al-Qur'an." *Kordinat*, Vol. XVII, No. 1 (April 2018).
- Abu Khalil, Syauqi. *Atlas Hadits (Uraian Lengkap Seputar Nama, Tempat, Dan Kaum Yang Disabdakan Rasulullah)*. Jakarta: Al Mahir, 2009.
- al-Dawudi, Syamsudin Muhammad Ibn 'Ali Ibn Ahmad. *Tabaqat al Mufasssirin*. Maktabah Wahbah, 1972.
- Ali, M. Rifai. "Asbāb al-Nuzūl Dalam Tafsir Ibnu Katsir (Seputar Ayat Khamr dan Bencana Alam)." Tesis S2., UIN Raden Intan Lampung, 2019.
- Ali, Zainuddin. *Hukum Pidana Islam*. Jakarta: Gema Risalah, 2007.

- al-Misi, Muhyidin Khalil. *Tarjamatu Ibnu Jarir at-Thabari Jami'ul Bayan an Ta'wil Ayy al-Qur'an*. Beirut: Dar al-Fikr, 1984.
- al-Munawar, Said Agil Husin. *Al-Quran Membangun Tradisi Kesalehan Hakiki*. Jakarta: Ciputat Press, 2002.
- al-Qaṭṭan, Manna' Khalil. *Studi Ilmu-Ilmu Al-Quran*. terj. Mudzakir As. Bogor: Pustaka Litera Antar Nusa, 2012.
- al-Qaṭṭan, Manna'. *Dasar-Dasar Ilmu Al-Quran*. Jakarta: Ummul Qura, 2017.
- al-Ṭabari, Abu Ja'far Muhammad bin Jarir. *Tafsir Ath-Thabari*, Tahqiq: Ahmad Abdurraziq, dkk. Jakarta: Pustaka Azzam, 2007.
- al-Zahabi, Husain Muhammad. *At-Tafsir Wal Mufasssirun*. Beirut: Dar al-Kutub, 1984.
- Amaruddin, "Mengungkap Tafsir Jami' al-Bayan fi Tafsir Al-Qur'an Karya Ath-Thabari." *Jurnal Syhadah*. Vol. 2, No. 2 (Oktober 2014).
- Anwar, Rosihon. *Ilmu Tafsir*. Bandung: Pustaka setia, 2005.
- Anwar, Rosihon. *Ulum Al-Qur'an*. Bandung: Pustaka setia, 2000.
- Bukhari, Didin Saefudin. *Pedoman Memahami Kandungan Al-Qur'an*. Bogor: Granada Pustaka, 2005.
- Cahyaningrum, Lutfi Fitriani. "Pentahapan Pengharaman Khamr Sebagai Landasan Dakwah Islamiyah" (Skripsi S1., IAIN Kudus, 2020).
- Eldeeb, Ibrahim. *Be A Living Quran*. Jakarta: Lentera Hati, 2009.
- Faudah, Mahmud Basuni. *Tafsir-tafsir al-Qur'an Perkenalan dengan Metode Tafsir*. Bandung: Pustaka, 1987.
- Ghofur, Saiful Amin. *Profil Para Mufasir Al-Qur'an*. Yogyakarta:Insan Madani, 2007.
- Mahmud, Hamidullah. "Hukum Khamr Dalam Perspektif Islam." *Meddika: Journal of Islamic Family Law*, Vol.1, No.01, (Juli 2020).
- Mahmud, Mani' Abd Halim. *Metodologi Tafsir Kajian Komprehensif Metode Para Ahli Tafsir*. Jakarta: PT Raja Grafindo Persada, 2003.
- Nata, Abudin. *Studi Islam Komprehensif*. Jakarta: Kencana Prenada Media Group, 2011.
- Qadafi, Muammar Zayn. *Sababun Nuzul Dari Mikro Hingga Makro*. Yogyakarta: IN Azna Books. 2015.
- Razi, Muhammad. *50 Ilmuwan Muslim Populer*. Jakarta: Qultum Media, 2005.



- Samsurrohman, *Pengantar Ilmu Tafsir*. Jakarta: Amzah, 2014.
- Shihab, M. Quraish. *Membumikan al-Qur'an, Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*. Bandung: Mizan, 1996.
- Shihab, M. Quraish. *Sejarah dan Ulum al-Qur'an*. Jakarta: Pustaka Firdaus, 1999.
- Solahudin, *Neraka dalam Al-Qur'an dan dalam Pandangan Sarjana Muslim*. Tesis: SPS UIN Syarif Hidayatullah Jakarta, 2017.
- Srifariyati, "Manhaj Tafsir Jami' Al Bayan Karya Ibnu Jarir At-Thabari." *Jurnal Madaniyah*, Vol.7, No.2, (Agustus 2017).
- Syibromalisi, Faizah Ali dan Jauhar Azizy, *Membahas Kitab Tafsir Klasik-Modern*. Ciputat: Lembaga Penelitian UIN Jakarta, 2011.
- Ulamai, A. Hasan Asy'ari. *Membedah Kitab Tafsir Hadits*. Semarang: Walisongo Press, 2008.