

Revisiting the Prohibition of *Khamr* and *Maysir* in the Qur'an: An Examination of Surah Al-Mā'idah [5]: 90-91

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Abstract

This article delves into the unequivocal prohibition of drunkenness and gambling in Islam, as elucidated in the Qur'an Surah al-Mā'idah [5]: 90-91. While the Quranic prohibition clearly labels certain actions as '*rijs*' (abominable acts) and associates them with the deeds of the devil, contemporary scholars often prioritize historical and juridical analyses over examining the relevance of these verses in the present day. Thus, this article endeavors to enhance interpretation by situating the text within both its historical context and contemporary circumstances. By employing the *ma'nā-cum-maghzā* approach, which equally considers the verse's historical background and the contemporary reader's context, the article posits that the prohibition on *khamr* (intoxicants) and all forms of gambling transcends mere restriction to constitute a 'binding prohibition.' This assertion is substantiated by the identification of inherent implications significantly correlated with these proscribed acts, encompassing the promotion of temporal respect, avoidance of diverse adverse impacts on health, economy, social relations, and religious facets, as well as a deterrent against arrogance and mutual reproach.

Keywords: Drunkenness, Gambling, *Ma'nā-cum-maghzā*, Historical and contemporary context, contextualization.

Abstrak

Tulisan ini mengkaji tentang larangan Al-Qur'an terhadap perilaku mabuk dan judi, sebagaimana diuraikan dalam Surah al-Mā'idah [5]: 90-91. Meski larangan Al-Quran dengan jelas menyebutkan tindakan tersebut sebagai '*rijs*' (tindakan keji) dan mengaitkannya dengan perbuatan setan, para sarjana kontemporer seringkali lebih memprioritaskan analisis sejarah dan hukum daripada mengkaji relevansi ayat-ayat ini dalam konteks masa kini. Oleh karenanya, artikel ini berusaha memperkaya interpretasi dengan mengkontekstualisasikan teks ke dalam latar belakang historisnya dan realitas kontemporer. Dengan menggunakan pendekatan *ma'nā-cum-maghzā*, yang secara

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metodologis memberikan perhatian setara terhadap konteks ayat dan konteks pembaca saat ini, artikel ini berargumen bahwa larangan terhadap *khamr* (minuman beralkohol) dan segala bentuk judi bukan hanya pembatasan semata, melainkan merupakan 'larangan yang mengikat.' Pernyataan ini diperkuat oleh beberapa implikasi yang melekat dan berkorelasi dengan perbuatan yang dilarang tersebut, termasuk penghormatan terhadap waktu, penghindaran berbagai dampak negatif seperti kesehatan, ekonomi, hubungan sosial, dan dampak agama, serta sebagai penangkal terhadap sikap kesombongan dan saling mencela.

Keywords: Mabuk, judi, *ma'nā-cum-maghzā*, konteks historis dan kontemporer, kontekstualisasi.

INTRODUCTION

The practices of drunkenness and gambling are frequently associated with a tradition rooted in the ancient Arab era known as "*jāhiliyah*." These behaviors were prevalent among the Arabs prior to the advent of the Qur'an, which subsequently delineated the legal status of intoxication and gambling. In contemporary times, the persistence and proliferation of these practices have evolved into pressing social issues, posing a threat to moral values and societal cohesion. In the Indonesian context, the government has proactively enacted regulations to prohibit the distribution of liquor, yet the wide dissemination of such substances persists in marketplaces. Furthermore, the rise of online gambling platforms has emerged, enticing individuals with the promise of quick financial gains. Both phenomena yield detrimental consequences, affecting individuals and society at large. Consequently, a thorough examination of the Qur'anic perspective on this pertinent issue becomes imperative, as it provides invaluable insights into how the historical implications of drunkenness and gambling are addressed and remedied within the Qur'anic framework.

From a historical standpoint, the Qur'anic verses addressing the issue of drunkenness exhibit distinct nuances between the Meccan (*makkiyyah*) and Medinan (*madaniyyah*) periods. Mahmudah and Munir have elucidated that during the Meccan period, the presence of drunkenness was perceived as a culturally accepted commodity among the Arabs. However, as the Islamic community transitioned into the Medinan period, the perception of drunkenness underwent a notable shift, being increasingly recognized as a detrimental social problem and consequently subjected to gradual prohibition.¹ Notably, the Qur'anic discourse during the Meccan period approached the topic of drunkenness through concise verses and allegorical representations, strategically aimed at heightening awareness regarding the moral degradation associated with

¹Mar'atul Mahmudah & Ahmad Munir, "Konstruksi Makkiah Madaniyah Pada Penafsiran Ayat-Ayat *Khamr*," *Jusma: Jurnal Studi Islam dan Masyarakat* 1, No. 1 (2022), 66. <https://doi.org/10.21154/jusma.v1i1.524>

intoxication. Conversely, the Medinan period contextualized the discourse within the framework of societal transformation and the implementation of new moral values aimed at fostering the establishment of an ideal society.²

The Qur'an unequivocally prohibits the consumption of intoxicants and participation in gambling, as explicitly stated in Surah al-Mā'idah [5]: 90-91. These verses categorize both practices as abominable and attributed to devilry, warning of their consequences leading to enmity and hatred. Moreover, the term "*rijs*," translated as vile or dirty, is used to describe the nature of consuming intoxicants and engaging in gambling. Waḥbah al-Zuḥaylī highlights that "*rijs*" carries connotations of both physical filth and moral repugnance, emphasizing the imperative for individuals to distance themselves from such activities.³ Similarly, al-Qurṭūbī underscores the inherent filthiness of intoxicants, suggesting that their negligible benefits render them unworthy of pursuit. Furthermore, al-Qurṭūbī extends the prohibition beyond mere consumption, advocating for abstaining from selling intoxicants and utilizing them for medicinal purposes. This multifaceted interpretation underscores the comprehensive nature of the prohibition, urging individuals to refrain from all forms of association with intoxicants and gambling.⁴

While the Qur'an provides explicit prohibitions against the consumption of *khamr* (intoxicants) and participation in gambling, there remains a substantial scope for the 'expansion of meaning' when considering the historical context of the verses in conjunction with the contemporary context. Although previous scholars have conducted studies on the prohibition of *khamr* and gambling, these investigations predominantly fall within the realms of historical and juridical studies.⁵ Notably, existing historical studies

²Ibid.

³Waḥbah Al-Zuḥaylī, *Tafsir Al-Munir*, Vol. 4, Trans. Abdul Hayyie al-Kattani et al (Jakarta: Gema Insani, 2016), 56.

⁴Abī 'Abdillāh Muḥammad ibn Aḥmad ibn Abī Bakr Al-Qurṭūbī, *Al-Jāmi' li Aḥkām Al-Qur'ān* (Beirut, Lebanon: Al-Resalah Publishers, 2006), 161; M. Quraish Shihab, *Tafsir al-Misbah*, Volume 2 (Jakarta: Lentera Hati, 2002), 193; Thias Arisiana Eka Prasetiawati, "Wawasan Al-Qur'an Tentang *Khamr* Menurut Al-Qurṭūbī dalam Tafsir Al-Jami' Li Ahkam Al-Qur'an," *Fikri: Jurnal Kajian Agama, Sosial dan Budaya* 4, No. 2 (2019), 253. 243-258. <https://doi.org/10.25217/jf.v4i2.588>

⁵ Chairunnisa & Andi Prastowo, "Sejarah Pengharaman Hukum *Khamr* dalam Islam melalui Pendekatan Historis," *Maddika: Journal of Islamic Family Law* 2, No. 2 (2021): 1-12, <https://doi.org/10.24256/maddika.v2i2.2398>; Rafika Dwi Rahmah MZ, "Alcohol and *Khamr* in Fiqh Based on Science Perspective," *International Journal of Islamic Studies and Humanities* 2, No. 1 (2019): 1-10, <https://doi.org/10.26555/ijish.v2i1.859>; Muhammad Roni & Ismail Fahmi Arrauf Nasution, "The Legality of Miras (*Khamr*) in Al-Qur'an Perspective: Comparative Study of the Tafsir al-Maraghy, al-Misbah, and al-Qurṭūbī," *Fitrah: Jurnal kajian Ilmu-ilmu Keislaman* 7, No. 1 (2021): 81-98, <https://doi.org/10.24952/fitrah.v7i1.3685>; Hamidullah Mahmud, "Hukum *Khamr* dalam Perspektif Islam," *Maddika: Journal of Islamic Family Law* 1, No. 1 (2020): 28-47, <https://doi.org/10.24256/maddika.v1i1.1559>; Thias Arisiana & Eka Prasetiawati, "Wawasan Al-Qur'an tentang *Khamr* Menurut al-Qurṭūbī dalam Tafsir al-Jami' li Ahkam al-Qur'an," *Fikri: Jurnal Kajian Agama, Sosial dan Budaya* 4, No. 2 (2019): 243-258, 243-258. <https://doi.org/10.25217/jf.v4i2.588>; Muhamad Rezi, "Kalimat al-*Khamr* fi al-Qur'an: Dirasat Tafsiriyat Lughawiyat fi Ta'rifiha wa

often exhibit a limited comprehensive exploration of historical aspects and the transitional bridge towards the contemporary era. Consequently, this article seeks to reassess the prohibition of *khamr* in the Qur'an by adopting the contemporary *ma'nā-cum-maghzā* approach, as pioneered by Sahiron. Methodologically, this approach conscientiously addresses both the historical context of the verses and the contemporary reader's context, aiming to discern and adapt relevant and contextual meanings.⁶ The selection of the *ma'nā-cum-maghzā* approach in this research is motivated by its contextual nature in Qur'anic interpretation, which accounts for the evolving meanings and highlights the verses' relevance to contemporary societal challenges.

METHOD

In contemporary Qur'anic scholarship, hermeneutics has emerged as an alternative for interpretation. The adoption of hermeneutics is deemed imperative in response to the escalating complexity of social developments and changes.⁷ At its core, hermeneutics encompasses three essential components: the text, context, and reader. The interpretative framework of hermeneutics traditionally involved a meticulous examination of the text while taking into account the surrounding context. This approach offers a means to contextualize the Qur'an, enabling it to engage in a meaningful dialogue across diverse temporal and spatial dimensions.⁸ Notably, the hermeneutical approach aligns with the prevailing trend of contextual understanding.⁹ Within the Indonesian context, this concept finds its embodiment in the framework of *ma'nā-cum-maghzā*, highlighting a synthesis that integrates hermeneutics to enhance contextual comprehension and facilitate a dialogue between the Qur'an and the evolving realities of contemporary society.¹⁰

The *ma'nā-cum-maghzā* approach represents a methodological framework for interpreting the Qur'an, emphasizing a dual focus on the literal meaning of the text

Tankiriha," *Studi Quranika: Jurnal Studi Quran* 5, No. 2 (2021): 219-246, <https://doi.org/10.21111/studiquran.v5i2.4863>.

⁶Sahiron Syamsuddin, "Metode Penafsiran dengan Pendekatan *Ma'nā-cum-maghzā*", dalam Sahiron Syamsuddin (ed.), *Pendekatan Ma'nā-cum-maghzā atas Al-Qur'an dan Hadis: Menjawab Problematika Sosial Keagamaan di Era Kontemporer* (Bantul: Lembaga Ladang Kata, 2020), 8-9.

⁷Ilyas Supena, *Hermeneutika Alquran dalam Pandangan Fazlur Rahman* (Yogyakarta: Ombak, 2014), 48.

⁸Mulizar, "Hermeneutika Sebagai Metode Baru dalam Menafsirkan Al-Qur'an," *Jurnal At-Tibyan* 2, No. 2 (2017), 174-175, <https://doi.org/10.32505/at-tibyan.v2i2.386>.

⁹Wely Dozan & Muhamad Turmuzi, *Sejarah Metodologi Ilmu Tafsir Al-Qur'an (Teori, Aplikasi, Dan Model Penafsiran)* (Yogyakarta: Bintang Pustaka Madani, 2021), 65.

¹⁰Fahri Muhaimin Fabrori, "Interperasi Kata Qātilū dalam Q.S. Al-Taubah (9): 29 Studi Analisis Kajian Ma'nā cum Maghzā Sahiron Syamsuddin," *Revelatia: Jurnal Ilmu Al-Qur'an dan Tafsir* 4, no. 1 (2023): 67-82, <https://doi.org/10.19105/revelatia.v4i1.8208>; M. Hendrik Pratama, "Kontekstualisasi Penafsiran Qs Al-Nur [24]: 31 (Aplikasi Hermeneutika Ma'na Cum Maghza)," *Revelatia: Jurnal Ilmu Al-Qur'an dan Tafsir* 3, no. 2 (2022): 127-143, <https://doi.org/10.19105/revelatia.v3i2.6788>

(historical meaning) and the overarching message it conveys (significance). This approach entails a comprehensive exploration of *ma'nā* (meaning) and *maghzā* (significance) rooted in the original intention of the text's author or the understanding of the initial audience. The primary message (significance) is subsequently extrapolated to resonate with the contemporary context.¹¹ The practical application of the *ma'nā-cum-maghzā* approach involves three systematic steps: delving into historical meaning (*al-ma'nā al-tārīkhī*) through an analysis of the Arabic language of the 7th century AD, including intratextuality and intertextuality analyses; exploring historical phenomenal significance (*al-maghzā al-tārīkhī*) by contextualizing the verse within its historical micro and macro contexts; and constructing dynamic phenomenal significance (*al-maghzā al-mutaharrik*) by contextualizing the main message (*al-maghzā*) in the contemporary realm.¹² This methodological triad ensures a nuanced understanding of the Qur'an, bridging historical nuances with contemporary relevance through a meticulous analytical process.

RESULTS AND DISCUSSIONS

Exploring The Prohibition of Drunkenness and Gambling through the Lens of *Ma'nā-cum-Maghzā*

Several Quranic verses closely address the issues of *khamr* (intoxicants) and gambling, with their explicit prohibition articulated in Surah al-Mā'idah [5]: 90-91, serving as the legal foundation for their condemnation. The verses generally admonish believers, categorizing intoxicants, gambling, sacrificing on stone alters to entities other than Allah, and divining arrows as defilements stemming from Satan.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ۚ ۙ ٩٠ إِنَّمَا يُرِيدُ
الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۚ فَهَلْ أَنْتُمْ مُنْتَهُونَ ۚ ٩١

"O you who have believed, indeed, intoxicants, gambling, (sacrificing on) stone alters (to other than Allah), and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?"¹³

1. Linguistical analysis

The commencement of Qs. al-Mā'idah [5]: 90 is characterized by an earnest plea directed at believers, underscored by the term '*innamā*', which imparts a restrictive nuance to the subsequent enumeration of four prohibitions.¹⁴ Etymologically rooted in "*khamar*," the term "*al-khamr*" denotes the fermented juice of grapes, linguistically extending to encompass any intoxicating substance capable of clouding the mind.¹⁵ The *Lisān al-'Arab* contributes further insights, revealing that "*khamr*" is associated with mixing, broadening

¹¹Syamsuddin, "Metode Penafsiran, 8-9.

¹²Ibid., 9-17.

¹³Al-Qur'an, 5:90-91.

¹⁴Muḥammad Ṭāhir Ibn 'Āshūr, *Tafsīr Al-Tahrīr wa Al-Tanwīr* (Tunisia: Al-Dār Al-Tūnīsīyah li Al-Nashr, 1984), 24.

¹⁵Luis Ma'lūf, *Al-Munjid fi Al-Lughah* (Beirut: Al-Maṭba'ah Al-Katulīkīyah, 1956), 195.

its definition to include any intoxicating substance derived from grape juice owing to its mind-altering properties.¹⁶ Notably, Abu Hanifah's perspective diverges from the majority of Islamic jurists, as he confines the definition of *khamr* strictly to wine. In contrast, Hamka advocates for a more inclusive interpretation, positing that *khamr* encompasses all intoxicating beverages, such as *arak* or *tuak*.¹⁷

Turning to the term '*maysir*', synonymous with '*qimār*', it refers to betting wherein the loser is obligated to concede something to the winner.¹⁸ The *Lisān al-'Arab* elucidates that *maysir* conveys the notion of a game employing a glass (box), originating from '*yusr*', signifying easiness.¹⁹ This term aptly characterizes gambling, given its association with both the ease of acquiring and losing wealth.²⁰ Mujahid's assertion that any form of gambling, even a child's playful engagement with beads, falls under the category of *maysir*, emphasizes the comprehensive nature of this prohibition.²¹

Al-Azhari provides an insightful perspective on the term *maysir*, contending that it originally referred to camel meat used as a gambling bet, derived from its division into several parts after being slaughtered.²² The term '*al-yāsir*', denoting the one who slaughters the camel, conveys the foundational meaning of *maysir* as a camel employed in gambling, later slaughtered and divided. This original connotation evolved to encompass dice games and similar activities involving elements of betting.²³ Conversely, '*al-anṣāb*' refers to idols, elucidating the polytheists' practice of sacrificing around the Ka'bah adorned with idols. The term '*al-azlām*' signifies a wooden lottery with an arrow-shaped design, employed by polytheists for fortune-drawing purposes.²⁴

In parallel, the term *rijs* holds multifaceted meanings, encompassing filth, punishment, and sin.²⁵ In the current context, *rijs* conveys a sense of both sensory and moral repugnance.²⁶ Rāghib al-Aṣḥānī delineates four types of *rijs* based on nature, character, reason, and Shari'ah, emphasizing its association with dirty deeds. Zaid further characterizes *rijs* as actions imbued with filth. The term, as described by Rāghib al-Aṣḥānī, denotes something dirty or vile, either in a concrete or abstract sense.²⁷ Overall, these linguistic insights provide an understanding of the profound implications

¹⁶Muḥammad Ibn Manẓūr, *Lisān Al-'Arab* (Cairo: Dār Al-Ma'ārif, n.d.), 1259.

¹⁷Hamka, *Tafsir Al-Azhar*, Volume 3 (Jakarta: Pustaka Panjimas, 1983), 31.

¹⁸Kadar M. Yusuf, *Tafsir Ayat Ahkam Tafsir Tematik Ayat-Ayat Hukum* (Jakarta: Amzah, 2011), 171.

¹⁹*Ibid.*, 4959.

²⁰Shihab, *Tafsir Al-Misbah*, Volume 3 (Jakarta: Lentera Hati, 2002), 192.

²¹Al-Zuḥaylī, *Tafsir Al-Munir*, Volume 1, Trans. Abdul Hayyie al-Kattani et al (Jakarta: Gema Insani, 2013), 494.

²²Al-Qurṭūbī, *Al-Jāmi' Li*, Volume 3, 436.

²³Luki Nugroho, *Judi Terselubung* (Jakarta: Rumah Fiqih Publishing, 2018), 8-9.

²⁴Al-Zuḥaylī, *Tafsir Al-Munir*, Volume 4, 56.

²⁵Ibn Manẓūr, *Lisān Al-'Arab*, 1590.

²⁶Al-Zuḥaylī, *Tafsir Al-Munir*, 56.

²⁷Abdul Halim Hasan, *Tafsir Al-Ahkam* (Jakarta: Kencana, 2006), 392-393.

associated with the terms *maysir*, *al-anṣāb*, and *rijs* within the specified cultural and historical context.

In the specific Quranic verse, the designation of "*rijs*" to characterize *khamr* (intoxicants) and gambling reflects a dual perspective rooted in reason and Sharia, underscoring the inherent moral impurity of these actions, surpassing any potential benefits. These activities are explicitly categorized as deeds influenced by Satan, emphasizing their spiritual peril.²⁸ The phrase "*fajtanibūh la'allakum tuflīhūn*" intensifies the prohibition by urging believers to actively avoid these actions for the prospect of success, not only in worldly matters but also in the hereafter. "*Fajtanibū*" signifies a comprehensive and resolute abstention, compelling believers to completely forgo these behaviors. The encompassing concept of "*tuflīhūn*" emphasizes holistic success and prosperity, prompting a conscientious abandonment of intoxicants and gambling for the sake of overall well-being in both temporal and spiritual dimensions.²⁹

The verse in question, 91, underscores the profound impact of *khamr* (intoxicants) and *maysir* (gambling) on both interpersonal relationships (*ḥabl min al-nās*) and the sacred connection with God (*ḥabl min Allah*). The juxtaposition of these terms suggests their shared potential to foment discord and animosity among the followers of Prophet Muhammad during the revelation of this verse.³⁰ This observation remains pertinent in contemporary society, where the deleterious effects of *khamr* and gambling are palpable in social dynamics. The indulgence in these behaviors has been linked to an increase in criminal activities within communities, as the impairment of consciousness induced by *khamr* may lead to criminal actions, while the resentment arising from gambling losses might drive individuals to commit acts of theft or robbery. Furthermore, in a religious context, the verse emphasizes how engaging in *khamr* and gambling can divert individuals from the remembrance of Allah and the practice of prayer. The concluding phrase, "*fa hal antum muntahūn,*" functions as an expression urging the cessation of these abominable acts, presented in the form of a question (*uṣlūb istiḥām*). Despite its interrogative form, the phrase conveys a commanding tone, critiquing those who continued to indulge in *khamr* even after the revelation of this verse, questioning the impact of the preceding information on their moral consciousness.³¹

2. Intratextual Analysis

In employing intratextual analysis, the study scrutinizes the usage of *khamr* and *maysir* in Qs. al-Mā'idah [5]: 90-91, comparing their occurrences in other Qur'anic verses. The term *khamr* appears seven times, referencing intoxicants, while *maysir* and its derivations, indicating gambling, occur 33 times, with explicit references to gambling found three times.

²⁸Ibid.

²⁹Al-Qurtūbī, *Al-Jāmi'*, Volume 8, 161.

³⁰Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an dan Isu-Isu Kontemporer II (Tafsir Al-Qur'an Tematik)* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2012), 309.

³¹Shihab, *Tafsir Al-Mishbah*, 196; Jamāluddīn Abī Al-Faraj 'Abdurrahmān Ibn 'Alī Ibn Muḥammad Ibn Al-Jawzī, *Tadhkirat Al-Arīb fī Tafsīr Al-Gharīb (Gharīb Al-Qur'an Al-Karīm)* (Beirut: Dār Al-Kutub Al-'Ilmiyah, 2004), 87.

The term *khamr* and its derivatives are recurrently mentioned in various chapters of the Quran, including Qs. al-Baqarah [2]: 219, Qs. al-Mā'idah [5]: 90 and 91, Qs. Yūsuf [12]: 36 and 41, Qs. Muḥammad [47]: 15, and Qs. al-Nūr [24]: 31.³² Specifically, the term *khamr*, denoting intoxicating drink, is found in Qs. al-Baqarah [2]: 219 and Qs. Yūsuf [12]: 36 and 41. In Qs. al-Baqarah [2]: 219, *khamr* is discussed in the context of its significant sinfulness alongside potential benefits. The mention of *khamr* in Qs. Yūsuf [12]: 36 is interwoven with the narrative of a youth's dream involving grape squeezing, while Qs. Yūsuf [12]: 41 elaborates on Prophet Yusuf's interpretation of the young man's dream, forming an interconnected thematic continuum between the two verses. This consistent recurrence of the term *khamr* across different chapters of the Quran underscores its thematic significance and the nuanced exploration of its implications within various contexts.

Beyond its conventional association with intoxicating drinks, the term *khamr* takes on a nuanced meaning in Qs. Muḥammad [47]: 15, where it is employed to describe a non-intoxicating beverage.³³ The verse paints a vivid depiction of Paradise, promising the righteous rivers of unaltered water, milk with an everlasting taste, wine delightful to those who drink it, and purified honey, all accompanied by various fruits and forgiveness from the Lord. Notably, the mention of "rivers of wine" in this context refers to a non-intoxicating form of *khamr*, diverging from its worldly counterpart that induces intoxication. This divergence is crucial in understanding the nuanced meanings attributed to the term. Additionally, the derivation of the word *khamr* finds mention in Qs. al-Nūr [24]: 31, where *khumur* is interpreted as a cover or veil. This verse instructs believing women to lower their gaze, guard their private parts, and conceal their adornments, emphasizing the use of headcovers extending to the chest as a form of modest covering. These instances illustrate the semantic versatility of the term *khamr*, encompassing both non-intoxicating beverages in Paradise and the concept of veiling in the context of modesty for women.

On the other hand, the Qur'an employs the term *maysir* to denote gambling, and a linguistic analysis reveals its derivation from the noun *yusr*, meaning easy. The use of *maysir* in the context of gambling emphasizes the ease with which participants can both gain and lose wealth. This linguistic nuance enriches the understanding of the term, highlighting its association with the inherent simplicity of the activity. The Qur'an references *maysir* three times, specifically in Qs. al-Baqarah [2]: 219, and al-Mā'idah [5]: 90 and 91. These instances collectively emphasize the concept of gambling as a game infused with elements of betting, shedding light on its ease of involvement and the financial volatility inherent in such activities.³⁴

3. Intertextual Analysis

³²Muḥammad Fu'ād 'Abd Al-Bāqī, *Al-Mu'jam Al-Mufahras li Alfāz Al-Qur'an Al-Karīm* (Egypt: Dār Al-Kutub Al-Miṣriyah, 1364), 245.

³³Al-Zuḥaylī, *Tafsir Al-Munir*, Vol. 13, Trans. Abdul Hayyie al-Kattani et al (Jakarta: Gema Insani, 2018), 355.

³⁴Shihab, *Tafsir Al-Misbah*, Volume 3 (Jakarta: Lentera Hati, 2002), 192.

Intertextual analysis is a crucial method employed in this study, allowing for a comparative examination of the Qur'an's content with other existing texts. In this case, we consider the narratives from the Prophet's traditions that were prevalent during the revelation period as it elucidated the local context of the Qur'an. There are numerous hadiths, such as those narrated by Abu Hurayrah, Nu'mān ibn Bisyr, and Ibn Umar, provide insights into the diverse sources of intoxicants referred to as *khamr*. These traditions underscore the expansive nature of the term, suggesting that *khamr* is not limited solely to the juice of grapes but extends to substances like honey, raisins, wheat, and dates. The prohibition of every intoxicant as stated in the hadith narrated by Ibn Umar reinforces the notion that the essence of *khamr* lies in its intoxicating nature, irrespective of its source. Additionally, traditions related to gambling, known as *maysir*, draw attention to various forms of behavior prevalent during the *jahiliyyah*, such as selling animals for meat or engaging in activities that distract from prayer. These insights contribute to a nuanced understanding of the Qur'anic prohibition on *khamr* and gambling, encompassing a broad spectrum of intoxicating elements and distracting behaviors.

On a parallel note, the biblical narrative featuring Prophet Luth sheds light on the existence of *khamr* in a different cultural and religious context. The story recounts how, after escaping to a cave with his daughters, they served him *khamr* in an attempt to preserve their offspring through an act of unconsciousness.³⁵ While the legal standing of *khamr* is not explicitly addressed in the narrative, its mention in this context highlights the potential consequences of intoxication, even within a familial setting.

4. Historical Micro and Macro Context

The historical context surrounding the revelation of the prohibition of *khamr*, when explored through both micro and macro lenses, provides valuable insights into the socio-cultural dynamics of the time. In a hadith narrated by al-Nasā'ī and al-Bayhaqī from Ibn 'Abbās, the Prophet recounts an incident involving two Ansari tribes who indulged in *khamr*, leading to a sequence of events where intoxicated jesting escalated into physical altercations. The resulting animosity among previously harmonious brethren prompted the revelation of the prohibition verse on *khamr*.³⁶ This micro-level historical context illustrates how interpersonal conflicts exacerbated by intoxication played a role in shaping the Qur'an's guidance on prohibiting *khamr*.

Conversely, the macro-level historical context, exemplified in the narrative involving Sa'd bin Abī Waqqāṣ and the Ansar, unveils a broader socio-cultural milieu prevalent among the Arabs during the time of revelation. In this instance, Sa'd was invited by the Ansar and treated to both food and *khamr*. The ensuing revelry turned sour as intoxication fueled boastful behavior, culminating in a physical assault on Sa'd.³⁷ This incident, reflecting a broader pattern of social gatherings intertwined with *khamr*

³⁵Genesis 19.32-35.

³⁶Imam Al-Suyuthi, *Asbabun Nuzul*, Trans. Andi Muhamad Syahril & Yasir Maqasid (Jakarta: Pustaka al-Kautsar, 2015), 217.

³⁷Al-Zuhaylī, *Tafsir Al-Munir*, 57.

consumption, further underscores the societal implications of intoxicants. The macro historical context elucidates the widespread cultural practices involving *khamr*, contributing to the understanding of the Qur'an's prohibition as a response to the societal challenges arising from such practices.

The pre-Islamic Arabs were characterized by a range of negative habits, prominently featuring the consumption of *khamr* and engagement in gambling, among other vices.³⁸ *Khamr*, for the Arabs, held a dual role as a symbol of luxury and a means of temporary escape from life's pressures.³⁹ Those who could afford intoxication were deemed rich, yet flaunting this wealth was considered culturally low and marked by arrogance. In addition to its role in leisure, *khamr* served practical purposes such as providing warmth in cold weather and enhancing energy for strenuous work.⁴⁰ The prevalence of these habits within pre-Islamic Arab society was deeply entrenched, with *khamr* and gambling serving as integral components of their social gatherings.⁴¹

The tradition of drunkenness and gambling was not only deeply rooted but also widespread, extending beyond *khamr* consumption to include elaborate gambling practices. Winners of these games would often contribute the proceeds to cut camels, a practice indicative of their affluence. The communal aspect was emphasized as the slaughtered camels were shared among the poor, accompanied by entertainment from female singers.⁴² A distinctive gambling game involving ten arrows further underscored their commitment to these practices. Seven arrows bore specific inscriptions, while the remaining three did not. Participants would purchase camels or goats without immediate payment, slaughtering them before securing the funds. The subsequent division of the slaughtered meat, often into 28 or 10 parts, was determined through a chance-based process involving the arrows. This complex gambling tradition not only reflected their cultural pride but also contributed to a sense of disdain towards those who abstained from participation.⁴³

In the historical context preceding the advent of Islam, there were notable individuals who advocated for the prohibition of *khamr*, or intoxicating drinks, laying the groundwork for its condemnation within Islamic teachings.⁴⁴ Figures such as Al-Wālid

³⁸Machfud Syaefudin et al, *Dinamika Peradaban Islam Perspektif Historis* (Yogyakarta: Pustaka Ilmu, 2013), 5-6.

³⁹Fadil SJ, *Pasang Surut Peradaban Islam dalam Lintasan Sejarah* (Malang: UIN-Malang Press, 2008), 75.

⁴⁰Abū Dāwūd, *Sunan Abī Dāwūd*, Kitāb Al-Ashribah, Vol. IV, 89; Sayyid Sābiq, *Fiqh Sunnah 5*, Trans. Abu Aulia & Abu Syaūqina (Jakarta: Republika Penerbit, 2018), 212.

⁴¹Kurdi, "Kontinuitas dan Diskontinuitas Al-Qur'an terhadap Tradisi Arab Pra-Islam," *Jurnal Penelitian* 12, No. 1 (2015), 150, <https://doi.org/10.28918/jupe.v12i1.648>.

⁴²Rizem Aizid, *Sejarah Peradaban Islam Terlengkap Periode Klasik, Pertengahan, dan Modern* (Yogyakarta: DIVA Press, 2021), 125.

⁴³Al-Zuhaylī, *Tafsir Al-Munir*, Volume 1, 494-495.

⁴⁴Jawwad Ali, *Sejarah Arab Sebelum Islam*, Trans. Jamaluddin, M. Ali & Jemmy Hendiko (Tangerang: PT Pustaka Alvabet, 2019), 406.

bin al-Mughīrah and 'Abdul Muṭṭallib are documented as having opposed the consumption of *khamr* even before the advent of Islam, indicating a societal awareness of its detrimental effects. Further accounts from *Kitab Al-Awā'īl* shed light on the prevalence of excessive drinking during the jāhiliyah era, with individuals like Qays bin 'Āshim known for their heavy indulgence in intoxicants. An incident involving Qays, wherein his intoxication led to destructive behavior and violence, serves as a stark illustration of the harmful consequences associated with *khamr* consumption. Following this episode, Qays vowed to renounce intoxicants entirely, recognizing the havoc they wreaked upon his life and relationships.⁴⁵ These historical accounts not only highlight the existence of pre-Islamic efforts to curb alcohol consumption but also underscore the societal recognition of its adverse effects, ultimately reinforcing the subsequent prohibition of *khamr* within Islamic teachings.

5. In Quest of the Maghzā

Quranic verses al-Mā'idah [5]: 90-91 generally provide explicit prohibitions against the consumption of *khamr* (intoxicants) and engagement in gambling, highlighting the adverse societal and spiritual consequences associated with these practices. Linguistically, *khamr* encompasses substances that impair cognitive faculties, while *maysir* encompasses all forms of betting activities. The micro-historical context of these verses reveals specific incidents that precipitated their revelation, including tribal conflicts fueled by intoxication and an altercation involving Sa'd bin Abī Waqqās, emphasizing the disruptive impact of drunkenness on social harmony. The verses address these issues with the aim of discouraging behaviors that lead to hostility, arrogance, and discord among individuals.

From a macro-historical perspective, these verses reflect the prevalent culture of pre-Islamic Arabia, where indulgence in intoxicants and gambling was widespread and deeply rooted. Drunkenness, beyond being a means of escape from personal troubles, served as a form of social currency, indicating wealth and status. Gambling, too, was embedded in the societal fabric, with specific rituals and practices associated with it. The prohibition outlined in al-Mā'idah [5]: 90-91 can thus be seen as a transformative measure aimed at reshaping the cultural norms of the time, fostering social cohesion, and redirecting individuals towards a path of spiritual devotion and communal harmony, free from the divisive influences of intoxicants and gambling.

Expanding the Dynamic Phenomenal Significance

The moral messages derived from the prohibition of intoxicants and gambling, as outlined in the Quranic verses al-Mā'idah [5]: 90-91, carry enduring significance when contextualized in contemporary society. In the current context, where issues of substance abuse and gambling-related problems persist, the Quranic guidance serves as a timeless beacon for promoting individual and communal well-being. The prohibitions extend beyond legal boundaries, resonating with the challenges of addiction and their societal implications. By heeding the Quranic injunctions, individuals and communities can

⁴⁵Nurwulan Purnasari et al, *Serba-Serbi Mindset Halal (Kajian Mencapai Produk Halalan Thayyiban di Indonesia)* (n.p: Guepedia, 2020), 148-149.

navigate a path towards moral integrity, fostering harmony, mutual respect, and societal cohesion, thus addressing the complex issues associated with these prohibited behaviors in the present era.

1. Protecting Cognitive Health

In contemporary society, the pervasive consumption of intoxicants, particularly alcohol, has become a widespread issue touching various societal levels, with the younger generation notably entangled in this escalating habit. This surge in alcohol consumption has been accompanied by a concerning rise in associated crimes, including sexual harassment, violent offenses, murders, and robberies, as extensively reported in the media. Despite efforts to address this issue, challenges persist, and the prevalence of alcohol-related crimes remains particularly pronounced among the youth. Complicating matters, the legalization of alcohol in certain regions of Indonesia has added another layer to this predicament, raising moral and social concerns about the ethical grounds and potential negative consequences associated with the industrialization and legalization of alcohol, emphasizing the need for a careful balance between economic considerations and societal well-being.

On one hand, the economic perspective raises the argument that the poverty alleviation provided by the alcohol industry justifies its continuation, as articulated in the rule "*kāda al-faqr an yakūn kufran,*" which implies that poverty is close to disbelief. Halting the alcohol industry could have repercussions on the economic stability of the producing region. However, it is crucial to weigh the economic benefits against the multifaceted negative impacts associated with alcohol consumption. The adverse effects of *khamr* extend across physical, mental, religious, social, and economic dimensions, affecting various layers of society, while the economic benefits are confined to the income generated within the producing region. The imbalance between the narrow scope of benefits and the widespread harm underscores the need for a comprehensive evaluation of the ethical and social consequences of industrializing alcohol.

In contemporary society, the threat to the human mind is not limited to alcohol consumption; rather, it has expanded to encompass various forms of addiction, notably the pervasive use of gadgets. The all-encompassing influence of addictive behaviors, including technological dependence, can divert individuals from their religious and social responsibilities. The widespread addiction to gadgets, observed across different age groups, leads to a preoccupation that often results in neglecting important aspects of life, such as worship and social relationships. The detrimental impacts on physical health, mental well-being, and social connections underscore the necessity of self-imposed limitations on activities that have the potential to harm the mind and detract from individual responsibilities.

2. Refraining from Engaging in Gambling Practices

Gambling represents a futile and detrimental activity that ensnares individuals with the allure of easy wealth, contributing to idleness and procrastination. This practice not only fosters addiction but also manifests as a societal issue, leading to adverse consequences for both the gambler and the community. Beyond sowing seeds of

animosity and disdain, gambling can instigate negative behavioral traits, including an aversion to hard work, theft, and even, in extreme cases, suicidal tendencies.⁴⁶ Technological advancements have further exacerbated the problem, introducing diverse forms of gambling accessible anytime and anywhere, thereby narrowing the scope for effective countermeasures. Online platforms promising swift financial gains tempt individuals into a risky pursuit where the potential for rapid losses is equally significant.

The Quranic prohibition of gambling emphasizes the element of betting inherent in such practices. In the contemporary context, even seemingly trivial activities, like betting on sports events, are considered forms of gambling. The widespread occurrence of betting phenomena during major events, such as the 2022 World Cup, underscores the gravity of the issue. The staggering estimate of 547 trillion in bets for the event exemplifies the immense financial stakes involved. The Quran's directive against gambling serves as a call to humanity, urging individuals to employ their intellect and energy in the pursuit of lawful sustenance, discouraging them from squandering time on pursuits that offer uncertain and fleeting victories.

3. Appreciate quality time

Drunkenness and gambling, pervasive in contemporary society, pose significant challenges to the appreciation and effective utilization of time. The consumption of intoxicants and engagement in gambling not only divert individuals from fulfilling their responsibilities as devout servants of Allah but also hinder their roles as responsible members of society. The time spent on these activities yields no constructive outcomes, leading to a squandering of valuable resources. Moreover, the addictive nature of these behaviors traps individuals in a cycle of dissatisfaction, perpetuating their engagement without a conscious awareness of the fleeting time.

In the context of contemporary challenges, the pervasive influence of technology exacerbates the issue, offering new and accessible avenues for gambling. Online platforms, promising quick financial gains, entice individuals into risky behaviors, further complicating efforts to manage time effectively. As society grapples with the diversification of gambling forms and the lure of instant monetary rewards, the call to appreciate time gains heightened relevance. The Qur'anic prohibition on gambling serves as a timeless reminder for individuals to direct their intellectual and physical energies towards pursuits that contribute positively to personal and societal development.

4. Creating Awareness of the Effects of *Khamr*

Khamr and gambling cast a broad and detrimental shadow on individuals, society, and religious practices. Their impact extends across diverse dimensions, encompassing the physical, psychological, economic, social, and religious spheres. The Qur'an explicitly warns against the consequences of *khamr* and gambling, highlighting the breeding of animosity, hatred, and a diversion from the remembrance of God. As contemporary studies delve into these issues, it becomes evident that the negative effects of *khamr* and gambling are manifold. Focusing on *khamr*, its repercussions manifest physically and psychologically. Medical insights from experts like Muhammad Kamal Abdul Aziz

⁴⁶Muhammad Quthb, *Jahiliyah Abad 20 Mengapa Islam Dibenci?* (Bandung: Mizan, 1993), 71.

underscore that *khamr* adversely affects various organs, leading to conditions such as high blood pressure, disruptions in heart muscle functionality, and impacts on the liver, stomach, and duodenum. Furthermore, its influence extends to reproductive health,⁴⁷ contributing to diminished immunity and heightened susceptibility to diseases among addicts.⁴⁸

Moreover, the detrimental effects of alcohol extend comprehensively across the human body systems. Approximately 35% of its impact targets the central nervous system, 10% influences the digestive system, and the remaining percentage contributes to diverse disorders, including cancer occurrences, hematological issues, heart problems, and disruptions in sexual functions.⁴⁹ Beyond the physical ramifications, alcohol, or *khamr*, exerts a profound impact on the psychological state of the consumer. Manifestations such as irritability, mood swings, impaired concentration, and loquaciousness are prevalent consequences of alcohol consumption.⁵⁰ Economically, the addictive nature of *khamr* drives individuals into perpetual consumption, depleting their wealth. From a societal standpoint, *khamr* poses a serious threat by significantly contributing to hazardous behaviors. Developed countries like the United States and Australia witness over 55% of traffic accidents attributed to alcohol consumption. Despite the substantial revenue generated by the alcohol industry, research indicates that the costs associated with addressing the social damages outweigh the income.⁵¹ The connection between alcohol and criminal activities, ranging from violence, harassment, and robbery, further solidifies its notorious reputation as the “mother of all evil.”

On the other side, Gambling inflicts detrimental consequences on the mental, social, and economic dimensions of individuals. Psychologically, it can precipitate mental disorders, including depression, excessive rumination, stress, and lethargy. Such mental afflictions may escalate into perilous societal behaviors, such as theft and robbery, undertaken to procure resources for gambling, with some individuals resorting to self-harm, including suicide, particularly if ensnared in debt. In economic terms, gambling is prohibited as it invariably leads to wealth depletion, with losers experiencing a decline in assets and economic standing. This economic downturn can have profound implications on various aspects of their lives, particularly within the family unit.⁵² Furthermore, the economic impact does not contribute to genuine economic growth, as it merely entails the

⁴⁷Lajnah Pentashihan Mushaf Al-Qur'an, *Kesehatan dalam Perspektif Al-Qur'an (Tafsir Al-Qur'an Tematik)* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2009), 285-287.

⁴⁸Abdel Daem al-Kaheel, *Rahasia Sunnah Nabi*, Trans. Muhammad Misbah (Jakarta: Pustaka Al-Kautsar, 2014), 81.

⁴⁹Rosmi Eni et al, *Psikologi Kesehatan (Teori dan Penerapan)* (Bandung: Media Sains Indonesia, 2022), 344.

⁵⁰Sudarto, *Masailul Fiqhiyah Al-Haditsah* (Yogyakarta: Deepublish, 2018), 260.

⁵¹Departemen Agama RI, *Al-Qur'an dan Tafsirnya (Edisi Yang Disempurnakan)*, Vol. 3 (Jakarta: Departemen Agama RI, 2011), 15.

⁵²Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an dan*, 310.

exchange of goods or money between individuals without generating any productive output.⁵³

The cumulative impact of *khamr* and gambling extends beyond the individual, affecting societal dynamics and religious commitments. Socially, the consumption of *khamr* and participation in gambling can foment hostility and harmful actions, contributing to an environment of discord and conflict. Religiously, these activities have the potential to divert individuals from devout worship and remembrance of God, reflecting a deviation from spiritual pursuits and obligations. Thus, the interplay of these vices manifests not only in personal suffering but also in broader societal and religious ramifications.

The utilization of *khamr* as a medicinal remedy is a nuanced aspect within Islamic jurisprudence. Some scholars permit its use under specific conditions, such as when there is no alternative cure available and the application is deemed imperative in emergency situations.⁵⁴ However, a hadith counters this perspective by characterizing *khamr* not as a remedy but as a malady, unequivocally prohibiting its use as a curative measure.⁵⁵

Considering the adverse effects stemming from the consumption of *khamr* and participation in gambling, these actions stand in direct contradiction to the objectives of Sharia, encapsulated in the *maqāṣid al-khamsah*. The consumption of *khamr* violates key principles of Sharia, including *ḥifẓ al-'aql* (maintaining reason), *ḥifẓ al-nafs* (maintaining the soul), *ḥifẓ al-dīn* (maintaining religion), *ḥifẓ al-nasl* (maintaining offspring), and *ḥifẓ al-māl* (maintaining property). Similarly, engagement in gambling is antithetical to the preservation of both religion and property. This underscores the comprehensive ethical framework within Islamic jurisprudence that considers the multifaceted impact of these actions on individuals and society.

5. Avoiding arrogance and criticizing each other

Arrogance and mutual criticism are undesirable characteristics that often manifest in individuals engaged in drunkenness and gambling. Instances of individuals boasting about their achievements and disparaging others are frequently observed in environments like nightclubs, where glamour is prioritized. The display of wealth and the exchange of insults characterize these settings. Such mutual reproach is closely linked to the state of unconsciousness induced by intoxication and the disappointment resulting from unsuccessful gambling or betting activities. These behaviors not only reflect a lack of humility but also contribute to an environment of negativity and animosity among individuals participating in such activities.

⁵³Dewi Laela Hilyatin, "Larangan Maisir dalam Al-Qur'an dan Relevansinya dengan Perekonomian," *Maghza: Jurnal Ilmu Al-Qur'an dan Tafsir* 6, No. 1 (2021), 26-27, <https://doi.org/10.24090/maghza.v6i1.4507>.

⁵⁴Sabiq, *Fiqih Sunnah*, 212.

⁵⁵Muhammad Abduh, "Larangan Menggunakan Barang Haram Sebagai Obat," *Jurnal Tahdis* 8, No. 1 (2017), 29, <https://doi.org/10.24252/tahdis.v8i1.3998>.

CONCLUSION

Based on our study, the exploration of the terms *khamr* and *maysir* alongside their contextual meanings highlights their broader implications which encompass anything detrimental to the human mind and actions involving elements of betting, respectively. The historical meaning of these verses elucidates specific incidents that led to their revelation, such as tribal conflicts fueled by intoxication and an altercation involving Sa'd bin Abi Waqqash that underscoring the disruptive effects of drunkenness on social cohesion. These verses reflect the prevalent culture of pre-Islamic Arabia, characterized by widespread indulgence in intoxicants and gambling deeply ingrained in societal practices. Beyond mere escapism, drunkenness served as a symbol of wealth and status, while gambling was deeply intertwined with societal rituals. The prohibition outlined in al-Mā'idah [5]: 90-91 thus signifies a transformative initiative aimed at reshaping cultural norms, promoting social unity, and guiding individuals towards spiritual devotion and communal harmony, free from the divisive influences of intoxicants and gambling. Besides, the verses prohibiting the consumption of *khamr* and gambling also emphasize the significance of steering clear of disputes, boasting, arrogance, and mutual reproach.

Applying these insights to the contemporary context underscores the importance of avoiding anything that can adversely affect the human mind and refraining from all forms of betting. This avoidance strategy is crucial in mitigating the various negative impacts on physical and mental health, the economy, social relationships, and religious commitments. Additionally, steering clear of these practices aligns with the preservation of *maqāṣid al-khamsah*. By avoiding *khamr* and gambling, individuals create a conducive environment to appreciate and utilize their time more meaningfully, as these activities typically lead to time wastage and counterproductive conflicts.

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