Khamar in the perspective of Islamic law
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ARTICLE INFO

ABSTRACT

Islam as a religion and the right for fourteen centuries ago, has warned even prohibiting Muslims from consuming liquor because by consuming these drinks, someone is potentially drunk, so reason can no longer be enabled to think and can ruin the health of oneself and can disturb others. The consequences of such activities, as the same as ones ignored and the will of his passions. Khamar is a potentially intoxicating liqueur made from fruits such as grapes, dates, wheat seeds, wheat, honey, corn, including all kinds of fruits that can be processed.

I. Introduction

First, the sign of the power of Allah SWT. Decreased rain from the sky raindrops that fell to the Earth, where human beings live and doing farming activities, planting roots/seedlings of plants to grow into a shady tree and produce fruit with a variety of colors and different tastes. Plants processed by humans and produced to be beneficial to humans. It is only, in reality, that plant species can be processed into liquor and intoxicating — these types of plants, such as palm fruit and grapes.

Second, the fruit is halal consumed by humans, especially Muslims. However, according to the history of both fruits can be processed into a drink that foens intoxicating. This affirmed in the QS. An-Nahl (16): 67

ومن ثمرات الخيل والأعشاب تتخذ زكا حومنه سكارا و زقا حساناً في ذلك لا يلزم لا يعقلون نان(لحل) مثلا

The translation:

And from date fruits and grapes, you make an intoxicating drink and good sustenance. Indeed in this is true—there are signed (the greatness of God) for those who think (AN-Nahl: 67)

Today, it has in the lives of a variety of intoxicating liquors that sold everywhere. This indicates that many of the people, especially the Muslims who consume the beverages. Indonesia is a country that has a majority population of Muslims, especially in large cities, the billboards found liquor bottles such as beer and found everywhere.

The presence of liquor billboards is one of the entrepreneur's strategies to introduce and wider spread to the public about the drink. But in reality, members of the community who tend to spend time-consuming liquor seem more likely to see the billboards, and strangely the people involved in consuming liquor generally confess Muslims, and he considers
drinking liquor to drunkenness as pride for themselves. Islam as a religion and the right, since fourteen centuries ago, has warned even prohibiting Muslims from consuming liquor because by consuming these drinks, someone is tension drunk, so reason can no longer is enabled to think and can damage the health of oneself and may interfere with others. The consequences of such activities, the same as Sekalli, are ignored, and the will of the lust continues to reaffirmed so that the laws of religion are forgotten and neglected. Aside from the recon liquor, there are also non-directed liquors, such as Oplosan and Ballo Liquors, the two types of liquor still consumed by liquor consumption. The culprit, among others, is a rickshaw driver, fishers who are looking for fish in the sea, building laborers, and not to be missed by the apparatus accustomed to drinking liquor.

II. Methode Research

Methode research is used by researchers as follows:

1. Methode historical Approach

The historical approach meant to inform that liquor existed as long as the time of Rasulullah Muhammad Saw. Concerning the actions undertaken by a group of community members at the time, asked him about the law of drinking the circumcision when you were on your way. And to answer the question down verses 219 Surah Al-Baqarah.

2. Methode philosophical Approach

The philosophical approach of researchers is intended to be in the use of verses of the Qur'an and Hadith of Rasulullah Saw. To be aware not to re-repeat the deeds

3. Methode sociological Approach

The sociological approach is intended by the authors to conduct Obserfasi to find some ordinary actors and often drink liquor until drunk.

III. Research Results

After the researchers observe some ordinary members of the Community and often act on drinking alcohol (liquor) using a historical, philosophical, and sociological approach, the following results obtained:

1. Mansyur, one of the community members, when interviewing with the researcher, stated:

"At school age in SDI I've tried to drink my khamar, to the extent that I did not get a basic elementary school, after getting out of school I hung out with naughty kids, and finally I was being beset and became happy to get along with them. Until the age of adolescence, I was still doing the action of drinking alcohol until drunk, and even my ever was found by people (Daeng Marik) unconscious lying on the street because of drunkenness. Even to marry a woman, I continue to love to drink my khamar. After I endowed with a child, just realized that drinking alcohol is not good, so try to refrain from consuming alcohol."
2. Abd. Rahman, one of the members of the community who are working in the trade of rice workers in the market and the driver Mobi Angkot with the researchers, stated that:

"I started consuming alcohol (liquor) my age of 18 years, that time my status as a teenager who likes to hang out with friends, and in my association turned out to consume the alcohol (hard minimum), because it is affected by the invitation of friends. After marriage, I still drink the Khamar. The cursive benefit during consumption of alcohol (liquor) is growing strong in working. The wife is always striking, only live with my family. So that the motive Segara leave, I finally realized that drinking alcohol is not good deeds and forbidden by religion.

3. One of the stone-formations named Sutijo, when interviewed, admitted that in his youth, he had consumed alcohol (liquor). According to him, I was domiciled in the city of Makassar and worked as a stonework building, then asked friends to Majene, because in the area there is a government program to build the Embankment Estuary Binanga River. After arriving in Majene, I was with my friends to work, and that's when I invited to try to enjoy the alcohol (liquor) and be powered by a friend's invitation. Then he tried and immediately put it. I continued as a daily drink and lasted until the embankment building is done. A few days later, my parents stayed at home, inviting me to get married; I immediately responded to the parents ' wishes. Then I married a woman living in the Binanga Majene ward. And at that moment, I began to realize that drinking the alcohol was a great deed of sin, and stopped drinking it.

IV. Discussion

One of the purposes of Islamic law is that this world is to nurture human intellect so that all food and beverages that are potentially damaging to the mind should be avoided and abandoned. Drinking liquor, The reality is still in demand by many people who claim to be Muslim, especially those who work as Beca, building workers, fishers, youth unemployment, and even some who work as civil servants. Civilian. He was in the view of Islamic law, inclusion deed, and not allowed.

This affirmed in the QS. (5) al-maidah:

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It's not a good thing.

Terjemahnya :
O believers, indeed (drink) Khamar, gambling, (sacrifice for) idols, voting fate with arrows, is the deed of Satan. So, do not do the deeds so that you get good luck (QS. Al-Maidah: 90)

In one history it has been suggested that the verse descends with the events that occurred in the Anchor who lived in harmony with The Muhajirin, there is no grudge between them, but if they drink the alcohol drink hard) until drunk, it is a complicit and attacks each
other, leaving the former on the face, get a sense of family in them. Then it arose a sense of hostility and felt that it was disturbing. (See: Books Asbabunnuzul)

In another history, it explained that the verse descends with the acts of friends who are still fond of consumption of the alcohol (drink rugged), after the prayer of Isha, they drink the alcohol while sitting down and having thunder. But the consumption of alcohol that exceeded, potentially affect their sense, including his friend Hamzah bin Abdul Muthtalib. In that way, Hamzah hears the strands of poetry read by a daughter, among others, reads:

No, Hamza, for the evil of they are a bastion of the yard

The poem alludes to the drunken Hamzah's feelings and cuts the Bokol of two camels and loots both of them. Ali held the two camels.

Hamzah's actions enlisted to Ali as the owner of the two camels. Ali was heartache and immediately reported to the Prophet Muhammad., then the prophet came to see his uncle Hamzah, and he reproached his treatment.

Semantics that Hamzah looked at the prophet with a strange view and bowed his head, Rasulullah then learned that Hamzah is drunk because it does not take any action. Then Umar Berdo "A:

"O Allah, explain to us about this alcohol with the most obvious information'. A few moments later, verse 90, Surah al-Maidah was.

The verse of Allah Swt. Asserted that drinking alcohol is the Act of Satan, which should be kept away by the believers because the alcohol includes intoxicating drinks that can cover common sense (see Tafsir jalalain). Ibn Katheer said Allah Almighty. BeRfirman to prohibit his servants who believe in drinking Khamar. Indeed, the alcohol is an intoxicating (drink), potentially unreasonable (see: Tafseer al-muyašir).

Imam Ath-thabary explained that the word al-khmru contained in verse means "something that is so much intoxicating, that the intoxicating Inuman can ruin the mind so that religion has it as the deed of Satan." (See: Tafsir at-Thabary).

Maintaining reason is a matter of Dhoruriyyah, meaning that every believer is obliged to maintain his, and must try to avoid all

Things that can spoil the mind, including the consumption of alcohol (liquor)

Related to the law, consume alcohol, Rasulullah Muhammad Saw. I said:

About Ibn Omar about the prophet, pray to God on him and say, "Every drunk is free, and every drunk is drunk.

Means:

Each intoxicating is haram, and every intoxicating is Khamar (H.R. An-Anasazi of Ibn Umar)

The hadith above, jug found in the book Mawatta Malik, Sunan at-turmidzy, Sunan Abu Dawood, Sunan ibn Magazine in al-Ashribah.

The two NAS above confirm that consuming the alcohol, including a banned drink, thus
becoming increasingly clear that it consumes the legal alcohol. The fragrance consumes alcohol because the alcohol potentially affects the sense and even closes the sense, so the function of reason to think of everything created by Allah Swt. Disconnected. Regarding the influence of the alcohol to the sense of Umar ibn Khattab, when he was on the pulpit said, "had descended alcohol, and he came from wine, dates, honey, wheat, and crop. Indeed, alcohol is something that covers the mind ". For this reason, it is the basis to say that alcohol is drinking potentially close sense.

According to Yusuf Qardawi that all the NAS seemed to be clear in the Khamar, avoided Muslims from him and established the fence, and did not open the gap in the slightest to be able to consume it... Islam does not allow drinking Khamar, khamar buy-sell certificate, give gifts, produce, make treats at parties, or mix them into food and drink. Another person who often asked people, namely the use of alcohol for the Drug, questions like this done by someone who asked the Prophet Muhammad Saw.

The alcohol used as medicine. He did, then the man said I did nothing else to be a cure. A. Said It's not a must. Means:

Indeed, it is not a cure but a disease (H.R. Abu Dawud).

Imam ibn al- Qayyim Rahahullah reminded of the very important psychological aspect is that among the requirements of cure with medicine is a factor of suggestion that the benefits and blessings of healing that Allah Swt. Bestowed strongly concerning the belief of a Muslim will be religious, become one of the benefits barrier factors, and blessing healing. The greater the conviction will be greater hatred to him, and the more The Negatif beliefs to the object (alcohol), also increasingly disrespectful to him. When the condition of the soul prescribes it, naturally, it will be a disease instead of medication.

Drinking alcohol is forbidden for people of faith, and when it passed continuously, people who are in the future will be sanctioned in the world and the hereafter. The penalty in the world, as affirmed by Rasulullah Saw. In his hadith:

He said:  "I'm not going to be able to do that."  
Means:
From Abu Hurayrah, Rasulullah Saw. said: if (the consumption of the alcohol) is drunk, so he went, then after that, again drink the alcohol and drunken, then go to him, then In after that, come back to minimum alcohol until drunk, then go for him, then after that, again drink the alcohol until drunk, then beat his neck, the fourth time. (H.R. Ad- From ).

As for the Ukhrawi sanctions (hereafter), as affirmed by the Prophet Muhammad Saw. The following:

For God's sake, he said, "God has not been able to do an essential part of it."

Means
From Abdullah ibn Umar, that was Rasulullah Saw. Said:
Whoever drank the alcohol (liquor) in the world, then did not to bat, forbidden to him (Heaven) in the hereafter. (H.R. Bukhary)

Sanctions in the world and the hereafter is a reward that will be accepted by the alcohol drinkers (liquor) continuously. Only the two
sanctions do not make an alcohol drinker will stop drinking it, so it is still visible until now, many people who claim Islam drink alcohol until drunk. Even many people enter the hospital, after a drink (Khamar) Oplosan. Given the alcohol as a very dangerous and life-threatening drink of man, then he is very urgent to be noticed. To in anticipation of this, the involvement of community components such as religious figures, public figures, youth figures, NGOs, helps security authorities are very urgent. Because of the involvement of all parties, A solid to make the sale of hard Minman (Khamar), even Authorities may make strict rules about it. Serious attention to the sale prevention of harsh (Khamar) is certainly not separated from the role of government as a ruler in an area. The legislative executive can seek to make regional regulation (PERDA) tenting ban on the sale of alcohol (liquor). Because by going through the sales action, The Alcohol (liquor) can be solved. The security will not be firmly secured, and will not hesitate to catch the liquor seller (Khamar), because there is already a legal umbrella that is about the prohibition of selling the drink pen. Cooperation in enforcing the will be the possibility of community life that needs to continue to be realized and applied. Related to it, Rasulullah Muhammad Saw. Perna commemorates the Ummah and said; About my father, the father of the robe, my boyfriend, pray to God and say hello, don't drink alcohol, so that it is the key to all evil (narrated by my son Ma Jah) Means: From Abi Darda’ said: Khalili the Prophet Saw. To the will of me: do not drink khamar for indeed the alcohol is filed each (bad deeds) (deed) (H. R. Ibn Majah ). Khamar is the key to poverty. This statement is relevant to the events that once occurred in a man of the children of Israel To choose between drinking Khamar, or killing people (babies), or committing adultery or eating pork. The male chooses to drink alcohol as drunk. Eventually, he cannot resist his will to kill people, commit adultery, and eat pork. (See: Isyadul Ibid.) Warning of Rasulullah Muhammad Saw. Contained in the hadith above, indicating how Urgennya all kinds of liquor (Khamar) was discontinued distribution, and the factory that produces the drink must be closed. Both actions have the potential to minimize actions to crimes such as rape, born, Murder, robbery, abuses, and so on, so that community members feel safe and serene living. Moreover, Rasulullah Saw. Not only banned drinking Khamar, but more than that, he also banned the business of Khamar, even with no Muslims. Therefore, it is not permissible for a Muslim to do export activities of Khamar, have a kiosk (place) for the sale of Khamar, or work at that place. In this case Rasulullah Saw. I said: For god’s sake, pray to God for him and say hello to him for ten years: Means: Prophet. The ten Parties that are related to the Khamar, namely: (people) who extort and
ask for, the drink, who carries and asks to be delivered, who gives drink with him, who sells, who eats the results of his, who bought and sold. (H. R. Turmudzi and Ibn Majah with a trusted narrators

Thus it is more obvious that alcohol is a Haram, because not only haram drink, but also haram sell and buy, Carrying and asking to be delivered, even consuming the results of the sale of alcohol, is also unlawful. Therefore, Pengusa obliged to make the Prohibition to sell liquor (alcohol) Even the legislature obliged to set a ban on the sale of hard-haraam so that the ordinary parties sell to immediately leave the act and Megaera menYadari that sells drinks toras The law. The alcohol drinkers who have been Diwancarai, now this al-hamdu li Allah They have realized that drinking alcohol is a deed that is forbidden by Allah Swt. And realize that they have committed great sins, so that he has a very significant change in him, because it continues to promise not to repeat his deeds, and seems to ask Allah Almighty for forgiveness. With repentance nasuha. They began to commit to becoming a devout hamada god of command, and he had the prohibition to uphold the prayer of 5 times in the mosque.

V. Conclusion

Based on the explanation above, the author formulates the conclusion as follows:

1. Khamar is a potentially intoxicating liquor made of Fruits such as grapes, dates, wheat seeds, wheat, honey, corn, Including all types of fruits that can be processed and processed into Liquor

2. The evidence, whether from the Qur’an or Hadith, confirms that the alcohol An intoxicating drink that is forbidden over people consumeMuslims. Alcohol fragrance because it is potentially disturbing Minds of the human mind, because of drunkenness. Due to drunkenness, deeds inescapable or unavoidable wickedness, the ceremony he lost and hurt Others

3. Khamar is not only the consumption that gets sin but the parties Associated with it, such as sellers, carriers, introducers and so on, Also does not escape sin.

4. The government, in the case, obliged to make regulations in cooperation with the legislature, so that materialized the regional par regulation on Prohibition of Liquor Sales (Khamar) so that the public can live quietly, and not be disturbed by the actions of people Drunk.

References

[1] Al-Qur’an
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