

A Jurisprudential Critique of *Khamr* Prohibition in Abid Al-Jabiri's *Nuzuli Tafsir*

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ABSTRACT

Khamr, as an intoxicating substance, is explicitly prohibited in Islamic law due to its harmful effects on both individual and societal well-being. In Indonesia, the increasing number of *khamr* abuse cases has led to various social and health-related problems. Abid al-Jabiri, a contemporary Muslim intellectual, reexamines the prohibition of *khamr* through his *nuzuli tafsir*, offering a contextual and chronological understanding of the relevant Qur'anic verses. This study analyzes al-Jabiri's *nuzuli* interpretation by applying a chronological approach to the verses on *khamr* prohibition (Q.S. al-Baqarah 2:219, al-Nisa' 4:43, and al-Ma'idah 5:90-91), linking their stages of revelation with the *sirah nabawiyah*. Using a library-based, descriptive-analytical method and the *ijmali* approach, the research traces the sequential development of the prohibition to uncover al-Jabiri's juristic framework that integrates historical context with normative guidance. Through the lens of pragmatic truth theory, the study highlights the novelty of al-Jabiri's *nuzuli* method, which contrasts with traditional, static interpretations by situating the verses within an evolving socio-political context. This reinterpretation offers a rational, adaptable, and socially responsive model for applying Islamic legal principles to contemporary issues, particularly concerning the regulation and understanding of intoxicants in modern Muslim societies.

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INTRODUCTION

The study of tafsir has evolved from the era of the Sahabah, Tabi'in, and subsequent generations, with various approaches.¹ The approach of jurisprudential reasoning is a crucial aspect, especially when discussing issues that have a significant impact on the lives of Muslims.² *Khamr* refers to substances that can cause intoxication and are prohibited for consumption. Tafsir scholars define *Khamr* as any type of substance that can cause intoxication, regardless of its base ingredients. If a drink causes intoxication when consumed in a normal amount by a typical person, it is classified as *khamr*. Such a drink is prohibited, regardless of the quantity consumed or whether it actually causes intoxication in a specific case. Therefore, the prohibition of *Khamr* beverages is not due to their alcohol content, but because of their potential to cause intoxication. **This also applies to other substances with intoxicating potential—such as alcohol, narcotics, and psychoactive drugs—when consumed by individuals who are physiologically sensitive or have low tolerance to such substances.**³

Recent reports indicate a significant increase in alcohol abuse cases in Indonesia, leading to rising numbers of victims and related health issues.⁴ Although more suitable for the introduction section, recent studies note that alcohol abuse is no longer limited to high-income groups, but has also spread to low-income populations in both urban and rural areas.⁵ Furthermore, it is not only adults who are involved, but also students, particularly those in high school and university.⁶

Over time, the concept of *khamr* has remained associated with intoxicating substances, primarily alcoholic beverages. However, contemporary discourse on substance abuse increasingly encompasses narcotics, psychotropics, and other addictive drugs, although these are not classified as *khamr* in the strict juristic sense. According to data from Indonesia's National Narcotics Agency (BNN), there were over 3.6 million drug abuse cases in 2023, indicating a broader societal concern that extends beyond traditional definitions of *khamr*.⁷ This situation has reached an alarming level, as reflected in national health reports and international data from the World Health Organization, indicating a rising trend in alcohol-related harm.⁸ Indonesia has been identified in several

¹ Fahmi Akhyar Al Farabi and Farhan Afif Al-Kindi, "Al-Manhaj Al-Tafsiri Li-Kulliyyat Al-Asalib: Dirasah Tahliliyyah Fi Juhud Al-Mufasssirin Wa Ta'thiruha 'Ala Fahm Al-Naṣṣ Al-Qur'āni," *Al-Karim: International Journal of Quranic and Islamic Studies* 2, no. 1 (March 26, 2024): 25, <https://doi.org/10.33367/al-karim.v2i1.5199>.

² Hendri Hermawan Adinugraha and Ahmad Hasan Asy'ari Ulama'i, "Understanding of Islamic Studies Through Textual and Contextual Approaches," *Farabi* 17, no. 1 (2020): 28, <https://doi.org/10.30603/jf.v17i1.1281>.

³ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002), 467.

⁴ Eko Teguh Pribadi, "Alcohol Abuse in Indonesia: Determinant, SWOT and CARAT Analysis," *Journal of Health Science and Prevention* 1, no. 1 (April 23, 2017): 22–37, <https://doi.org/10.29080/jhsp.v1i1.15>.

⁵ Prisca Petty Arfines et al., "Prevalence Of Indonesia's Alcohol Consumption, Risk Factors, And Its Cluster Mapping: An Analysis Of Indonesia Basic Health Survey 2018," *Gizi Indonesia* 45, no. 2 (September 30, 2022): 183–96, <https://doi.org/10.36457/gizindo.v45i2.742>.

⁶ Eka Prasetyawati Thias Arisiana, "Wawasan Al-Qur'an Tentang *Khamr* Menurut Al-Qurthubi Dalam Tafsir Al-Jami' Li Ahkam Al-Qur'an," *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya* 3, no. 2 (2018): 244, [http://download.garuda.kemdikbud.go.id/article.php?article=866814&val=9982&title=IDEOLOGI DAN PRAKTIK KEAGAMAAN MAHASISWI BERCADAR DI PTKI SE-KOTA METRO](http://download.garuda.kemdikbud.go.id/article.php?article=866814&val=9982&title=IDEOLOGI%20DAN%20PRAKTIK%20KEAGAMAAN%20MAHASISWI%20BERCADAR%20DI%20PTKI%20SE-KOTA%20METRO).

⁷ Badan Narkotika Nasional, "Laporan Tahunan 2023: Statistik Penyalahgunaan Narkoba Di Indonesia" (Jakarta, 2023), <https://bnn.go.id>.

⁸ Elvianto Wihatno et al., "Socio-Demographic Determinants of Alcohol Consumption among Young Adults in Indonesia: A Cross-Sectional Analysis of the 2023 Indonesian Health Survey," *Jurnal Ilmiah*

reports as both a transit and, to some extent, a production point for certain psychotropic substances such as ecstasy. In recent years, the country has also faced a growing influx and diversification of illicit drugs, as noted by the National Narcotics Board.⁹ While traditionally limited to natural substances such as marijuana and opium, drug use has expanded to include synthetic variants like ecstasy and anesthetics.¹⁰

Discussion of verses in the Qur'an can be approached through various methods, such as linguistic, thematic, and scientific interpretations.¹¹ One of the verses that mentions the prohibition of *Khamr* and is often used as a basis is Q.S. Al-Baqarah [2]: 219. From this verse, the author identifies two main essences related to the term *Khamr*. First, the term *Khamr* has a very broad meaning, encompassing all types of drinks or foods that contain intoxicating elements, which also demonstrates the depth and breadth of meaning in the language of the Qur'an. Second, the prohibition of *khamr* implies that the Qur'an forbids certain types of food and drink, often without providing explicit reasons for the prohibition.¹² Al-Jabiri is one of the interpreters who references this verse to support the prohibition of *khamr*. His tafsir is particularly relevant for exploring alternative perspectives on *khamr*. One of the key features of his interpretation, *Fahm al-Qur'an al-Hakim: al-Tafsir al-Wadih hasba Tartib al-nuzul*, is its chronological arrangement, which seeks to align the reading of the Qur'an with the Prophet's historical context during the period of revelation.¹³ Additionally, the tafsir, which is compiled using the ijmal method (a concise presentation of interpretation), dedicates a special section to discussing the prohibition of *Khamr*. This study aims to understand Abid al-Jabiri's nuzuli tafsir, the interpretation of the prohibition of *Khamr* in the nuzuli tafsir, the critique of the conventional jurisprudential approach, and the relevance of al-Jabiri's approach to the prohibition of *Khamr*. The focus of this research includes the sources, methods, and validity of al-Jabiri's interpretation of Q.S. Al-Baqarah verse 219, An-Nisa verse 43, and Al-Maidah verses 90 and 93.

LITERATURE REVIEW

Several studies have investigated the prohibition of *khamr* in the Qur'an through the lens of *tafsir nuzuli*, each contributing unique insights. Affandi (2021) compares the interpretations of Izzah Darwazah and Abid al-Jabiri, emphasizing a progressive understanding of *khamr* prohibition based on the chronological order of revelation to address evolving social contexts.¹⁴ Similarly, Mansur and Abdul Haq (2022) analyze al-

Keperawatan (Scientific Journal of Nursing) 11, no. 1 (March 15, 2025): 41–47, <https://doi.org/10.33023/jikep.v11i1.2501>.

⁹ Badan Narkotika Nasional Republik Indonesia, "Laporan Tahunan BNN 2023: Tren Dan Strategi Pemberantasan Narkotika Di Indonesia" (Jakarta, 2023), <https://bnn.go.id>.

¹⁰ M. Ridho Ma'ruf, *Narkotika, Masalah Dan Bahayanya*, 1st ed. (Jakarta: Margojaya, 1976), 17.

¹¹ Fahmi Akhyar Al Farabi, "Isykaliyatu At-Taraduf Fi Al-Qur'an (Kalimata Al-Hamd Wa Asy-Syukr Namudzaja)," in *Proceedings of International Conference on Arabic Language*, vol. 1 (Malang: Arabic Department, Faculty of Letters, Universitas Negeri Malang, 2022), 2.

¹² Thias Arisiana, "Wawasan Al-Qur'an Tentang *Khamr* Menurut Al-Qurthubi Dalam Tafsir Al-Jami' Li Ahkam Al-Qur'an," 244.

¹³ Yuliana Jamaluddin, "Nikah Mut'ah Perspektif Tafsir Nuzuli Al-Jabiri," *Jurnal IAIN Bone* 5, no. 1 (2016): 1, <https://revistas.ufrj.br/index.php/rce/article/download/1659/1508%0Ahttp://hipatiapress.com/hpjournals/index.php/qre/article/view/1348%5Cnhttp://www.tandfonline.com/doi/abs/10.1080/09500799708666915%5Cnhttps://mckinseysociety.com/downloads/reports/Educa>.

¹⁴ Abdullah Affandi, "Pengharaman *Khamr* Dalam Bingkai Tafsir Nuzuli Kajian Penafsiran Izzah Darwazah Dan Al-Jabiri," *Jurnal Samawat* 05 (2021): 22–35, <https://jurnal.badrushsholeh.ac.id/index.php/samawat/article/view/259>.

Jabiri's dual application of *asbab al-nuzul*—macro and micro—highlighting the need for a rational and context-based interpretation of *khamr*-related verses.¹⁵

While both studies underscore chronology and context, Nadhiroh (2022) focuses more specifically on al-Jabiri's use of the *al-faṣl wa al-waṣl* method in *Fahm al-Qur'an al-Hakim*, offering a theoretical lens for balancing textual meaning with social applicability.¹⁶ Ulum (2022) takes a thematic-chronological approach, detailing the four phases of *khamr* prohibition across specific Qur'anic chapters (An-Nahl, Al-Baqarah, An-Nisa', and Al-Ma'idah), framing the verses as a structured moral evolution in early Islamic society.¹⁷

Meanwhile, Akbar (2024) and Rahman (2022) explore the epistemological construction of al-Jabiri's *tafsir nuzuli*, particularly its ijthadic character and reliance on the *ijmali* method, with a strong emphasis on historical-textual interplay.¹⁸

Although these studies provide foundational perspectives, they often treat al-Jabiri's view in segmented or descriptive terms. This study seeks to fill the gap by critically synthesizing al-Jabiri's methodology and interpretation of *khamr* prohibition as an integrated, pragmatic legal discourse. By emphasizing chronology, context, and applicability, this research aims to offer a deeper juridical framework for responding to contemporary challenges surrounding intoxicants.

METHODS

a) Research Type

This study is a qualitative library research using a descriptive-analytical method. It examines Abid al-Jabiri's interpretation of *Khamr* by systematically analyzing textual sources.¹⁹ The research uses an indirect approach through secondary sources beyond the Qur'an to understand the tafsir contextually and thematically.

b) Data Sources

The primary source is *Fahm al-Qur'an: al-Tafsir al-Wadhiḥ ḥasb Tartib al-Nuzul* by Abid al-Jabiri. Supporting sources include classical tafsir works, academic articles, historical reports related to the revelation of the Qur'an (*asbab al-nuzul*), linguistic rules, legal reasoning (*istinbath*), and relevant scientific theories. These are selected based on academic credibility and relevance.²⁰

c) Analytical Techniques

The analysis involves four steps: (1) identifying and selecting documents; (2) classifying content based on themes such as revelation chronology and legal context; (3) applying content analysis using the *ijmali* method found in al-Jabiri's tafsir—brief, parenthetical explanations; (4) evaluating logical consistency, validity, and relevance. The study justifies using *tafsir nuzuli* over *mushafic* order because it clarifies the

¹⁵ Abdul Haq M. Mansur, "Konstruksi Asbabun Nuzul M. Abed Al-Jabiri (Studi Kitab Fahm Al-Qur'an Al-Hakim: Al-Tafsir Al-Wadhiḥ ḥasb Al-Nuzul)" (UIN Prof. K.H. Saifuddin Zuhri, 2022), 10–12.

¹⁶ Wardatun Nadhiroh, "Fahm Al-Qur'an Al-Hakim; Tafsir Kronologis Ala Muhammad Abid Al-Jabiri," *Jurnal Ilmiah Ilmu Ushuluddin* 15, no. 1 (2017): 5–7, <https://doi.org/https://doi.org/10.18592/jiu.v15i1.1060>.

¹⁷ Bahrul Ulum, "Asbab An-Nuzul Ayat-Ayat Pengharaman *Khamr* (Kajian Tafsir Al-Qur'anul Majid an-Nuur Karya Teungku Muhammad Hasbi Ash-Shiddieqy)" (UIN K.H. Abdurrahman Wahid Pekalongan, 2022), 45–50, Skripsi.

¹⁸ Muhammad Fadli Rahman, "Tafsir Nuzuli Muhammad 'Abid Al-Jabiri," *Al-Mustafid: Journal of Quran and Hadith Studies* 1, no. 2 (2022): 8–10, <https://doi.org/10.30984/mustafid.v1i2.408>.

¹⁹ Sutrisno Hadi, *Metode Research* (Yogyakarta: Fakultas UGM, 1996), 7.

²⁰ Abdul Mu'in Salim, *Metodologi Ilmu Tafsir* (Yogyakarta: Teras, 2010), 139.

progressive nature of *Khamr* prohibition.²¹ Al-Jabiri's approach aligns with pragmatic truth, aiming to provide context-sensitive interpretations that respond to societal challenges.²²

RESULTS AND DISCUSSION

Nuzuli Interpretation by Abid Al-Jabiri

Muhammad 'Abid Al-Jabiri (1935–2010), a prominent contemporary intellectual from Morocco, is known for his innovative approach to Qur'anic exegesis, particularly through his *tafsir nuzuli*.²³ Al-Jabiri's approach focuses on understanding the Qur'an through the chronological order of revelation, integrating the Qur'anic text with the biography (*sirah*) of the Prophet Muhammad (PBUH).²⁴ This methodology allows for the interpretation of verses in the context of the socio-political environment during their revelation, offering a more dynamic understanding of the text.²⁵

One of Al-Jabiri's significant contributions is his development of a new method of interpretation, which he terms *tafsir nuzuli*, emphasizing the chronological arrangement of verses.²⁶ This approach challenges traditional commentaries that rely on the static order of the *mushaf*.²⁷ By analyzing the progression of the revelation, Al-Jabiri seeks to link the Qur'an with the historical and social realities of the time.²⁸

In his work *Fahm al-Qur'an: al-Tafsir al-Wadhih hasb Tartib al-Nuzul* (2008), Al-Jabiri applies this method to the interpretation of various legal prohibitions, including the prohibition of *khamr* (intoxicants).²⁹ He emphasizes that *khamr*'s prohibition must be understood in the context of the evolving social and legal landscape during the Prophet's mission.³⁰ By chronologically ordering the revelation, Al-Jabiri reveals how the understanding of *khamr* and other prohibitions progressed, offering valuable insights for contemporary legal and social issues in the Muslim world.³¹

Al-Jabiri's work demonstrates the importance of historical and contextual reasoning in interpreting the Qur'an, particularly about social practices such as *khamr*

²¹ Heri Jauhari, *Panduan Penulisan Penelitian Teori Dan Aplikasi* (Bandung: CV. Pustaka, 2010), 3.

²² Rahman, "Tafsir Nuzuli Muhammad 'Abid Al-Jabiri," 66.

²³ Aulan Niam, "Metode Penafsiran Kontemporer Abid Al-Jabiri," *Jurnal Ulunnuha* 10, no. 1 (2021): 3, <https://doi.org/10.15548/ju.v10i1.2251>.

²⁴ Nurliana Damanik, "Muhammad Abid Al-Jabiri," *Al-Hikmah: Jurnal Theosofi Dan Peradaban Islam* 1, no. 2 (2019), <https://doi.org/10.51900/alhikmah.v1i2.4843>.

²⁵ Jamal Abdul Aziz, "PEMIKIRAN POLITIK ISLAM MUHAMMAD 'ABID AL-JABIRI: Telaah Terhadap Buku Al-'Aql Al-Siyâsi Al-'Arabî: Muhaddidâtuh Wa Tajalliyâtuh," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 39, no. 1 (2015): 113, <https://doi.org/10.30821/miqot.v39i1.42>.

²⁶ M. Mansur Abdul Haq and Munawir Munawir, "Konstruksi Asbabun Nuzul M. Abid Al-Jabiri (Studi Kitab Fahm Al-Qur'an Al-Hakim: Al-Tafsir Al-Wadhih Hasb Al-Nuzul)," *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 2022, 16, <https://doi.org/10.24090/maghza.v7i1.6392>.

²⁷ Edi Hermanto et al., "Kisah Dalam Al-Qur'an (Studi Kitab Madkhal Ila Al-Quran Al Karim Karya Mohammed Abed Al-Jabiri)," *Perada* 3, no. 1 (2020): 3, <https://doi.org/10.35961/perada.v3i1.132>.

²⁸ Moch Rafly Try Ramadhani, "Mengenal Kitab Fahm Al-Quran Al-Hakim Tafsir Nuzuli M. Abid Al-Jabiri," *Tafsir Al-Qur'an.id*, 2020, <https://tafsiralquran.id/mengenal-kitab-fahm-al-quran-al-hakim-tafsir-nuzuli-mabid-al-jabiri>.

²⁹ Ramadhani.

³⁰ M Afifudin Dimyathi, "Tiga Kitab Tafsir Yang Disusun Berdasarkan Waktu Turunnya Al-Quran," *Islami.Co*, 2019, <https://islami.co/tiga-kitab-tafsir-yang-disusun-berdasarkan-waktu-turunnya-al-quran/>.

³¹ Muhammad Abid Al-Jabir, *Madkhal Ila Al-Qur'an Al-Karim: Al-Juz Al- Awwal Fi Al-Ta'rif Bi Al-Qur'an* (Beirut: Markaz Dirasat al-Wihdah al-'Arabiyyah, 2006).

consumption.³² His approach challenges conventional readings by incorporating both the intellectual traditions of classical Islam and modern rational critique.³³

Interpretation of the Prohibition of Khamr in Nuzuli Tafsir

The Qur'an addresses numerous issues that have been the subject of scholarly debate and interpretation.³⁴ One key issue is the prohibition of *khamr* (alcohol). Al-Jabiri, in his *tafsir nuzuli* approach, provides a distinct understanding of this prohibition by examining its chronological development across four stages.³⁵ This method aligns with his broader intellectual project of interpreting the Qur'an through the lens of the historical context of revelation, which he believes leads to a more rational understanding of the verses.

Stage 1: Initial Revelation (Surah Al-Baqarah: 219)

When the Prophet Muhammad (PBUH) migrated to Medina, the inhabitants questioned whether *khamr* was permissible. The revelation of Surah Al-Baqarah 2:219 addresses the issue by acknowledging both the benefits and harms of *khamr*, but emphasizing that its harms outweigh its benefits. Al-Jabiri's analysis of this verse reflects his understanding of the *usul al-fiqh* principle of *qiyas* (analogy), where the ruling is derived based on the harm caused by intoxicants.³⁶ The verse also highlights the need for a pragmatic approach to the interpretation of Islamic laws that considers both the moral and social consequences.

Verse (Al-Baqarah 2:219):

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْغَفْوَةُ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ

"They ask you about *khamr* and gambling. Say, 'In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit.'"

Stage 2: Prohibition of Prayer While Intoxicated (Surah An-Nisa: 43)

A second revelation, found in Surah An-Nisa 4:43, prohibits believers from performing prayer while intoxicated. This verse underscores the importance of awareness and clarity during prayer, an act of direct communication with Allah. Al-Jabiri critiques the interpretative approach of *asbab al-nuzul* (reasons for revelation) here, arguing that while historical context is important, it should not solely determine the understanding of the verse.³⁷ The focus should be on the broader implications of maintaining purity during prayer, regardless of the circumstances in which the

³² Mohammad Yahya, "Hermeneutika M. Abed Al-Jabiri Dan Implikasinya Terhadap Hukum Islam (Kasus Nasakh Dan Nikah Mut'ah)," *As-Salam* 3, no. 1 (2013): 29, <https://islami.co/tiga-kitab-tafsir-yang-disusun-berdasarkan-waktu-turunnya-al-quran/>.

³³ Abid Al-Jabiri, *Fahm Al-Qur'an Al-Hakiim: Al-Tafsir Al-Wadih Hasb Tartib Al-Nuzul*, Juz 3 (Beirut: Markaz Dirasat al-Wihdah al-Islamiyyah, 2009), 376.

³⁴ Fahmi Akhyar Al Farabi and Sabilul Wafda, "The Issue of Synonymy between the Words Al-Hulm and Al-Ru'ya in Surah Yusuf: A Quranic Semantics Study," *Journal of Arabic Language Studies and Teaching* 3, no. 2 (2023): 169, <https://doi.org/10.15642/jalsat.2023.3.2.168-184>.

³⁵ Al-Jabiri, *Fahm Al-Qur'an Al-Hakiim: Al-Tafsir Al-Wadih Hasb Tartib Al-Nuzul*, 373–75.

³⁶ Al-Jabiri, 376.

³⁷ Al-Jabiri, 376.

prohibition was revealed. This reflects the hermeneutical method of contextual understanding, where the application of the law is not limited to the specific historical moment.

Verse (An-Nisa 4:43):

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ "سُكْرَى" حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِرُءُوسِهِمْ وَأَيْدِيكُمْ ۖ إِنَّ اللَّهَ كَانَ عَفُورًا

"O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying..."

Stage 3: Complete Prohibition (Surah Al-Ma'idah: 90-91)

The third stage reveals a categorical prohibition in Surah Al-Ma'idah 5:90-91, marking a clear break from previous allowances. The verse uses strong language to describe *khamr* as an "abomination of Satan's doing," emphasizing its destructive potential to cause division and prevent remembrance of Allah. Al-Jabiri's analysis here involves the concept of *tadrij* (gradualism) in Islamic law, where legal rulings evolve progressively to address social realities.³⁸ This gradualism, reflected in the chronological ordering of verses, is essential to understanding the changing attitude toward *khamr*. Al-Jabiri draws a parallel to *usul al-fiqh* principles, where the ultimate aim of prohibition is to protect society from harm, as well as to uphold the collective well-being of the community.

Verses (Al-Ma'idah 5:90-91):

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا "الْحَمْرُ" وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ (90) إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاةَ وَالْبَغْضَاءَ فِي الْحَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۖ فَهَلْ أَنْتُمْ مُنْتَهُونَ (91)

"O you who have believed, indeed, khamr and gambling... are an abomination of Satan's doing. So avoid it that you may be successful..."

Stage 4: Forgiveness for Past Sins (Surah Al-Ma'idah: 93)

The final verse regarding *khamr*, Surah Al-Ma'idah 5:93, addresses those who had previously consumed *khamr* and assures them of forgiveness if they repent and remain committed to faith and good deeds. Al-Jabiri interprets this verse as an acknowledgment of human fallibility, offering redemption for past mistakes.³⁹ This aspect of *khamr* prohibition also relates to the broader *usul al-fiqh* principle of *taubah* (repentance), emphasizing the merciful nature of Islamic law, which provides a path for spiritual renewal.

Verse (Al-Ma'idah 5:93):

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

³⁸ Al-Jabiri, 377.

³⁹ Al-Jabiri, 380.

"Those who believe and do righteous deeds are not at fault for what they consumed if they have feared Allah, believed, and done righteous deeds..."

Al-Jabiri's Hermeneutical Approach

Al-Jabiri's *tafsir nuzuli* method, which emphasizes the historical context of revelation, is central to his interpretation of the prohibition of *khamr*. He critiques the conventional reliance on the *mushaf's* order, which he sees as insufficient for understanding the evolving nature of legal rulings in the Qur'an.⁴⁰ By reordering the verses according to their chronological revelation, Al-Jabiri highlights how the prohibition of *khamr* gradually developed in response to the changing conditions of the Muslim community. This aligns with the *usul al-fiqh* principle of *maqasid al-shari'ah* (the objectives of Islamic law), where the law is designed to safeguard essential human interests such as health, social harmony, and moral integrity.

Al-Jabiri's approach parallels other modern hermeneutical methods, such as Fazlur Rahman's "double movement" and Abdullah Saeed's contextual hermeneutics.⁴¹ Both Rahman and Saeed emphasize the need to bridge the gap between the text and its contemporary context. Al-Jabiri's work further develops this by focusing on the dynamic, progressive nature of legal rulings in the Qur'an, providing a model for reinterpreting traditional legal injunctions in light of modern challenges.

Al-Jabiri's interpretation of the prohibition of *khamr* in his *tafsir nuzuli* offers a profound contribution to Islamic jurisprudence and Qur'anic exegesis.⁴² His focus on the historical context and chronological development of the verses demonstrates a pragmatic approach to legal interpretation, emphasizing the need for flexibility and adaptability in applying Qur'anic rulings. By engaging with both classical *usul al-fiqh* principles and modern hermeneutical methods, Al-Jabiri provides a robust framework for understanding the evolving nature of Islamic law, particularly in relation to issues such as *khamr* consumption.

Critique of Conventional Jurisprudential Approach to the Prohibition of Khamr

The conventional jurisprudential approach to the prohibition of *khamr* (alcohol) is predominantly textualist, focusing on a literal interpretation of the Qur'anic verses and the Hadiths.⁴³ This approach has led to a well-defined, strict prohibition of intoxicants across the major Islamic jurisprudence schools—Hanafi, Maliki, Shafi'i, and Hanbali. Scholars within these schools rely on the Quranic verses and Prophetic traditions to substantiate the prohibition of *khamr*, establishing clear guidelines for its avoidance.⁴⁴

The prohibition of *khamr* is commonly understood in conventional *fiqh* through a staged process, which scholars interpret as a gradual move towards total prohibition:

- 1) **Stage 1:** The first stage is outlined in Surah Al-Baqarah (2:219), which acknowledges that while *khamr* has some benefit, its harm is greater. This verse is seen as the initial step toward a broader prohibition.

⁴⁰ Al-Jabiri, 376.

⁴¹ Al-Jabiri, 377.

⁴² Al-Jabiri, 380.

⁴³ Mugiyono, "Konstruksi Islam Reformatif : Analisis Kritis Terhadap Pemikiran M . Abid Al-Jabiri," *Tajdid* XIV, no. 2 (2017): 221.

⁴⁴ Hamidullah Mahmud, "Hukum *Khamr* Dalam Perspektif Islam," *MADDIKA : Journal of Islamic Family Law* 1, no. 1 (2020): 41, <https://doi.org/10.24256/maddika.v1i1.1559>.

يَسْأَلُونَكَ عَنِ "الْخَمْرِ" وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ۚ

"They ask you about wine and gambling. Say, 'In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit.'" (Al-Baqarah 2:219)

- 2) **Stage 2:** Surah An-Nisa' (4:43) prohibits approaching prayer while intoxicated. This verse is interpreted as a preventive measure to reduce *khamr* consumption, encouraging Muslims to avoid it around prayer times.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ

"O believers, do not approach prayer while you are intoxicated until you understand what you are saying..." (An-Nisa 4:43)

- 3) **Stage 3:** In Surah Al-Ma'idah (5:90), the prohibition is made explicit. Intoxicants are condemned as the work of Satan, marking the final prohibition of *khamr*.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا "الْخَمْرُ" وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْمَجُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

"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." (Al-Ma'idah 5:90)

- 4) **Stage 4:** Surah Al-Ma'idah (5:93) offers forgiveness to those who have consumed *khamr* before the prohibition, reflecting Allah's mercy for those who remain devout and do righteous deeds.

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

"Those who believe and do righteous deeds are not at fault for what they consumed if they have feared Allah, believed, and done righteous deeds..." (Al-Ma'idah 5:93)

These stages form the basis for the conventional prohibition of *khamr*, with a focus on textual clarity and legal strictness. Classical scholars and jurists have emphasized the necessity of avoiding *khamr* based on these verses, and the prohibition has been consistently applied across the four schools of Islamic law.

However, Abid Al-Jabiri criticizes this conventional approach, arguing that it is overly focused on the literal interpretation of the texts and often neglects the socio-historical context of the revelations.⁴⁵ Al-Jabiri contends that understanding the prohibition of *khamr* requires more than just a textual reading; it demands an exploration of the historical circumstances in which the verses were revealed. In his view, the Qur'anic injunctions were not meant to be read in isolation but as part of an evolving social reform that gradually addressed the habits of pre-Islamic Arabian society.

Al-Jabiri's criticism highlights a major flaw in the conventional *fiqh* approach: its lack of attention to the context in which the verses were revealed. For example, in Surah Al-Baqarah (2:219), the prohibition is introduced in a way that acknowledges the potential benefits of *khamr* but stresses that the harms outweigh them.⁴⁶ Al-Jabiri points

⁴⁵ Abi Abdillah Muhammad bin Ahmad al-Anshari Al-Qurtubi, *Al-Jami' Li'Ahkam Al-Qurani* (Kairo: Dar Al-Kutub Al-'Arabi, 1964), 185.

⁴⁶ Muslim bin Al-Hujjaj, *Sahih Muslim* (Saudi: Riasatu Idarat al-Ifta', 1980), 2001.

out that this initial stance was not meant to be the final word on the matter but was a gradual step in transforming social practices. The text itself reflects a measured approach, taking into account the context of the time, when *khamr* was deeply entrenched in the culture. Yet, conventional *fiqh* often overlooks this gradual and progressive dimension of the prohibition.

In his *tafsir nuzuli* (chronological exegesis), Al-Jabiri emphasizes that the historical context, including the changing social realities of the Muslim community, is crucial for interpreting these verses.⁴⁷ He argues that the Qur'anic injunctions against *khamr* should be understood as part of a broader transformation aimed at improving the moral and social fabric of society. This transformation was gradual, reflecting the Prophet's strategic approach to reforming societal practices over time. Al-Jabiri asserts that the prohibition of *khamr* was not imposed abruptly but rather in stages, responding to the evolving conditions of the early Muslim community.

One of Al-Jabiri's key points is the importance of *asbab al-nuzul* (the causes of revelation) and *siyaq* (context) in interpreting the Qur'an.⁴⁸ He suggests that the historical and textual context of each verse should be considered to fully understand its meaning and implications. For instance, the verse in Surah Al-Ma'idah (5:90) clearly prohibits *khamr* but also reflects a particular moment in the community's development, where the final, absolute prohibition was necessary to curb social disruption caused by alcohol consumption. This nuanced understanding of the verses contrasts with the more rigid textual interpretations of traditional *fiqh* that treat the prohibition as a straightforward, unchanging legal injunction.

Al-Jabiri's critique extends beyond *khamr* to broader jurisprudential methodologies, where he advocates for a more contextualized approach to Islamic law.⁴⁹ His methodology aligns with modern hermeneutical approaches such as those proposed by Fazlur Rahman and Abdullah Saeed, who emphasize the need to interpret religious texts in light of both their historical context and contemporary relevance. Al-Jabiri's approach reflects a desire to bridge the gap between the classical tradition and modern socio-political realities, ensuring that Islamic law remains relevant and adaptable.

While the conventional *fiqh* approach to the prohibition of *khamr* is firmly grounded in the texts of the Qur'an and hadith, Al-Jabiri's critique calls for a more dynamic and context-aware interpretation. His *tafsir nuzuli* methodology encourages scholars and jurists to consider not just the textual meaning of the verses but also their historical and social context. By doing so, Al-Jabiri offers a more nuanced understanding of the prohibition of *khamr*, highlighting the gradual, reformative nature of the Qur'anic message. This approach ensures that Islamic law remains responsive to the evolving needs of society, addressing both the spiritual and social dimensions of religious practice.

Relevance of Al-Jabiri's Approach to the Prohibition of Khamr

Al-Jabiri's approach to *nuzuli* interpretation provides a dynamic and context-driven understanding of Sharia laws, offering a valuable perspective on the prohibition of *khamr* (alcohol).⁵⁰ This approach is highly relevant for addressing contemporary challenges

⁴⁷ Al-Hujjaj, 2003.

⁴⁸ Mahmud, "Hukum *Khamr* Dalam Perspektif Islam," 39.

⁴⁹ Mahmud, "Hukum *Khamr* Dalam Perspektif Islam," 39.

⁵⁰ Rahman, "Tafsir Nuzuli Muhammad 'Abid Al-Jabiri," 67.

faced by the Muslim community, as it allows for a more adaptable application of Islamic principles in today's ever-evolving social context.⁵¹ Unlike the rigid, textualist approach that is often employed in traditional jurisprudence, Al-Jabiri's methodology emphasizes the importance of understanding the historical and social backdrop of religious laws, enabling a more nuanced and relevant interpretation.

a) Theoretical Depth: Pragmatic and Contextual Understanding of Abrogation (Nasikh and Mansukh)

Al-Jabiri's critique extends to the conventional understanding of *abrogation* (nasikh) and *mansukh* (abrogated rulings). In traditional jurisprudence, the prohibition of *khamr* is often seen as a gradual process of abrogation, with earlier permissive verses being superseded by later prohibitive ones. However, Al-Jabiri challenges this simplistic interpretation by arguing that the prohibition of *khamr* is constant, but its application is gradual, depending on the socio-historical context.⁵²

For instance, while verses like Surah Al-Baqarah (2:219) and Surah An-Nisa' (4:43) do not fully prohibit *khamr*, they emphasize its harmful effects, preparing the community for a complete ban. In contrast, Surah Al-Ma'idah (5:90) provides the definitive prohibition. Al-Jabiri suggests that these verses should not be seen as one abrogating the other; rather, they reflect the gradual process through which the Muslim community transitioned from pre-Islamic habits to full adherence to Islamic values. The emphasis on the historical and social context shows that *abrogation* is not merely a textual process but is influenced by the circumstances in which the verses were revealed.

b) Historical and Social Context: Dynamic Application of Prohibitions

Al-Jabiri's interpretation of the prohibition of *khamr* emphasizes the need to understand the social realities of the time when the verses were revealed. In early Medina, for example, alcohol consumption was a deeply ingrained part of the culture. The Prophet Muhammad's migration to Medina did not immediately eradicate this habit, and the prohibition of *khamr* was introduced gradually, taking into account the social and psychological factors affecting the community.⁵³

The first stage of prohibition, found in Surah Al-Baqarah (2:219), acknowledges that while *khamr* has some benefits, its harm outweighs the benefits. However, it does not immediately prohibit *khamr*; instead, it initiates a gradual process of education and reflection. In Surah An-Nisa' (4:43), the prohibition is framed as a restriction during prayer times, indicating the early stage of transition. Only in Surah Al-Ma'idah (5:90) does the prohibition become absolute, declaring *khamr* as "an abomination from the work of Satan."

Al-Jabiri argues that these verses must be understood not only within their historical and social context but also as part of a gradual process designed to facilitate the community's adjustment to the new norms. This contextual understanding underscores the importance of *tadrijiyyah* (gradualism) in Islamic law, particularly in how prohibitions were introduced and implemented over time.

c) Pragmatic Theory: From Absolute Prohibition to Contextual Application

⁵¹ Yusuf Al-Qardhawi, *Madkhal Li Dirasat Al-Syariah Al-Islamiyah* (Kairo: Maktabah Wahbah, 1993).

⁵² Al-Qardhawi.

⁵³ Abi al-Hasan al-Wahidi Al-Nisaburi, *Asbabu Al-Nuzul Al-Qur'an* (Beirut: Dar al- Kutub Al-Ilmiyah, 1998).

Al-Jabiri's theory highlights that while the prohibition of *khamr* is absolute, its application may vary depending on the individual's circumstances. The gradual approach to prohibition allows for *rukhsah* (dispensation) in specific cases, such as for new converts (*muallaf*) to Islam. These individuals, especially those with a history of alcohol consumption, cannot be expected to abandon their habits immediately. Instead, the application of the law must be gradual, providing room for the individual to adjust without feeling alienated from the community.⁵⁴

Al-Jabiri's approach recognizes that Islamic law is not a monolithic set of rules but a dynamic system that adapts to the needs of individuals and societies. The law can be flexible in its application while remaining firm in its principles, especially when the *illah* (reason for the law) is present. This flexibility makes Al-Jabiri's approach highly relevant for addressing contemporary challenges, where a strict textual application of the law may not always be the most effective or compassionate response.

Al-Jabiri's approach to the prohibition of *khamr* offers a more flexible, dynamic, and context-sensitive interpretation of Islamic law. By emphasizing the importance of the historical, social, and individual contexts in understanding legal rulings, Al-Jabiri's theory allows for a more nuanced application of Sharia principles in the modern world. His critique of conventional jurisprudence highlights the limitations of a purely textualist approach and provides a deeper, more reflective understanding of the moral and social purposes of Islamic prohibitions. This approach offers a model for interpreting Islamic law in a way that is both relevant and adaptable to the challenges of contemporary society.

CONCLUSIONS

Al-Jabiri's *nuzuli* interpretation of the prohibition of *khamr* represents a significant epistemological shift in understanding Qur'anic legal discourse. By integrating the chronology of revelation with the Prophet's biography, his approach moves beyond textual literalism to highlight the dynamic interaction between divine legislation and evolving social contexts. Rather than relying solely on traditional juridical formulas, al-Jabiri incorporates *asbab al-nuzul*, linguistic cues, hadith, and his own *ijtihad*, using the *ijmali* method to present concise, accessible exegesis grounded in historical consciousness.

This study shows that al-Jabiri's interpretation aligns with the theory of pragmatic truth, which emphasizes the functional relevance of scriptural meanings for solving contemporary social issues. His reconstruction of the four-stage prohibition of *khamr* reveals a purposeful moral and legal evolution, which serves as a model for reinterpreting other Qur'anic injunctions in light of changing realities.

The scientific contribution of this study lies in positioning *tafsir nuzuli* as a viable jurisprudential tool for contextualizing Islamic law in modern society. It affirms the need for historically rooted, socially engaged interpretations to address present-day ethical and legal challenges. Future research could further explore the applicability of al-Jabiri's methodology to other contentious legal issues in Islamic jurisprudence, including gender

⁵⁴ 'Abd al-Rahman ibn Abi Bakr Al-Suyuti, *Asbab Al-Nuzul Al-Musamma "Lubab Al-Nuqul Fi Asbab Al-Nuzul"* (Lebanon: Muassasah al-Kutub Ats-Tsaqafiyah, 2002).

justice, financial ethics, or criminal law, thereby enriching the broader discourse of *maqāṣid al-shari'ah* in contemporary tafsir.

LIMITATIONS

The limitations of this study are how Abid al-Jabiri interprets the prohibition of *Khamr* through the nuzuli approach, how the researcher analyzes the stages of *Khamr* prohibition based on the chronology of revelation, then how al-Jabiri's tafsir applies the theory of pragmatic truth without comparing it to other contemporary or classical tafsir methods.

AUTHOR CONTRIBUTIONS

The author conducted the primary research, analyzed relevant Qur'anic verses, and developed the argument on Abid al-Jabiri's *nuzuli* tafsir, employing a chronological approach to the *khamr* prohibition. The author also translated key Arabic texts and applied pragmatic truth theory to contemporary Islamic legal discourse. This research clarifies the progressive nature of the *khamr* prohibition and contributes to correcting rigid interpretations, offering insights into the contextual and historical understanding of the Qur'anic prohibition and its application in modern jurisprudence.

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