

## From Normative to Rational: The Reorientation of Rashid Rida's Interpretive Paradigm Regarding the Prohibition of Khamr



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### Abstract

*This study aims to re-examine the rationalistic dimension of Tafsīr al-Manār by focusing on Rashid Rida's exegesis of Qur'anic verses pertaining to the prohibition of khamr, specifically Q. al-Baqarah 2:219, Q. al-Nisā' 4:43, and Q. al-Mā'idah 5:90-91. Employing a qualitative methodology with a content-analytic approach, the research primarily utilizes Tafsīr al-Manār as its principal source, supplemented by pertinent secondary literature. The findings demonstrate that Rida's interpretation transcends a purely normative-theological framework by integrating rational and empirical arguments that possess universal validity. Rida contends that the Qur'anic prohibition of khamr is not solely a divine injunction to be obeyed but is underpinned by logical, moral, and practical considerations. His exegesis elucidates four dimensions of rationality: First, khamr inflicts physiological harm detrimental to human health; Second, khamr impairs cognitive clarity and diminishes self-control; Third, khamr undermines economic stability through wastefulness, reduced productivity, and dependency; and Fourth, khamr fosters social disintegration manifested in conflict, criminality, and moral decline. These results suggest that Rida endeavors to reconcile revelation with reason, affirming that Qur'anic ethics are founded upon a rational basis consonant with universal human understanding. Accordingly, Tafsīr al-Manār can be situated as a rational and contextual interpretive model pertinent to the advancement of contemporary intellectual discourse, ethics, and social responsibility.*

### Keywords:

*Tafsīr al-Manār; Rashid Rida; Rationality; Prohibition of khamr*

### Abstrak

Penelitian ini bertujuan mengkaji kembali dimensi rasionalitas dalam Tafsir al-Manār dengan menyoroti penafsiran Rashid Rida terhadap ayat-ayat Al-Qur'an tentang larangan khamr, yaitu Q.S. al-Baqarah: 219, Q.S. al-Nisā': 43, dan Q.S. al-Mā'idah: 90-91. Penelitian ini menggunakan metode kualitatif dengan pendekatan konten-analitis yang menjadikan Tafsir al-Manār sebagai sumber utama dan didukung literatur sekunder yang relevan. Hasil penelitian menunjukkan bahwa penafsiran Rida tidak berhenti pada kerangka normatif-teologis, tetapi memperluasnya dengan mempertimbangkan argumentasi rasional dan empiris yang dapat diterima secara universal. Rida menegaskan bahwa larangan Al-Qur'an terhadap khamr bukan semata-mata ketetapan ilahi yang harus ditaati, melainkan memiliki dasar logis, moral, dan praktis. Dari penafsirannya, teridentifikasi empat dimensi rasionalitas: *Pertama*, khamr menimbulkan kerusakan fisiologis yang membahayakan kesehatan; *Kedua*, khamr melemahkan kejernihan berpikir dan mengurangi kemampuan kendali diri; *Ketiga*, khamr mengganggu stabilitas ekonomi melalui pemborosan, penurunan produktivitas, dan ketergantungan; serta *Keempat*, khamr berkontribusi terhadap disintegrasi sosial melalui konflik, kriminalitas, dan kerusakan moral. Temuan ini mengindikasikan bahwa Rida berupaya mengharmonikan wahyu dengan akal, menegaskan bahwa etika Al-Qur'an memiliki basis rasional yang sejalan dengan pemahaman manusia universal. Implikasinya, Tafsir al-Manār dapat diposisikan sebagai model penafsiran yang rasional dan kontekstual, yang relevan bagi pengembangan wacana intelektual, etika, dan tanggung jawab sosial dalam konteks kontemporer.

### Kata kunci:

*Tafsir al-Manār; Rashid Rida; Rasionalitas; Larangan khamr*

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## Introduction

The discourse surrounding khamr, or intoxicating beverages, has persistently constituted a significant issue across historical periods. Alcohol consumption represents a social challenge both within Muslim-majority countries and among Muslim minority populations.<sup>1</sup> During the apex of Islamic civilization, debates concerning khamr predominantly focused on legal regulations and the sanctions imposed on offenders, as well as on those who facilitated or participated in its distribution. Under colonial rule, when Islamic countries were subjected to European and British dominance, the issue reemerged with heightened intensity, accompanied by a transformation in the focus and nature of the discourse. The arrival of foreign powers in Egypt not only entailed territorial conquest but also introduced the colonizers' lifestyle, including practices such as intoxication, narcotics use, and related behaviors. Similarly, in Indonesia, this issue continues to command serious attention from governmental authorities and relevant stakeholders. A 2023 survey indicated a concerning trend, reporting a drug abuse prevalence rate of 1.73 percent among individuals aged 15 to 64—approximately 3.3 million people—reflecting an increase relative to previous survey periods.<sup>2</sup>

The engagement of all sectors—including government authorities, activists, and particularly religious leaders—is crucial in mitigating the proliferation of narcotics abuse. A comparable context existed in Egypt during earlier periods, wherein the pressures of colonial domination galvanized religious scholars and freedom fighters to strive for liberation from oppression. Colonial rule not only constrained their capacity to operate as an autonomous nation but also impeded their ability to fully practice a life consistent with divine principles. Egypt, the birthplace of Muhammad 'Abduh, first came under British occupation in 1882. Prior to British control,<sup>3</sup> Egypt had experienced French influence, with French forces arriving in Alexandria around 1798.<sup>4</sup>

The socio-political transformations of the period profoundly influenced Muslim intellectuals, motivating them to explore avenues for liberation from colonial domination. Qur'anic exegesis (tafsīr) emerged as a principal tool for intellectual and social reform, with Muhammad 'Abduh recognized as one of its foremost advocates. In his perspective, tafsīr should transcend its traditional role as a scholarly text confined to select circles and instead serve as a platform for activism and reform, aimed at

<sup>1</sup> Laurence Michalak and Karen Trocki, "Alcohol and Islam: An Overview," *Contemporary Drug Problems* 33, no. 4 (December 2006): 523–62, doi:10.1177/009145090603300401.

<sup>2</sup> Tim Penyusun, *Indonesia Drug Report 2025*, Pusat Penelitian, Data, Dan Informasi Badan Narkotika Nasional Republik Indonesia (Jakarta, 2025), <https://puslitdatin.bnn.go.id/konten/unggah/2025/06/IDR-2025.pdf>; smd, "BRIN Dan BNN Ukur Peralensi Penyalahgunaan Narkoba 2025," *Brin.Go.Id*, 2025, <https://brin.go.id/news/123158/brin-dan-bnn-ukur-peralensi-penyalahgunaan-narkoba-2025>.

<sup>3</sup> Muhammad Fajar Rasyiid S, Siti Nurzana, and Zaini Dahlan, "Penjajahan Negara-Negara Barat Atas Negara-Negara Islam," *Jurnal Riset Rumpun Agama Dan Filsafat* 3, no. 1 (January 10, 2024): 23–36, doi:10.55606/jurrafi.v3i1.2462.

<sup>4</sup> Khaled Fahmy, "The Era of Muhammad 'Ali Pasha, 1805–1848," in *The Cambridge History of Egypt* (Cambridge University Press, 2008), 139–79, doi:10.1017/chol9780521472111.007.

fostering a new civilization and ameliorating socio-cultural conditions that had increasingly diverged from established religious principles. ‘Abduh contended that the exegetical tradition of his era had largely failed to contribute to the moral advancement of society, as Qur’anic commentary was predominantly preoccupied with linguistic analysis, legal intricacies, theology, and philosophy.<sup>5</sup> This critique underpinned the reformist orientation of the tafsīr he subsequently developed. The dissemination of these ideas was facilitated through a journal initially published on a weekly basis from 1898,<sup>6</sup> which later transitioned to a monthly format and continued circulation until 1935.<sup>7</sup>

Traditional exegetical approaches were considered inadequate for addressing the social realities of the period. The majority of classical scholars’ interpretations of Qur’anic verses concerning khamr predominantly emphasized legal obligations derived directly from the text. This mode of interpretation was regarded as having limited efficacy in reinforcing social and communal values. ‘Abduh argued that the revival of pure monotheism (tawhīd) and a return to Qur’anic guidance constituted essential steps toward restoring dignity, prosperity, and leadership. He identified the primary cause of Muslim decline as the Muslims themselves, encapsulated in his well-known assertion, *al-Islām mahjūb bi al-muslimīn*—“Islam is veiled by its own followers.”<sup>8</sup> Motivated by a spirit of doctrinal purification and reform, ‘Abduh developed a novel approach to Qur’anic exegesis, subsequently known as *Tafsīr al-Manār*. This article investigates the rational methodology employed by ‘Abduh in his tafsīr, with particular focus on the prohibition of khamr as addressed in Q. al-Baqarah 2:219, Q. al-Nisā’ 4:43, and Q. al-Mā’idah 5:90–91. The objective is to analyze the rationalist framework advanced by ‘Abduh and Rashīd Riḍā in their interpretation of the verses concerning intoxicants. Through this analysis, the article aims to elucidate the rational dimension of *Tafsīr al-Manār* and to demonstrate how early Middle Eastern reformists employed diverse mediums to effect social transformation within Muslim communities.

Numerous studies have investigated the methods and approaches of *Tafsīr al-Manār*, including Kharlie’s research on the exegetical methodologies of ‘Abduh and Riḍā,<sup>9</sup> as well as comparative analyses of ‘Abduh’s thought conducted by Safa and

<sup>5</sup> Ibrahim Ilyasu Adam, “Islamic Modernism and Tafsir in Nineteenth Century Egypt: A Critical Analysis of Muhammad Abduh’s Exegesis,” *Journal of Quranic Sciences and Research* 4, no. 1 (July 31, 2023), doi:10.30880/jqsr.2023.04.01.006.

<sup>6</sup> Ahmed Ibrahim Abushouk, “Al-Manār and the Ḥadhramī Elite in the Malay-Indonesian World: Challenge and Response,” *Journal of the Royal Asiatic Society* 17, no. 3 (July 26, 2007): 301–22, doi:10.1017/S1356186307007262.

<sup>7</sup> Azyumardi Azra, “The Transmission of Al-Manar’s Reformism to the Malay-Indonesian World: The Cases of al-Lmam and al-Munir The Morphology of Adat: The Celebration of Islamic Holy Day in North Coast Java,” *Studia Islamika* 6, no. 3 (1999).

<sup>8</sup> Rif’at Syauqi Nawawi, *Rasionalitas Tafsir Muhammad Abduh; Kajian Masalah Akidah Dan Ibadat*, I (Jakarta: Paramadina, 2002).

<sup>9</sup> Ahmad Tholabi Kharlie, “Metode Tafsir Muhammad Abduh Dan Muhammad Rasyid Ridha Dalam Tafsīr Al-Manār,” *TAJ DID* 25, no. 2 (August 21, 2018): 119, doi:10.36667/TAJ DID.V25I2.323.

colleagues.<sup>10</sup> However, there is a paucity of research specifically examining the manifestation of ‘Abduh’s rationality within focused thematic subjects, such as khamr. This study aims to address this gap.

This study employs a qualitative-descriptive approach through the analysis of textual sources. The primary data source is Tafsīr al-Manār by Muhammad ‘Abduh and Rashīd Riḍā, with a focused examination of their commentary on the Qur’anic verses addressing the prohibition of khamr, specifically Q. al-Baqarah 2:219, al-Nisā’ 4:43, and al-Mā’idah 5:90–91. These verses were selected due to their direct relevance, illustrating a progression from permissibility to partial prohibition and ultimately to total prohibition. In addition to al-Manār, this study incorporates books, journals, and other scholarly works pertinent to the subject matter. The analytical method employed is content analysis, which involves textual interpretation emphasizing the rational and social dimensions highlighted by the exegetes. This framework seeks to identify the gap between classical normative exegesis and interpretations that respond to contemporary challenges. The article contends that Tafsīr al-Manār exemplifies a form of rationalist exegesis oriented toward social reform, wherein the prohibition of khamr is understood not merely as a theological injunction but as an endeavor to foster moral and intellectual awareness among Muslims amid complex social transformations.

## Results and Discussion

### *Rashid Rida’s Thought and the Historical Development of Tafsīr al-Manār*

Abduh was profoundly affected by the critiques of the orientalist Joseph Ernest Renan<sup>11</sup> and the Christian intellectual Farah Antun, who attributed the perceived backwardness of Muslim communities to Islam.<sup>12</sup> These criticisms deeply unsettled Abduh and motivated him to issue a response. He was concerned that if such assertions remained unchallenged, individuals might gradually abandon certain aspects of their religious teachings. Abduh maintained that the decline of Muslims in various regions resulted from their neglect of their own religious principles, a point underscored by the author of al-Manār in the introduction to his commentary. This perspective, articulated by Rida, has also been corroborated by contemporary scholars who emphasize the significant relationship between an individual’s psychological well-being and their overall quality of life, including their capacity to solve problems effectively, maintain freedom from anxiety, and cultivate other positive attributes.<sup>13</sup>

<sup>10</sup> Prisilia Maya Safa, Moh. Nor Ichwan, and Auwal Salisu, “Hermeneutics of Religious Freedom in Modern and Contemporary Interpretation: A Comparative Analysis between Tafsir al-Manar and Fazlur Rahman,” *Millati: Journal of Islamic Studies and Humanities* 10, no. 1 (July 2, 2025): 83–101, doi:10.18326/MILLATI.V10I1.4194.

<sup>11</sup> M. Basir Syam, “Pandangan Orientalis Tentang Eksistensi,” *Aqidah-Ta : Jurnal Ilmu Aqidah* 3, no. 1 (June 29, 2017): 26–30, doi:10.24252/aqidahta.v3i1.3277.

<sup>12</sup> Ahmad Nabil Amir and Tasnim Abdul Rahman, “Muhammad Abduh Dan Sains: Suatu Tinjauan Filosofis-Teoretis,” *Jurnal Yaqzhan*, 11, no. 1 (2025).

<sup>13</sup> Wan Nor Atikah Che Wan Mohd Rozali et al., “The Impact of Listening to, Reciting, or Memorizing the Quran on Physical and Mental Health of Muslims: Evidence From Systematic Review,”



A significant initiative undertaken by Abduh, and subsequently advanced by Rida, involved advocating for the reopening of the door of *ijtihād* and encouraging Muslims to move away from uncritical adherence to past scholars and authorities. Each generation encounters distinct challenges, necessitating that its intellectual leaders critically assess these issues and formulate perspectives relevant to their contemporary context. Rida further contended that unquestioning emulation of earlier scholars contradicts the fundamental teachings of Islam; the Qur'an consistently urges its adherents to engage in open-minded reflection, employ reason, and seek evidence (*burhān*) in all matters.<sup>14</sup> He identified the challenges facing the Muslim community as twofold: external threats aimed at undermining moral and religious values, and internal decline resulting from superstition, myth, rigid imitation (*taqlid*), excessive veneration of saints, the practice of praying at their graves, and other non-Islamic customs that had become prevalent. These conditions, he argued, contributed to widespread apathy and fatalism among the populace.<sup>15</sup>

Abduh's reformist endeavors encountered significant challenges as he faced two divergent ideological factions. The first faction comprised conservative groups steadfastly committed to longstanding Islamic traditions and wholly resistant to change. The second faction consisted of secular groups that uncritically adopted Western institutions and values. Demonstrating considerable intellectual courage, Abduh positioned himself between these opposing perspectives and, through rigorous analysis, advocated for reinterpretations of traditional concepts in accordance with contemporary realities. His reform efforts did not involve abandoning the core teachings of Islam or supplanting them with Western values; rather, he aimed to develop interpretations that were pertinent to modern contexts.<sup>16</sup> His reformist ideas were prominently reflected in his active participation in scholarly forums and in his writings published in various journals and newspapers of the period, including *al-Ahrām*, *al-Waqā'ī' al-Miṣriyyah*, *al-Manār*, among others.<sup>17</sup>

Rida's dedication to publishing *al-Manār* was evidenced not only by the intellectual effort he devoted but also by his personal financial sacrifices. Initially, he financed the magazine from his own savings until it attracted a consistent readership

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<sup>14</sup> Juan Ricardo Cole, "Rashid Rida on the Bahat Faith: A Utilitarian Theory of the Spread of Religions," *Arab Studies Quarterly* 3 (1983), <https://www.jstor.org/stable/41857681>; Avisena Perdana Putra Muama and Abdelrahman Moawad Ali Tahawi, "Reconstruction of Rationality in Islamic Philosophy and Theology: Harun Nasution's Thought and Its Relevance to Contemporary Islamic Studies in Indonesia," *An-Nida'* 49, no. 1 (June 19, 2025), doi:10.24014/AN-NIDA.V49I1.36321.

<sup>15</sup> Yusuf H R. Seferta, "The Concept of Religious Authority According to Muhammad 'Abduh and Rashid Ridha," *Islamic Quarterly* 30, no. 3 (1986).

<sup>16</sup> Adam, "Islamic Modernism and Tafsir in Nineteenth Century Egypt: A Critical Analysis of Muhammad Abduh's Exegesis."

<sup>17</sup> Muhammad Zubir, "Social Community in the Qur'an (A Study of Muhammad Abduh's Interpretation in Tafsir Al-Manar)," *Islam Transformatif: Journal of Islamic Studies* 6, no. 1 (June 30, 2022): 43, doi:10.30983/it.v6i1.5506.

among the educated urban elite, which subsequently supported its publication expenses. Concurrently, both Rida and al-Manār were frequently regarded as ideological instruments—opposed to the Ottoman Empire and perceived as sympathetic to British colonial interests.<sup>18</sup> The availability of financial resources plays a crucial and strategic role in the success of social reform movements and the achievement of their goals.<sup>19</sup>

Scholars have occasionally differed regarding the authorship of Tafsīr al-Manār; some attribute the work entirely to Muhammad Abduh, while others credit Rashid Rida. In addition to these two figures, Jamal al-Din al-Afghani (1839–1897) is acknowledged as a significant intellectual influence behind the emergence of al-Manār. Al-Afghani was instrumental in instilling the spirit of reform and advocating a return to Islam's foundational teachings. Tafsīr al-Manār is primarily based on lectures delivered by Abduh at al-Azhar over approximately six years preceding his death. He provided commentary on the Qur'an from its beginning through verse 4:126 of Sūrat al-Nisā'.<sup>20</sup> Although Abduh and Rida emphasized the necessity of renewal in Qur'anic interpretation, this did not entail a rejection of classical sources; they continued to engage with major exegetical works such as Tafsīr al-Jalālayn, al-Ṭabarī, al-Ālūsī, al-Baghawī, al-Rāzī, among others.

Rashid Rida, a prominent senior student of Abduh, maintained that a renewed Qur'anic exegesis was essential, a view frequently emphasized by Abduh himself. Rida persistently urged Abduh to compose a tafsīr. Ultimately, Abduh opted to present his commentary through lectures at al-Azhar, which Rida meticulously transcribed. After documenting the explanations, Rida consistently sought Abduh's approval. Following Abduh's death, Rida continued the project in accordance with the distinctive reformist ethos that had inspired its inception, completing the commentary up to verse 52 of Sūrat Yūsuf.<sup>21</sup> Given this division of labor, many scholars contend that Rida's contribution to the writing surpasses that of Abduh, leading to the frequent characterization of al-Manār as primarily Rida's work.

Tafsīr al-Manār exerted a profound influence, fostering renewed spiritual enthusiasm among its readership. It transcended mere theological, philosophical, or linguistic discourse by effectively enhancing social consciousness and addressing the challenges posed by modernity. Its audience derived benefits not only from rigorous textual analysis but also from its contextual interpretations. Al-Manār emerged as a symbol of intellectual and social reform in the modern period, advocating for dynamic

<sup>18</sup> Umar Ryad, "A Printed Muslim 'lighthouse' in Cairo al-Manār's Early Years, Religious Aspiration and Reception (1898-1903)," *Arabica*, 2009, doi:10.1163/157005809X398636.

<sup>19</sup> Ahmad Nabil Amir and Tasnim Abdul Rahman, "The Influence of Muhammad Abduh in Indonesia," *International Journal Ihya' 'Ulum al-Din* 23, no. 1 (June 24, 2021): 27–59, doi:10.21580/ihya.23.1.7076.

<sup>20</sup> A Malik Madany, "Tafsir al Manar; Antara al Syaikh Muhammad Abduh Dan al Sayyid Muhammad Rasyid Ridla," *Al Jami'ah; Journal of Islamic Studies* 46 (1991): 63–81.

<sup>21</sup> Muhammad Rasyid Ridha, *Tafsir Al-Quran al-Hakim al-Syahir Bi Tafsir al Manār* (Beirut, Libanon: Dar al Fikr, 1960).

and open-minded thought while encouraging readers to integrate spiritual and social dimensions within their lives.<sup>22</sup> Importantly, the reformist ethos promoted by Abduh and Rida was substantially shaped by broader reform movements throughout the Middle East.<sup>23</sup>

One of Rida's notable characteristics in al-Manār is his extensive employment of rational inquiry in the interpretation of the Qur'anic text, combined with a cautious approach to citing hadiths and the opinions of the early generations. This aspect has been emphasized by Shihab in his study *Rationality in Qur'anic Exegesis*.<sup>24</sup> Previously, Abduh had critiqued existing tafsir works for their rigidity and lack of vitality; consequently, he endeavored to develop a commentary style described as *adabī-ijtima'ī*, which prioritizes literary elegance while orienting its exposition toward socio-cultural critique aimed at enhancing societal life in accordance with Qur'anic principles.<sup>25</sup>

### **The Theological Foundations of Khamr in the Qur'an**

Alcoholic beverages, referred to in the Qur'anic text as *khamr*, possess a historical trajectory that predates the emergence of Islam. Etymologically, the term *khamr* signifies "to cover," alluding to the obscuration of intellect and consciousness experienced by individuals who consume such substances, thereby impairing normal cognitive functioning. Surah al-Nahl (16:67) references various fermented materials used in the production of intoxicating drinks, while also acknowledging that these substances provide permissible benefits and serve as a source of sustenance for humanity. Conversely, Surah al-Mā'idah (5:90–91) articulates a definitive prohibition, urging believers to abstain from intoxicants. These verses further emphasize the social ramifications of *khamr*, including enmity and discord, as well as its spiritual consequences, such as the neglect of prayer.<sup>26</sup> Consequently, Muslim scholars interpret the prohibition of *khamr* as a gradual process enacted through successive stages, each documented within the Qur'an, thereby reflecting both divine wisdom and pedagogical intent inherent in the revealed guidance.

<sup>22</sup> Ridha, *Tafsir Al-Quran al-Hakim al-Syahir Bi Tafsir al Manār*..

<sup>23</sup> Azra, "The Transmission of Al-Manar's Reformism to the Malay-Indonesian World: The Cases of al-Lmam and al-Munir The Morphology of Adat: The Celebration of Islamic Holy Day in North Coast Java"; Ahmad Nabil Amir, "The Influence of Muhammad Abduh in The Nusantara: From Qur'anic Exegesis to Islamic Reform Movement," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 18, no. 2 (December 27, 2022), doi:10.18196/afkaruna.v18i2.10282.

<sup>24</sup> M. Quraish Shihab, *Rasionalitas Al-Qur'an: Studi Kritis Atas Tafsir Al-Manar* - M. Quraish Shihab - Google Buku, III (Tangerang: Lentera Hati, 2008), [https://books.google.co.id/books?id=kzd7BgAAQBAJ&printsec=copyright&redir\\_esc=y#v=onepage&q&f=false](https://books.google.co.id/books?id=kzd7BgAAQBAJ&printsec=copyright&redir_esc=y#v=onepage&q&f=false).

<sup>25</sup> Akhmad Jazuli Afandi, "Muhammad 'Abduh's Adabī-Ijtimā'ī Pattern in Tafsir al-Manar," *Revelatia: Jurnal Ilmu al-Quran Dan Tafsir* 4, no. 2 (2023).

<sup>26</sup> Zikri Azizan, Achyar Zein, and Yusnaili Budianti, "The Value of Spiritual and Social Education in Surah Al-Maun and Its Relevance to Learning the History of Islamic Culture," *YUPA: Historical Studies Journal* 7, no. 1 (2023): 1–16, <http://jurnal.fkip.unmul.ac.id/index.php/yupa>.

From a psychological perspective, the gradual prohibition of khamr alleviated the legal burden on Arab society, which was traditionally accustomed to alcohol consumption. This incremental approach mitigated potential social upheaval and resistance to religious regulations. By employing a progressive strategy, the Qur'an facilitated the community's mental and emotional preparation for the acceptance of new norms. This phased restriction provides a significant lesson for future preachers and reformers: flexibility and pragmatism are crucial for effectively transforming social structures. The internalization of Islamic values through gentle and educational methods promotes adaptation to the new norms and regulations prescribed by the Shari'ah. Social change achieved through gradual internalization, rather than through rigid doctrinal imposition, proved effective in minimizing resistance among the Arabs of that era.

Prophet Muhammad was sent by God as an exemplar for his community, conveying teachings that encompass all forms of goodness. His directives consistently promote benefit and welfare, while his prohibitions serve to protect believers from harm. A fundamental principle in Islam holds that all actions that are good and beneficial to humans are permitted, whereas those that are harmful and destructive are prohibited. This principle is explicitly stated in Q. al-A'raf 7:157. A similar injunction is found in Q. al-Nisā' 4:29, which cautions believers against leading themselves into sin and destruction.<sup>27</sup> Imam al-Bukhārī records a hadith from Abu Hurayrah emphasizing that individuals who intentionally bring ruin upon themselves will be subjected to the punishment of Hell.

مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ، فَهُوَ فِي نَارِ جَهَنَّمَ، يَتَرَدَّى فِيهِ، خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ تَحَسَّى سُمًّا فَقَتَلَ نَفْسَهُ، فَسُمُّهُ فِي يَدِهِ، يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ، خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ، فَحَدِيدَتُهُ فِي يَدِهِ، يَجَأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ، خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا<sup>28</sup>

*"Whoever purposely throws himself from a mountain and kills himself, will be in the (Hell) Fire falling down into it and abiding therein perpetually forever; and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will abide eternally forever; and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his `Abdomen with it in the (Hell) Fire wherein he will abide eternally forever."* (Sahih al-Bukhari 5778).

Imam al-Ṭabarī, in his exegesis of Qur'an al-Baqarah 2:219, elucidates that khamr denotes an intoxicating beverage that impairs intellectual faculties. Engaging in such behavior constitutes a major sin, as it renders an individual neglectful of the remembrance of God.<sup>29</sup> Any substance detrimental to mental clarity is prohibited, even

<sup>27</sup> Abur Hamdi Usman et al., "Drugs in Quranic Perspective: An Overview El," *Harakah Jurnal Budaya Islam* 24, no. 1 (2022): 2022, doi:10.18860/eh.v24i1.15033.

<sup>28</sup> Muhammad Ibn Ismail al Bukhari, *Al Jami' al Musnad al Shahih al Mukhtashar Min Umur Rasulillah Wa Sunanihi Wa Ayyamihi* (al Qahirah: Dar at Taashil Markaz al Buhuts wa Taqniyah al Ma'lumat, n.d.).

<sup>29</sup> Ibn Jarir At-Thabari, *Tafsir At-Thabari*, Juz. VI (Beirut: Muassasah al-Risalah, 1955).



if it does not induce full intoxication. The Qur'anic usage of the term khamr signifies a broad category encompassing all forms of intoxicating drinks or substances.<sup>30</sup> Consequently, abstaining from the misuse of alcoholic beverages is emblematic of a rational and sound-minded person. In his treatise *al-Ṭibb al-Rūḥānī*, Imam al-Rāzī asserts that overcoming addiction necessitates the subjugation of base desires, and that such preventive measures represent some of the most efficacious means of preserving the soul amid contemporary challenges. Islamic teachings consistently advocate for preventive and protective approaches to guard against various sins, including the misuse of alcohol and analogous substances.<sup>31</sup>

Exegetes such as al-Shawkānī and Rashīd Riḍā contend that the consumption of alcoholic beverages, even in minimal quantities, should be strictly avoided. Their stance is based on the legal principle of *sadd al-dharī'ah*, a preventive doctrine within Islamic jurisprudence designed to avert harm by obstructing potential causes thereof. While it may be assumed that ingesting non-intoxicating amounts is harmless, detrimental habits frequently originate without immediate adverse effects, ultimately leading to dependency. This dependency often marks the onset of subsequent regret.<sup>32</sup>

### ***Rational Elements Underlying the Prohibition of Khamr According to Rashid Rida in Tafsīr al-Manār***

The prohibition of khamr in *Tafsīr al-Manār* is not based solely on taklīfī legal rulings derived from Qur'anic texts. Rida also emphasizes the increasing prevalence of alcohol consumption that had begun to affect certain segments of the Muslim community during his time. According to Rida, such changes in behavior and lifestyle necessitated an immediate response to prevent this social malady from giving rise to further societal problems.<sup>33</sup> Intoxicants are described as the “mother of all evils,” as individuals addicted to khamr will resort to any means to obtain and consume it.

According to Rida, classical and traditional instructional methods were insufficient for addressing the challenges of his time. To broaden the reach of his ideas, he adapted his teaching materials into magazine articles aimed at a wider audience. His content extended beyond conventional subjects such as jurisprudence, linguistic analysis, and theology, encompassing broader themes that engaged with urgent social issues. Rida's extensive intellectual capacity is evident in his commentary on khamr and gambling in Qur'an al-Baqarah 2:219. His analysis extends beyond the *asbāb al-*

<sup>30</sup> Mansur Ali, “Perspectives on Drug Addiction in Islamic History and Theology,” *Religions* 2014, Vol. 5, Pages 912-928 5, no. 3 (September 18, 2014): 912-28, doi:10.3390/REL5030912.

<sup>31</sup> Benaouda Bensaid, ; Salah Ben Tahar Machouche, and Mustafa Tekke, “An Islamic Spiritual Alternative to Addiction Treatment and Recovery,” *Al-Jami'ah: Journal of Islamic Studies* 59, no. 1 (June 15, 2021): 127-62, doi:10.14421/ajis.2021.591.127-162.

<sup>32</sup> Muhammad Roni and Ismail Fahmi Arrauf Nasution, “The Legality Of Miras (Khamr) in Al-Quran Persfpective (Comparative Study of The Tafsir Al-Maraghy, Al-Misbah, and Al-Qurthubi) | Roni | FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman,” *Fitrah: Jurnal Kajian Ilmu-Ilmu Keislaman* 7, no. 1 (2021), <http://jurnal.uinsyahada.ac.id/index.php/F/article/view/3685/2752>.

<sup>33</sup> Abd Al-Monein, Said Aly, and Manfred W Wenner, *Modern Islamic Reform Movements: The Muslim Brotherhood in Contemporary Egypt*, Source: *Middle East Journal*, vol. 36, 1982.

nuzūl and linguistic interpretation of the verse; he further enriches it by incorporating scientific findings from Western medical research, which had already made considerable progress at that time. Rida delineates several detrimental effects associated with the consumption of khamr, which he articulates as follows:

لِأَنَّ مَضَرَّاتَهَا وَالتَّعَبَاتِ الَّتِي تَعْقُبُهَا كَبِيرَةٌ، وَالضَّرَرُ يَكُونُ فِي الْبَدَنِ وَالنَّفْسِ وَالْعَقْلِ وَالْمَالِ، وَيَكُونُ فِي  
التَّعَامُلِ وَارْتِبَاطِ النَّاسِ بَعْضُهُمْ بِبَعْضٍ، وَلَا يُوجَدُ إِثْمٌ مِنَ الْأَثَامِ كَالْخَمْرِ يَدْخُلُ ضَرَرُهُ فِي كُلِّ شَيْءٍ مِنَ  
الْأَفْعَالِ وَمِنَ الْأَقْوَالِ، وَأَنْوَاعُ هَذَا الضَّرَرِ كَثِيرَةٌ، فَمِنْ مَضَرَّاتِ الْخَمْرِ الصَّحِيَّةِ إِفْسَادُ الْمَعِدَةِ وَالْإِفْهَاءِ -  
فَقَدْ شَهَوَةُ الطَّعَامِ - وَتَغْيِيرُ الْخَلْقِ، فَالسُّكَارَى يُسْرِعُ إِلَيْهِمُ التَّشَوُّهُ فَتَجَحَّطُ أَعْيُنُهُمْ، وَتَمْتَقِعُ سَحَنَتُهُمْ<sup>34</sup>

*The harm and consequences associated with khamr are profound and far-reaching. Its detrimental effects encompass the physical body, the soul, the intellect, personal wealth, and interpersonal relationships. No other sin exhibits a nature and impact that permeate every aspect of human life to such an extent. From a health perspective, khamr can cause damage to the stomach, induce vomiting and loss of appetite, alter physical appearance, result in protruding eyes, and accelerate bodily deterioration.*

The prohibition of khamr in Tafsīr al-Manār is not grounded solely in taklīfī legal rulings derived from the Qur'anic text. Rida also highlights the increasing prevalence of alcohol consumption that had begun to affect certain segments of the Muslim population during his era. For Rida, this change in habits and lifestyle required immediate attention to prevent this social malady from giving rise to additional societal problems. Intoxicants are often referred to as the “mother of all vices,” as individuals addicted to khamr may go to great lengths to obtain and consume the prohibited substance.

According to Rida, classical-traditional teaching methods were insufficient to meet the demands of his time. To address this, he adopted a strategy of converting his instructional material into articles for magazines, thereby reaching a wider audience. His content was not confined to traditional subjects such as fiqh, linguistic analysis, or theology; rather, it encompassed broader themes that emphasized social issues. Rida's extensive insight is evident in his commentary on khamr and gambling in Qur'an al-Baqarah 2:219. His analysis extends beyond the asbāb al-nuzūl and linguistic interpretation, incorporating references to Western medical data, which by that period had established a robust scientific basis. Rida identifies several detrimental effects associated with the consumption of khamr, which he outlines as follows:

*Firstly*, the consumption of alcoholic beverages results in physiological dysfunction. Rida's argument concerning the dangers of alcohol is substantiated by contemporary medical research; he cites a German physician who asserted, “Indeed, a drunkard of forty years of age has bodily tissues equivalent to those of a sixty-year-old; he has

<sup>34</sup> Ridha, *Tafsir Al-Quran al-Hakim al-Syahir Bi Tafsir al Manar*.

*physically and mentally become an old man.*"<sup>35</sup> This explanation corresponds with modern scientific findings, such as those by Garrison and colleagues, which demonstrate that alcohol consumption impairs cognitive functions by disrupting memory, concentration, and responsiveness.<sup>36</sup> Furthermore, Rida reinforces his argument by drawing attention to the widespread tuberculosis outbreaks in European countries, despite the presence of comprehensive public health regulations.<sup>37</sup> He emphasizes that regulations alone are insufficient without proper adherence. This analysis indicates that Rida's approach in *Tafsir al-Manār* was not solely normative but was also intended to promote broader social reform.

*Secondly*, alcohol consumption diminishes intellectual capacity. Rida consistently upheld his reformist ethos and dedication to societal improvement in his interpretations of Qur'anic verses. He further critiques the decline of Egyptian society following European domination, observing that their presence disrupted Egypt's social and civilizational order. The Europeans not only exploited Egypt economically but also introduced deleterious influences to the indigenous population. In his commentary on this verse, Rida highlights the emergence of tuberculosis-related mortality—a disease previously unknown in Egypt—contrasting this with Europe, where tuberculosis accounted for half of recorded deaths. Notably, he cites a German physician's statement: *"Close half of the taverns, and I guarantee you that half of the hospitals, mental asylums, shelters for the destitute, and prisons will no longer be needed."*<sup>38</sup> Contemporary research corroborates this assertion, demonstrating that alcohol consumption impairs long-term cognitive function, memory, and reasoning abilities, alongside other age-related detriments.<sup>39</sup>

*Thirdly*, alcohol consumption is frequently associated with the provocation of social conflict. One of Rida's rational arguments for abstaining from alcohol is the heightened probability of social discord—such as fighting and disputes—among drinkers and those in their vicinity. The Quranic verse *al-Mā'idah* 5:91 explicitly identifies intoxication and gambling as reprehensible acts of Satan that foster enmity and hatred among people. Rida underscores that individuals under the influence of alcohol lose control over their speech and actions, thereby increasing the likelihood of engaging in behaviors beyond their conscious control, including destruction, defamation, and other immoral conduct. He further illustrates this point with an anecdote about a drunken man who urinated and subsequently used his own urine to wash his face—an act entirely inconceivable to a person in a sound state of mind.

<sup>35</sup> Ridha, *Tafsir Al-Quran al-Hakīm al-Syahir Bi Tafsir al Manār*.

<sup>36</sup> Harriet Garrison et al., "The Effects of Alcohol Intoxication on Cognitive Functions Critical for Driving: A Systematic Review," *Accident Analysis & Prevention* 154 (May 2021): 106052, doi:10.1016/j.aap.2021.106052.

<sup>37</sup> Ridha, *Tafsir Al-Quran al-Hakīm al-Syahir Bi Tafsir al Manār*.

<sup>38</sup> Rida, *Tafsir Al-Quran al-Hakīm al-Syahir Bi Tafsir al Manār*.

<sup>39</sup> Tanya Chikritzhs et al., "Alcohol and the Brain" (Göteborg: Stiftelsen Ansvar för Framtiden, 2024), <https://alcoholandsociety.report/sv/home-swe/>.

Given the significant social harms associated with narcotic and alcohol abuse, Indonesia has implemented comprehensive preventive measures. These regulations apply not only to consumers but also to producers, distributors, dealers, and all other stakeholders involved.<sup>40</sup> Legal discussions regarding alcohol misuse continue to be pertinent among academics, policymakers, and the general public. It is imperative that all sectors fulfill their respective roles in mitigating alcohol abuse. According to a report cited by Rida, khamr is characterized as the “mother of criminal acts,” as alcohol consumption may lead individuals to commit offenses such as murder, fornication, and other crimes.<sup>41</sup> The pervasive impact of narcotics and alcohol abuse affects all levels of society, ranging from competition among producers and dealers to conflicts among users themselves.<sup>42</sup>

Rida’s argument against alcohol extends beyond scriptural evidence to encompass the observable harms it inflicts. The detrimental effects of alcohol consumption are not confined to the individual but also pose risks to those in their immediate environment. Consequently, the assertion, “I am the one drinking, so I am solely responsible for the sin,” is misguided, as human beings exist collectively within communities and nations.<sup>43</sup> Therefore, legal authorities possess the mandate to limit individual freedoms when such restrictions are necessary to prevent harm to others. Individual liberty should be upheld only to the extent that it does not compromise the safety or well-being of others. In *Tafsir al-Manār*, Rida does not engage in discussions of linguistic *i’jāz*; rather, in addressing the prohibition of khamr, he situates his argument within the framework of public health ethics, emphasizing the societal harms associated with addictive substances.

*Fourthly*, alcohol consumption undermines financial security. Rida highlights the economic instability that alcohol use engenders at the individual, familial, and national levels. Individuals addicted to alcohol are compelled to allocate a substantial portion of their income to sustain their habit, thereby compromising financial stability and disrupting long-term economic security. This pattern of expenditure is consistent with principles in behavioral economics, which suggest that addictive behaviors impair rational financial decision-making. Over time, such conduct results in decreased productivity and perpetuates cycles of poverty.<sup>44</sup> Furthermore, addictive spending generates a cascading effect, diminishing resources available for education, essential daily needs, healthcare, and savings. Rida also critiques the proliferation of morally

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<sup>40</sup> Rahmatiah HL et al., “The Approach of Local Wisdom and Islamic Law to the Establishment of Regional Regulations on Alcoholic Drinks,” *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 6, no. 2 (December 31, 2022): 798, doi:10.22373/sjhk.v6i2.15045.

<sup>41</sup> Ridha, *Tafsir Al-Quran al-Hakim al-Syahir Bi Tafsir al Manār*.

<sup>42</sup> Merrill Singer, “Drugs and Development: The Global Impact of Drug Use and Trafficking on Social and Economic Development,” *International Journal of Drug Policy* 19, no. 6 (December 2008): 467–78, doi:10.1016/j.drugpo.2006.12.007.

<sup>43</sup> Nils Holtug, *The Harm Principle*, 2002.

<sup>44</sup> Lutfia Nafisatul Hanifah, “Literature Review: Factors Affecting Alcohol Consumption and the Impact of Alcohol on Health Based on Behavioral Theory,” *Media Gizi Kesmas* 12, no. 1 (June 28, 2023): 453–62, doi:10.20473/mgk.v12i1.2023.453-462.



questionable establishments in Egypt – such as taverns and cafés serving alcohol, often accompanied by entertainers, dancers, and singers.

Individuals visiting such locations inevitably allocate a substantial portion of their income to expenses, which escalate in proportion to the length of their stay. When financial resources are inadequate to support these expenditures, criminal activities – including corruption, theft, robbery, sexual assault, and other offenses – tend to arise. Rida further observes that the inclination to emulate foreign lifestyles has contributed to an increase in alcohol consumption in Egypt. He also notes that Egypt's spending on alcohol is comparable to that of the entire nation of France.

**Tabel 1.1.** The Impact of Khamr Consumption According to Rida in Tafsīr al-Manār

No	Impact Aspect	Rida's Analysis	Supporting Arguments
1	Physiological Impact	Rida emphasizes that khamr induces physiological dysfunction and accelerates bodily degeneration, thereby constituting not only a moral issue but also a public health concern. His exegetical approach underscores empirical and rational considerations aligned with the imperatives of modernity.	Rida references a German physician who asserts that a 40-year-old individual who consumes alcohol exhibits the physical condition typical of a 60-year-old. This claim is corroborated by contemporary medical research demonstrating that alcohol consumption leads to memory impairment, diminished concentration, and decreased responsiveness.
2	Decline of Intellectual Capacity	Rida identifies alcohol as a contributing factor to the decline of intellectual capacity and the deterioration of societal intellectual standards. In his sociopolitical critique, he demonstrates how European domination introduced adverse moral and intellectual influences through the culture of alcohol consumption.	Rida references a German physician who asserted that closing half of the taverns would lead to a 50% reduction in the number of hospitals, mental asylums, shelters, and prisons. Contemporary research further demonstrates that alcohol consumption results in long-term cognitive impairment, memory decline, and diminished reasoning abilities.
3	Provocation of Social Conflict	Rida contends that alcohol induces hostility, violence, and uncontrollable behavior, indicating that the dangers of khamr are collective and social rather than solely individual. His perspective	Qur'an al-Mā'idah 5:91 explicitly states that khamr (intoxicants) engenders enmity and hatred. Rida emphasizes the loss of self-control experienced by those who consume khamr, which often leads to irrational

		emphasizes the ethical and public health implications of the Qur'anic prohibition.	behavior. He characterizes khamr as "the mother of all crimes," asserting that it facilitates the commission of murder, fornication, and a range of other criminal acts.
4	Economic Instability	Rida critically examines the economic impacts of alcohol consumption, highlighting its detrimental effects on financial stability at both the individual and societal levels. He emphasizes how unproductive and consumptive spending behaviors exacerbate poverty and reduce national productivity.	Behavioral economics principles demonstrate that addiction impairs rational financial decision-making. Rida critiques the widespread presence of taverns, entertainment venues, and Westernized lifestyles, which deplete public income. He observes that Egypt's expenditure on alcohol matches that of France, highlighting the significant economic burden imposed on the nation.

The table above demonstrates that Rida's analysis of khamr consumption in *Tafsīr al-Manār* is situated within a reformist framework that synthesizes textual, rational, and empirical methodologies. Rather than solely affirming the prohibition of khamr through normative scriptural evidence, he substantiates it with scientific and social arguments pertinent to the contemporary context. The physiological, intellectual, social, and economic consequences he delineates underscore the comprehensiveness of his reformist perspective, illustrating that khamr represents a multifaceted threat detrimental to both individuals and societal institutions. By integrating Western medical data, the social context of Egypt, and Qur'anic verses, Rida contends that the dangers of alcohol transcend individual sin, encompassing broader concerns related to public health, social morality, and economic stability. This approach demonstrates that Rida's *tafsīr* serves as a tool of social advocacy, engaging the sacred text in an active dialogue with empirical realities to advance the collective welfare of society.

## Conclusion

This study elucidates that *Tafsīr al-Manār* adopts a distinctive rational interpretive methodology in explicating the Qur'anic verses pertaining to the prohibition of khamr. Muhammad 'Abduh and Rashid Rida did not confine their exegesis to the framework of *taklīfī* legal injunctions; rather, they endeavored to reveal the rational and social underpinnings of the prohibition. The phenomena of substance abuse and alcohol consumption constitute significant threats to the social, moral, and intellectual fabric of society. Scholars from diverse disciplines—including medical professionals, economists, and social scientists—concur that these substances exert deleterious effects

on individuals and civilization at large. Although preventive measures have been and continue to be implemented through various policies, educational initiatives, and social campaigns, the issue necessitates broader engagement, particularly from religious authorities. Religious leaders occupy a strategic position in fostering moral and spiritual consciousness, thereby empowering communities to resist behaviors detrimental to both individual and collective well-being.

The reformist ethos inherited from Islamic modernists such as Jamal al-Din al-Afghani, Muhammad ‘Abduh, and Rashid Rida constitutes a crucial source of inspiration for this endeavor. These figures underscored the significance of rationality, intellectual freedom, and the courage to pursue reform as fundamental components for the revitalization of the Muslim community. This legacy ought to be reinvigorated in Indonesia through a comprehensive evaluation and renewal of the educational system—one that prioritizes the cultivation of critical reasoning, ethical awareness, and spiritual consciousness. By embodying the spirit of these reformers, the nation can fortify its moral resilience against the threats posed by narcotics and alcohol, while reaffirming the humanistic and religious values indispensable to a healthy and civilized society. This study is limited in scope, as it concentrates solely on three primary verses and does not compare al-Manār’s rational approach with those of other contemporary exegetical works. Further research is warranted to investigate the influence of Abduh and Rida’s rational exegesis on modern Islamic thought or to integrate their approach with sociological and public ethics perspectives. Such investigations are anticipated to enhance our understanding of the relevance of rational tafsīr to the social challenges confronting contemporary Muslim communities.

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