

Dear Brothers and Respected Sisters
As Salaamu Alaykum wa Rahmatullahi wa Barakatuh

Shariah Rulings Regarding Khamar

The Qur'an has explicitly declared in Surah Al Maidah-5, Ayah 90-91:

"O you who believe! Khamr (applicable on all types of intoxicants), and games of chance, stones (for idol worshipping), and (divination by) arrows, are an abomination, a handiwork of Shayt'an; therefore, keep away from them so that you may be successful. Indeed, the Shayt'an only desires, by means of Khamr (intoxicants) and gambling, to create enmity and hatred among you, and to turn you aside from remembrance of Allah and from Salaat. Will you not then abstain from them, so that you may be successful?"

Khamar means wine and all the things that alter the consciousness, so wine, scotch, vodka, tequila, whisky, beer and the things that intoxicate are included. Note carefully, Laanah (curse) of Rasulallah(S) is not limited to the one who drinks alcohol but also upon the following too:

- 1). The Khamar itself*
- 2). The Khamar manufacturer*
- 3). The employees who participate in the manufacturing process*
- 3). The one who sells it*
- 4). The one who drinks it*
- 5). The one who serves or offers it*
- 6). The one who takes benefit from its business*
- 7). The one who transports it*
- 8). The one who stores it*
- 9). The one who buys it for other*
- 10). The one who maintain the accounts of its business*
- 11). The one for whom it is bought*

Al-Tirmidhi (1295)

The Laanah (curse) of Rasulallah (S) regarding Khamr is not confined to the one who drinks it. Rather, it extends to the entire chain that manufactures, facilitates, distributes, serves, transports, stores, finances, records, and profits from it-because each of these roles knowingly enables the Haram to exist and spread. In this, Rasulallah (S) sets a broader principle: where an act is intrinsically Haram, liability is not limited to the end user; it also encompasses those who deliberately assist, sustain, or benefit from it in any form.

Sayyiduna Jabir bin Abdullah al-Ansari (ra) narrated a Hadith:

"He who believes in Allah and the Last Day must not sit at a cloth (Dastar Khawn, table or attend gathering) where Khamar is being circulated or served".

Fuquha says:

"Khamar is a compound term which covers all kind of drugs and narcotics".

Those who believe in Allah and Qayamat must not sit with those people who drink Har'am. Even if you don't drink, but attend a business meeting where it is being served, Laanah of Allah shall cover you. Therefore, if one has the prior knowledge that Khamar/alcohol will be served at a gathering or party, then it is necessary for him to fear Allah and abstain from attending such Har'am gatherings. However if one attends a gathering or party, knowing that Khamar will be served there, even if they do not consume it he will indeed share a burden of the sin. A Muslim should refrain from restaurants and gatherings that serve alcohol or that sells Har'am foods, even if one is not consuming them.

As for Khamar, Sunan Tirmadi Hadith 2801 says:

"He who believes in Allah and the Last Day shall not sit with people who drinks Khamar."

Moula Abi Abdillah Al Imam Jafar al-Sadiq (as) says:

"Do not sit with drunkards because when the Laanah descends it engulfs all the people in the company of the drunkards."

It means that it is a sin even to sit at a place where Khamar is served. It is Har'am to work and earn a living by helping people to consume Har'am things such as alcohol and pork. The payment for that is Har'am, because this is a kind of assisting in sin and transgression. We advise to all those who are involved in such activities to keep away from such jobs and visit such restaurants.

Moula Abi Abdillah Al Imam Jafar al-Sadiq (as) says:

"Don't associate with people who drink Khamar"

The Imam (as) also says:

"If a drunkard falls ill do not go to visit him. If he dies, do not attend his funeral."

By adopting this strict attitude we fulfil our duty of "Nahy Anil Munkar."

According to Ahl al-Bayt (as) to take Khamar (alcohol) as medicine is also Har'am. Rather, the Ahl al-Bayt (as) have prohibited the consumption of any intoxicant as medicine. Shariah says that "Har'am" things do not contain any Shifa (cure). In the same way, one must refrain from taking any medicine that contains even a drop of Najis alcohol.

In various socio-economic situations, One should stay firm to one's believes and moral-systems, one should develop a personality and you should have the strength of character to say, that:

"Gentleman! I would like to attend the business dinner or meeting, but I do not drink and I do not allow people to drink or to eat pork on my table, I do not allow a woman to sit with us on my table who is not decently dressed."

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