

Treatment Using Haram Substances According to an Islamic Legal Perspective

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ABSTRACT

In terms of the medical field, it has evolved in tandem with human capabilities and the passage of time. Humans, like all other living things, will inevitably suffer from a variety of illnesses, some minor and others serious. People are encouraged to look for other treatment options in an attempt to overcome this illness, and as a result, it is discovered that the law of treatment—which stipulates which treatments are permitted and which are haram—is connected to the usage of haram products and chemicals. Al-Baqarah verses 168 and 172 provide justification for the use of halal and good food, despite the commandment to abstain from haram items. In deciding how to regard haram items, scholars of the mujtahid school also cite QS Al-Baqarah verse 173. This provider makes use of socialization methods and questions and answers in the studio at..., it is hoped that the studio group will be able to know the law of treatment with haram goods/substances in accordance with the Shari'a specified in Islamic law.

Key Words: Treatment, Haram Substances According, Islamic Legal.

INTRODUCTION

Increasing knowledge of Islamic law can play an important role in reducing the use of haram goods or substances, including in the context of treatment or disease prevention. Some steps that can be taken to achieve this goal involve education, law enforcement, and a holistic approach to public health. It is important to create a comprehensive approach that involves various parties in society, including religious authorities, government, health practitioners, and the general public, to achieve a reduction in the use of haram goods or substances in a health context.

In the Al-Quran, the command to consume in Surah Al-Baqarah verse 168, means "O people, eat what is halal and good from what is found on earth, and do not follow the steps of Satan, because indeed Satan is a real enemy. for you" 172 means "O you who believe, eat of the good fortune that we have given you and give thanks to Allah, if truly it is only Him that you worship" and the use of things/substances that are haram in Surah Al- Baqarah verse 173 means "Indeed, Allah has only forbidden you carrion, blood, pork and animals which, when slaughtered) are called (names) other than Allah. But whoever is forced to (eat it) and does not want it and does not (also) exceed the limit, then there is no sin for him. Indeed, Allah is Forgiving, Most Merciful."

The socialization method is an effective way to provide knowledge to society or a group of people. Socialization is the process by which individuals or groups learn and internalize the values, norms, and knowledge that are considered important by the society in which they live. In the health context, socialization can play an important role in shaping attitudes, behavior and knowledge regarding the treatment and prevention of disease. Through targeted outreach efforts, people can become more aware of the importance of maintaining health in a way that is in accordance with their religious and cultural values. Holistic education delivered through various channels can help shape more careful attitudes and behavior in the context of disease treatment and prevention.

In the world of health, medicine can be a solution or cure for an illness. The discovery of medicine in life seems to have been part of our civilization for a long time. In Islam itself, there is a figure who discovered modern medicine, whose knowledge is currently also being followed in medical education, namely Ibn Sina. Recently, this drug has become increasingly common in various brands, types, packaging and presentation. There are drugs that are presented in the form of capsules, tablets, syrup and others. However, lately drug creators are often used by abusers. The function of medicine which is supposed to be able to heal is currently often misused for things that are prohibited in religion. These medicines are formulated with certain doses and certain substances are also added so that they can trigger unconsciousness. According to the Ulama, the use of drugs is haram. But as long as medicine is used to cure a disease, it is halal. This statement was made by the Head of the MUI Information and Communication Division, Masduki Baidlowi. Furthermore, in this case he also added, if a drug is used in it. The dosage for certain diseases is increased for abuse, this includes violating the basic principles of religious teachings. This is because drugs can harm oneself, and the law is the same as consuming alcohol, so it is clear that the law is haram.

The Indonesian Ulema Council (MUI) issued fatwa number 30 of 2013 concerning medicine and treatment. The things mentioned in the fatwa include:

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- 1). Islam prescribes treatment because it is part of the protection and health care which is part of maintaining Al-Dharuriyat Alkham.
- 2). In your efforts to seek healing, you must use treatment methods that do not violate the Sharia.
- 3). Medicines used for medical purposes must use pure and halal ingredients.
- 4). The use of unclean or haram substances in medicines is haram
- 5). The use of medicines containing unclean or haram ingredients for treatment is haram unless it meets the following conditions:
 - a. Used in conditions of compulsion (al-dlarurat), namely conditions of compulsion which if not carried out can threaten human life, or conditions of rurality which are equivalent to emergency conditions, namely conditions of urgency which if not carried out will threaten the existence of human life in the future;
 - b. Halal and holy ingredients have not yet been found
 - c. there is a recommendation from a competent and trustworthy paramedic that there are no halal drugs.
- 6). The use of medicines made from unclean or haram ingredients for extrajudicial treatment is permissible provided that they are purified

In this case, to solve the problem of treating haram goods/substances, the role of religion is very important and is treated as a prevention of drug abuse. Religion in the family and surrounding environment can be the basis, especially of children's character education, so that it can become the basis of children's knowledge to know which things are permissible and which things are not permissible. Families, parents and teachers at school are also expected to play an active role in guiding children and students from a young age so that they do not go astray into things that can lead us to violate religious rules. Character education for children must be really paid attention to and implemented well.

This needs to be done because the majority of children and people who abuse drugs are usually those who do not receive a proper education, children who do not receive a proper education and also enough love from their parents or people around them, usually tend to be more Often feel like they live their own lives, these feelings can lead children to choose the wrong path as an escape. Therefore, let's both pay attention to a healthy life that is in accordance with Islamic law which is approved by Allah SWT.

RESEARCH METHODS

The form of PKM activities is carried out in the form of socialization lectures and questions and answers with material on the concept of treatment of haram goods in Islamic law. As for the place where the studio is held, the process of this activity is carried out 1 day on February 21 2024. In the initial stage, permits

for this activity are socialized to the studio and gain knowledge towards the studio regarding their understanding of the treatment of haram goods in Islamic law, then the first stage continued with the opening ceremony and delivery of material on the concept of Socialization of treatment with haram goods/substances in Islamic law, material on the definition of treatment, types of haram goods/substances, and the law on the treatment of goods. /haram substances

RESULTS AND DISCUSSION

Understanding Treatment

Treatment is a human effort to restore health from certain disorders. And there are times when the treatment uses substances or items that are haram and the punishment for using them is haram, which is called al-tadawa bi al-muharram, for example using alcoholic drinks and other things that are haram.

The sharia system is the best system created by Allah which must be followed in QS Al Jatsiyah: 18 which means "Then we made for you a sharia, so follow that sharia, do not follow the desires of people who do not understand the sharia". Then related to actions, the legal origin of actions is that which is related to Sharia law, namely obligatory, sunnah, permissible, makruh and haram, while the legal origin of objects is permissible (permissible) as long as there are no arguments that prohibit it. In Islamic law, the hadith of the Prophet explains that "Muhammad bin 'Ubadah al-wasiti has told us that Yazid bin Harun has told us about Ismail bin 'Ayyasy from Sa'labah, bin Muslim from Abu." Rasulullah saw. Said: "Indeed, Allah has sent down the disease and the cure for it, so seek treatment and do not seek treatment with anything that is haram", from this hadith which was narrated by Abu Daud in his Sunan book, located in the book al-Tib, Bab al-Adawiyah al-Makruhan which was narrated by Nereri Syam scholars or in terms of hadith science are known as narrations which show that it is very likely that each narrator met in their rendition (the sanad is continuous).

Meanwhile, in terms of quality, each hadith narrator is assessed as siqah by hadith critic scholars. Thus, this hadith can be considered authentic.

Types of goods/substances that are haram.

Auto urine therapy, treatment with alcohol, use of cobra blood, enzymes from pigs, human blood, pus, cosmetic/beauty ingredients from the placenta, etc.

Law on the treatment of haram goods/substances.

Treatment is highly recommended in Islam based on hadith and history: Rasullah SAW said: "O servant of Allah, seek treatment, because Allah does not only send down medicine. Except for one disease, namely old age." (HR, Ahmad)

The words of Rasullah Saw "Every disease has a cure. If the medicine hits its target, then by Allah's permission the disease will be cured." (HR. Imam Muslim).

Meanwhile, in an authentic hadith narrated by Muslim from Jabir, it is narrated that the Prophet SAW once sent a healer/doctor to Ubay bin Ka'ab. Then the doctor cut off the growing flesh and put a red-hot iron on it, then from Sa'ad bin Abi Waqqash, he said: "When I was sick, the Messenger of Allah came to visit me. Then he put his hand between my two breasts. Next he said: "You are suffering from a chest disease. Come to Haris bin Kaladah, Tsaqif's brother, because he is an expert in treating diseases." (H.R. Abu Dawud).

History: Once upon a time, the Messenger of Allah saw a friend who complained about the problem that his sick child was not getting better, even though the friend had been praying, doing dhikr, praying and carrying out other religious services. Hearing the complaint, Rasulullah asked the friend whether his child had been taken to a tabib/doctor. Friends answered not yet. Then Rasulullah suggested that the child be taken to the doctor. After being taken to the doctor, the child recovered.

Protecting and protecting oneself from diseases that often befall humans can be done in three ways; namely preventive measures (preventive or al-wiqayah), maintenance methods (repressive, al-'inayah) and curative measures (recovery or al'ilaj) Personal qualities can be strengthened by healthy physical and spiritual conditions, so that a culture of work ethic can be realized, which is what is called pious deeds, which are often found in Al-Quran verses, where the word pious deeds is often combined with the word faith. This means that faith in humans is a source of motivation for pious deeds or the productivity of human work

Even in the letter al-'Asr, it is stated that humans always lose (their civilization is destroyed), if they do not have faith and good deeds (their human resources are not productive), that is why in the Republic of Indonesia law. No. 20 of 2003 concerning the National Education System stated: The aim of national education is to develop the potential of students, so that they become human beings who have faith and devotion to God Almighty, have noble character, are healthy, knowledgeable, capable, creatively independent and become democratic and responsible citizens.

The hope for every human being to be healthy, which is stated in the national education goals, is in line with the hopes in Islam. So one of the teachings of Islam is guidance to always be healthy, in a way that human life attitudes are always oriented towards healthy behavior; both when eating, drinking, sleeping and when dressing, including the place where they live must also be clean and healthy. Islam educates and teaches people to know healthy ways of living, so that they can be practiced in everyday life. So it can be said that leading to a healthy

life is one of God's blessings that has been given to his servants, which Aminah Ahmad Hasan calls the pinnacle of all the pleasures that have been given to all humans, and is also a requirement for achieving happiness in life.

It is a moral obligation (akhlaqi obligation) for every Muslim to look after and maintain himself and treat the disease he is suffering from. This includes the prohibition of eating blood, carrion and food and drinks containing intoxicating substances. Makah al is prohibited from consumption by religion. So actually treating human illnesses, you must not use substances that are forbidden in religion, because this prohibition is one of the aims of protecting humans from dependence on consuming food or drinks that are forbidden by religion. And this substance also has very dangerous consequences for the stomach, as well as blood flow in and out of the heart. So Husnain Muhammad Makhluaf determined that the law was haram by saying: "This means that treatment using haram substances is also haram."

Therapy that is permitted or that does not conflict with Islamic law, for example: Therapy recommended by the Prophet, the text of which is clearly mentioned in the Koran and hadith, such as treatment with honey, habah sauda, zamzam water, ruqyah and others.

Medical therapy, which is scientifically justified.

Traditional therapy, such as herbal medicine (with halal and non-damaging ingredients), reflex massage, and other traditional medicines, etc.

1. Therapy that is contrary to Sharia, for example:
2. - Therapy that contains elements of shirk
3. - Therapy with the help of genies.
4. - Therapy with magic
5. - Shaman help
6. - Therapy with "amulets"
7. - Therapy with haram & unclean items/substances, etc.
8. Generally, the reality in the field is that the use of haram and unclean goods/substances is always justified by the argument of an emergency, as Allah says in Q.S Al-Baqarah verse 173 which means "Indeed, Allah has forbidden you carrion, blood, pork and animals when slaughtered) called (name) other than Allah. But whoever is in an emergency (forced) to eat it does not want it and does not
9. also exceeds the limit, then there is no sin for him. Indeed, Allah is most forgiving and most merciful."
10. Is it true that those who use unclean urine and alcohol, unclean lard for treatment can be categorized under emergency law according to Islam???, then in this case the conditions that must be met are:

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13. There are dangers that threaten human life if you do not seek treatment.
14. There are no other halal drugs to replace haram drugs.
15. There is a statement from a Muslim doctor who can be trusted, both regarding his examination and his religion (good faith)

Urine Therapy

1. MUI fatwa number 2 of 2000 prohibits urine therapy: The use of human urine is haram. Unless it is an emergency and is strongly suspected to be able to cure according to a trusted expert doctor.
2. The MUI fatwa explains that the use of human urine is haram, except in emergencies. If there are other drugs that can be used then emergency law cannot be used.
3. In Islamic law, the measure of something being considered an emergency is that if it is not done, it will threaten life safety and there is no other choice. But if there are other options, or there are other medications, then clearly it is not an emergency.
4. The determination of an emergency cannot be based solely on a person's feelings, if only based on passion, but must be based on objective considerations from several health experts, at least 3 health experts.
5. Nowadays, with advances in medical science and fertility, there are many choices of drugs that can be used as a substitute for urine therapy

Therapy With Alcohol

Imam Ahmad, Muslim, Abu Daud and Tirmidhi narrated from Tariq bin Suaid Al Ju'fie, that Suaid asked Rasulullah Saw about wine, then Rasulullah Saw forbade it. Then he explained to Rasulullah that he made this liquor for treatment, then Rasulullah said: meaning "Actually Khamar is not a medicine, but instead a disease"

Prohibition of Using Haram Items/Substances "in the Book of Thibbun Nabawiyy (Medicine according to the Prophet's method) written by Ibnu Qoyyim al-jawziyyah, as in the hadith narrated by Abu Dawud, from Abu Darda, Rasulullah said: Which means "Indeed, Allah has sent down disease and medicine, and He has made a cure for every (disease), so seek treatment and do not use things that are haram." (HR. Abu Dawud). Warning: "Every meat that grows from haram food, there will be hellfire for him" (HR. Imam Tirmidhi).

CONCLUSION

Is intended that the studio will gain from this PKM exercise in terms of handling haram goods and chemicals and being cautious when taking medications, both conventionally and medically, to preserve health. In this instance, Muslims live their lives according to the Islamic framework of "Aqidah,

Sharia, and Morals." One aspect of this framework that is relevant to this PKM activity is the handling of haram goods and substances, which calls for Islamic law that is derived from the Al-Quran, Hadith, and Ijma.

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