



A 'HALAAL'
LICENSE
FOR
RUM AND
BRANDY

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ALL LIQUOR IS KHAMR

“When the Prohibition of khamr was revealed, it (khamr) was from five sources: grapes, dates, wheat, barley and honey. Khamr is whatever convolutes the brain.

Restricting it (the prohibition) to grape (liquor) is meaningless. The element in prohibition (tahreem) is the convolution of the brain. Its little leads to much, hence the view of prohibition is Waajib.

It is not permissible today for anyone to opine the permissibility of the (liquor) acquired from sources other than grapes and to use less than the intoxicating limit.

Yes, there were some among the Sahaabah and Taabieen to whom the Hadith did not initially reach, hence they are excused. However, when the Hadith became well known and the matter clear, and the Hadith: “People from my Ummah will certainly consume liquor giving it some other name”, was authenticated, then there remained no excuse (for claiming liquor to be permissible). May Allah Ta’ala protect us and the Muslimeen from it (liquor).”

*(Hujjatullaahil Baalighah – Shah Waliyullah
Dehlawi)*

THE CONVOLUTED FATWA
RUM IS 'HALAAL' LIQUOR !!!
BAATIL FATWAS TO HALAALIZE LIQUOR
ARE SIGNS OF QIYAAMAHA

Please comment on the following fatwa issued by Mufti Ebrahim Desai. The following question was posed to him:

Question

Assalamoalaikum,

On your website, you state that vanilla extract (minimum of 35% alcohol) is permissible for use in flavoring in ice cream or cakes since it's alcohol is not Khamr (derived from grapes or dates). Vanilla extract can cause intoxication if someone drinks it directly.

My question is, if an ice cream or cake lists rum as ingredient for flavoring would be permissible? Rum is usually 40% alcohol and derived from sugar cane. The amount of rum in such an ice cream or cake is not large enough to cause intoxication.

If this is not permissible, could you please explain how rum as an alcoholic flavoring agent would be different from vanilla extract?

Jazak Allah khair, wasslam

The Mufti gave the following absolutely corrupt fatwa:

Answer

In the Name of Allah, the Most Gracious, the Most Merciful.

As-salāmu ‘alaykum wa-rahmatullāhi wa-barakātuh.

You refer to our position on vanilla extract. You then enquire about rum as an ingredient in ice cream and cakes based on the analogy of our ruling on vanilla extract. Your analogy is correct.

In principle, alcohol derived from dates and grapes is prohibited. Therefore, any product containing alcohol derived from any source besides dates and grapes is permissible on condition: *(Absolutely baatil – baseless, false and stupid. Rasulullah – sallallahu alayhi wasallam – said that anything which intoxicates in big quantity, its small quantity too is haraam. – Mujlisul Ulama.)*

1. It does not intoxicate.
2. It is not generally used by people who drink intoxicants. *(In fact, 90% of all liquor is made from non-grape alcohol. It is this type of alcohol that is mostly used. The Mufti’s claim is baatil. –Mujlisul Ulama)*

Rum, in **drink** form, is generally used by people who drink intoxicants, hence not permissible. (*He is in contradiction of his condition No.2 – Mujlisul Ulama*)

However, ice cream, cakes, chocolates and similar off the shelf products which contain very low amounts of rum are not consumed **only** by such people. They are used by one and all and are also not regarded as a main **feature** of the gatherings of sinful people (Faasiqs) as is the case with intoxicants. Such products are similar to soft drinks which are permissible. (*Our refutation of this ghutha/rubbish claim will appear later in the ensuing pages, Insha-Allah. – Mujlisul Ulama*).

The above answer is based on principle. If one abstains from such products, that is Taqwa. (*End of the Mufti's fatwa*) - *The answer is not based on any sound Shar'i principle. It is an answer sucked out from the nafs to appease the masses who indulge in devouring haraam. – Mujlisul Ulama*

OUR COMMENT

This is one of the typical zig-zig 'fatwas' which have become characteristic of Mufti Ebrahim Desai. The resort to technicalities and the portrayal of stark ignorance of the prevailing circumstances are appalling for a Mufti. When a fatwa is issued, it is for public consumption. A Mufti who is unable to understand the evil and harmful implications of his fatwas, should abandon the post. He is not fit to issue fatwas because his fatwas magnify the evil chasm already existing between Muslims and Allah Ta'ala. Instead of giving Muslims the lesson of Taqwa with fatwa, this Mufti enhances the current state of fisq and fujoor in which Muslims are wallowing.

He further brushes off Taqwa as if it is of no significance or of insignificant import. He appears to be unable to distinguish between *fatwa* and *taqwa*. Abstention from carrion and haraam has nowadays become classified as 'taqwa', whilst indulgence in categoric haraam is condoned under guise of the satanic convoluted stratagem of 'fatwa'. Such '*fatwa*' which drives a wedge between the servants of Allah Ta'ala and Allah Ta'ala is nothing but *shaitaaniiyat* and *nafsaaniyat*.

Every Muslim, even a faasiq who consumes *khamr* understands that all forms of liquor are haraam, not only grape and date liquor. Rasulullah (Sallallahu alayhi wasallam) and Hadhrat Umar (Radhiyallahu anhu) described all forms of liquor to be '*khamr*' regardless of the source from which it is derived. Their Fatwa ignores the technicality of the *khamr* argument, and emphasizes the prohibition of all forms of alcohol, not of only grape alcohol.

The technical arguments and factors are meant for burial in the kutub, while Hadhrat Umar's Fatwa is meant for practical application. There are special and rare scenarios for the invocation of technicalities which are precluded by the principle *Sadd-e-Baab* when their consequences are harm, evil and fitnah.

There is no need to delve into the technical arguments which this Mufti has proffered for justifying rum and the other 99% of liquors available on the market. With his fatwa he has opened the doors wide, extremely wide, for desensitizing Muslim inhibition to liquor and for the eventual consumption of liquor by dubbing it with fanciful names as predicted by Rasulullah (Sallallahu alayhi wasallam). He follows in the footsteps of the SANHA devil who has desensitized, in fact obliterated, Muslim inhibition to carrion. While SANHA and the other shayaateen outfits halaalize

carrion, Mufti Ebrahim Desai leans backwards to halaalize liquor.

The simple and straight forward Fatwa for Muslims is that all forms of alcohol/liquor are HARAAM, and may not be used as ingredients in cakes, ice-cream or any edible products. All edible products containing rum or any other liquor ingredient are HARAAM. This is the Fatwa of all FOUR Math-habs. The Fatwa of the Hanafi Math-hab is the Fatwa of Imaam Muhammad (Rahmatullah alayh), and this has been the Hanafi stance since the era of Khairul Quroon. But, the zig zag muftis of today are labouring satanically to cancel the official stance of the Math-hab with their stupid zig zag fatwas. They are driven by the nafs and they are out to court the pleasure of the juhala.

The technicality of Imaam Abu Hanifah's view may not be presented to upset and abolish the 13 century Fatwa of the Hanafi Math-hab which conforms to the Fatwa of the other three Math-habs. Mufti Ebrahim Desai is not a mujtahid. He has no right to resort to his personal, corrupt 'ijtihad' in the satanic attempt to scuttle the Fatwa of the Four Math-habs. He is increasingly leaning towards liberalism and modernism. Many of his fatwas are corrupt. Instead of guiding Muslims towards Allah Ta'ala, he misleads them with his zig zag fatwas.

The presentation of copious Arabic texts from the kutub is vain and stupid. Its objective is to awe and impress the *juhala awaam* who do not understand head or tail of the Arabic references. It is a stupid attempt to flaunt 'knowledge'. But knowledge is being flaunted and presented in a manner which ruins the Imaan of the masses. These are the types of molvis and sheikhs about whom Rasulullah (Sallallahu alayhi wasallam) said: "*Verily, I fear for my Ummat the aimmah mudhilleen.*"

They are the molvis and sheikhs who mislead the Ummah with their zig zag corrupt fatwas. In these times of molvi-sheikh fitnah, people should resort to the advice of Rasulullah (Sallallahu alayhi wasallam) who said:

'SEEK A FATWA FROM YOUR HEART.'

ALL LIQUORS ARE KHAMR
(Rasulullah –Sallallahu alayhi wasallam)

"Nu'maan Bin Basheer (Radhiyallahu anhu) narrated that Rasulullah (Sallallahu alayhi wasallam) said:

"Verily, from wheat (is made) khamr; from barley (is made) khamr; from dates (is made) khamr; from raisins (is made) khamr, and from honey (is made) khamr." (Tirmizi)

Ibn Umar (Radhiyallahu anhu) narrated that Hadhrat Umar (Radhiyallahu anhu) mounted the Mimbar and said:

“The prohibition of khamr has been revealed, and it (khamr) is (derived) from five things: grapes, dates, honey, wheat and barley. And khamr is whatever convolutes (intoxicates) the brain.”
(Bukhaari Shareef)

The satanically popular or notorious argument of the zig zag muftis who manufacture corrupt fatwas to distance the Ummah from Allah Ta'ala, is their stupid, flagitious apodallic argument pertaining to the technicality of the Fiqhi definition of the term *khamr* – a definition which these *haatibul lail* zig zag muftis moronically spin to produce the hallucinatory permissibility of rum, whisky, vodka, gin and the deluge of other liquors, in total negation of the prohibition which the Qur'aan, and Rasulullah (Sallallahu alayhi wasallam) slapped on every kind of liquid intoxicant which he labelled *khamr*.

The *khamr* mentioned by our Nabi (Sallallahu alayhi wasallam) brings within its purview every kind of liquor regardless of the source from which it is derived. It is not confined to grape and date liquor as the moron mufti *maajins* satanically present to the *juhala awaamun naas*.

When our Nabi (Sallallahu alayhi wasallam) and Hadhrat Umar (Radhiyallahu anhu), stated with clarity and emphasis that *khamr* is produced from grapes, dates, wheat, barley and honey, etc., and that *khamr* is liquor which causes *mukhaamaratul aql* (*convolution of the brains by way of intoxication*), then it is tantamount to *kufr* to negate this meaning and to restrict the meaning to liquor produced from grapes and dates. The *ta'leemaat* of Rasulullah (Sallallahu alayhi wasallam) was for practical import, not for indulgence in academic technicalities which had no share in the Divine Acquittal during the era of Nubuwwat. Thus, our Nabi's categorization of all forms of liquor being *khamr* is the explicit and categorical prohibition of all forms of liquor regardless of their derivative sources. And, that was precisely the objective of Hadhrat Umar (Radhiyallahu anhu) when he mounted the Mimbar, and introduced the prohibition of all forms of liquor with the statement: '*Tahreemul Khamr*' (*the prohibition of khamr*), then he proceeded with a detailed exposition of the meaning of *khamr* which is beyond the confines of the narrow Fiqhi, technical definition.

Furthermore, the depiction of all forms of liquor being *khamr* is in total consonance with the prohibition of *khamr* stated in the Qur'aan Majeed.

“O People of Imaan! Verily, khamr, gambling, idols and divining arrows are (nothing but) rijs (filth). Therefore abstain therefrom so that you may prosper. Verily, shaitaan intends (plots) to cast animosity and hatred among you with khamr and gambling, and to prevent you from the remembrance of Allah (Thikrullaah) and from Salaat. What, will you therefore (not) abstain? (Al-Maaidah, 90 and 91)

The Qur'aanic meaning of *khamr* applies to all intoxicants which cause *mukhaamaratul aql* (*convolution of the brains*). This convolution is the effect of intoxication, and the consequences of all forms of intoxication are exactly as stated in the aforementioned Qur'aanic verses. For greater clarity, Rasulullah (Sallallahu alayhi wasallam) and Hadhrat Umar (Radhiyallahu anhu) presented the tafseer of *khamr* – *the khamr prohibited by the Qur'aan* – to mean all forms of liquor regardless of the source from which it is derived.

In a Hadith in Abu Dawood, it is mentioned:

“Hadhrat Daylam Himyari (Radhiyallahu anhu) narrated that he said to Rasulullah (Sallallahu alayhi wasallam): ‘We live in a cold area and engage in arduous labour. We therefore consume a drink made from wheat from which we derive

energy for our work and protection against the cold.’ Rasulallah (Sallallahu alayhi wasallam) asked whether the drink was intoxicating. Hadhrat Himyati said: ‘Yes.’ Rasulallah (Sallallahu alayhi wasallam) commanded that they abstain from drinking it. When Hadhrat Himyari (Radhiyallahu anhu) said that his people would not comply, Rasulallah (Sallallahu alayhi wasallam) said: If they refuse to abstain, then wage war against them.”

The liberal, moron ‘muftis’ of these times are fond of employing stupid, decrepit and utterly baseless ‘ijtihad’ to fabricate fatwas of the nafs. They should employ their ‘ijtihad’ in an attempt to understand from this Hadith that the prohibition is not restrict to grape liquor.

As for fiqhi definition stated by the Fuqaha, it is of technical import and was never presented by these illustrious Souls in negation of all forms of liquor taken for practical consumption. For example, technical *khamr* confirms the *Hadd* punishment of 80 lashes while the punishment for liquor which is technically not *khamr*, is left to the discretion of the Qaadhi who has the right to administer 40 lashes as well as other forms of punishment.

Furthermore, this differentiation in punishment is specific with the Hanafi Math-hab. As far as the other Math-habs are concerned, the full *Hadd* applies to consumption of all varieties of liquor. It is not confined to technical *khamr*.

When Rasulullah (Sallallahu alayhi wasallam), himself described all forms of liquor as *khamr*, he did so to pre-empt the stupidities of the moron *maajin* muftis of *Aakhiruz Zamaan* who, our Nabi said, would be halaalizing liquor by giving it fanciful names to detract from the prohibition of intoxicants – all intoxicants described as *khamr* by Rasulullah (Sallallahu alayhi wasallam), himself. Today we find these zig zag muftis utilizing the technical definition of the Fuqaha to negate and reject the meaning of the term stated with clarity by Rasulullah (Sallallahu alayhi wasallam). This is tantamount to kufr.

Whilst these wayward, miscreant muftis who are unable to distinguish between their right and left hands, impurity and purity, selectively quote narrations and fiqhi texts which may not be presented in negation of the standing Law of the Shariah, in their vain attempt to halaalize liquor, they are ominously silent about the Ahaadith in which Rasulullah (Sallallahu alayhi wasallam) stated with clarity that all forms of liquor are *khamr*.

They also fail to understand that the deduction of masaa-il from Ahaadith is not the *Wazeefah* (*function*) of the muqallid. These *maajin* muftis are attempting to escape with the idea of themselves being mujtahids whilst they wallow in *jahaalat* unable to discern issues beyond the parameters of their noses.

Just as grape liquor culminates in convulsion of the brains, so too does whisky, gin, vodka, brandy, etc., etc. regardless of these not being derived from grapes. The element of decisive importance for asserting the prohibition, is *mukhaamaratul aql*, not the source of the liquor. However, in so far as the *Hadd* punishment is concerned, in terms of the Hanafi Math-hab only, the determinant is the derivative source. If the liquor is derived from grapes, the full 80 lashes will be meted out.

The scenario with these zig zig muftis is indeed weird. Without even consuming liquor they suffer from *mukhaamaratul aql*, hence their corrupt fatwas to legalize *khamr* (liquor – rum, whisky, vodka, etc.). The abstract spirit of the property of *khamr* convolutes the understanding of these muftis, hence they simply do not understand the far reaching harmful and damaging consequence their convoluted fatwas have on the masses.

ICE-CREAM, CAKES, CHOCOLATES, SOFT DRINKS, ETC.

All forms of alcohol are haraam in the unanimous opinion of all four Math-habs. The attempt to exclude the Hanafi Math-hab from this *Ijmaa'* (*Consensus*) is a satanically devious attempt by the zig zag molvis and *maajin* muftis of this era to render 'halaal' what the Shariah proclaims haraam. The muftis today dance and prance to the gallery of the *juhala awaamun naas* whose favour and pleasure the mercenary molvis, sheikhs and muftis pursue and cultivate.

It is indeed mind boggling that a mufti who conducts a Darul Ifta and who is supposed to educate and train Students to become standard bearers of the Deen, issuing fatwas of permissibility for products containing rum which is 40% alcohol. The mufti has become notorious with his devious 'ethanol' argument by which he seeks to befuddle and obfuscate those of little knowledge and the ignorant ones.

Chocolates, soft drinks, etc. should be branded haraam even on the assumption that these products are free of alcohol. The element of *dharar* (*harm*) causing massive injury to the health is adequate for the *hurmat* of these products which have the effect of slow poison. Innumerable kuffaar experts have

presented more than adequate evidence for the harms and disease-causing effects of these poisonous substances. These poisonous substances ruin the *amaanat* of human health for which Allah Ta'ala will demand an answer. Grave diseases are the consequences of these poisonous 'food' items which are haraam based on the Shariah's principle of *dharar*. Either the mufti is ignorant of this principle or he has deliberately attempted to sweep it under the carpet in his satanic attempt to halaalize the devil's food for Muslims, or he makes *Istikhfaaf* of it, considering it to be of no significance.

Parallel with the 'ethanol' canard which the mufti peddles in his baatil fatwa narratives, is his gross misapplication of the principle of *Ibtilaa'* (*mass indulgence*) on the basis of which a prohibition may be set aside to alleviate the misery and hardship of people. Lack of understanding this principle has induced the mufti to bring within its scope just any kind of mass indulgence. Thus mass indulgence in soft drinks, chocolates, chips, etc. justifies for him the application of the principle of *Ibtilaa'*. But such application is grossly inappropriate and baseless.

There prevails mass indulgence today in numerous sins. Beards are shaved on a massive scale. There is mass indulgence in *riba*, *zina*, *khamr*, drugs, intermingling of sexes, and *fisq* and *fujoor* in

general. Such mass indulgence in haraam never justifies invocation and employment of the principle of *Ibtilaa'*. This principle comes into operation when the masses are compelled by circumstances to indulge in an act of dire need, and the only way of its acquisition is to accept the impurity. For example: All the water available is *najis* or all the flour is *najis*. Taahir water/flour is not available. Abstention is beyond the bearing capacity of the people. In such cases of hardship, the principle of *Ibtilaa'* will be valid.

But to resort to this principle to halaalize poisons, and that too, poisonous luxuries and junk 'food' which destroy the health, is the inspiration of shaitaan. No one will suffer the slightest harm if soft drinks, sweets, chocolates, chips, and the like are not consumed. On the contrary, the health of the people will vastly benefit. An expert said that if someone wants to destroy a nation, feeding them chocolates will wrought the desired destruction. In the Eastern Cape, some years ago, the government banned soft drink and chip manufacturers distributing free products to school children. These poisons cause the disease of diabetes among other diseases. It is not permissible to halaalize just anything on the basis of the principle of *Ibtilaa'*. Soft drinks, chocolates, etc. will therefore be haraam if these products contain alcohol. Besides the alcohol ingredient, these

products are loaded with a variety of other harmful ingredients camouflaged with chemical designations and e-numbers.

MISLEADING CITATIONS FROM THE KUTUB

To give credibility to his *baatil* fatwa, Mufti Ebrahim Desai cites such *ibaaraat (texts)* from the kutub which are decidedly misleading, and which should never be brought to the attention of laymen. These texts are of academic import and only serve the purpose of obfuscating laymen.

The emphasis in the Arabic texts quoted is on permissibility of intoxicants with certain conditions. The actual Fatwa of the Math-hab is tucked away and when mentioned, it is with insignificance. In fact, no mention of the Math-hab's Fatwa is made in English for the benefit of the public. The mufti is guilty of *Kitmaanul Haq (Concealing the Truth)*. Warning us of this capital crime, the Qur'aan Majeed says:

“Do not confuse the Haqq (truth) with baatil nor conceal the Haqq while you are aware.”

(Al-Baqarah, Aayat 42)

It is not possible for the mufti to argue ignorance of the *Mufta Bihi* verdict of the Hanafi Math-hab which is in accord with the Fatwa of the other three Math-habs. While this mufti deviously highlights and

emphasizes technical details in the endeavour to promote permissibility for rum and other liquors, he is ominously and satanically silent about the Fatwa of the Math-hab – the Fatwa which is meant for practical implementation – the Fatwa which has been the verdict of the Shariah throughout the history of Islam – the Fatwa which the modernist *maajin* mufti seeks to abrogate with his corrupt 'ijtihad'.

The answer the mufti presents is simply a licence for permissibility of liquor. The mufti's emphasis is on a view which the Fuqaha of our Math-hab, and all the Fuqaha of the other three Math-habs have unanimously rejected.

Quoting copiously from *Ad-Durrul Mukhtaar*, in the attempt to pull wool over the eyes of other ignorant molvis, and seeking to awe the ignorant *awaam* with an abundance of Arabic texts which for the public are hieroglyphics, the wayward mufti refrains from mentioning in his fatwa the official stance of the Shariah. The very same *Ad-Durrul Mukhtaar* states:

“The Fatwa is according to the view of Imaam Muhammad, and it is the view of the Three Imaams (Maalik, Shaafi, Ahmad Bin Hambal) on the basis of the statement of the Nabi (Alayhis salaam): ‘Every intoxicant is khamr, and every intoxicant is haraam’.
–Narrated by Muslim. And, (also) the statement of

the Nabi (Alayhis salaam): 'Whatever in great quantity intoxicates, its small quantity is (also) haraam.'- Narrated by Ahmad, Ibn Maajah and Ad-Daaru Qutni. This view has been authenticated.

And others too have authenticated this view (of Imaam Muhammad) such as Saahibul Multaqi, Al-Mawaahib, Al-Kifaayah wan Nihaayah, Al-Mi'raaj, Sharhul Mujma', Sharhu Duraril Bihaar, Al-Quhastaani and Al-Aini. They said: 'the Fatwa in our age is on the view of Imaam Muhammad because of the overwhelming fasaad (corruption of fisq and fujoor).

And these liquors (i.e. besides technical khamr) according to Imaam Muhammad and those who accord with him are like khamr without any difference in the ahkaam (the consequential rulings). And, on this is the Fatwa in our age.

And the Fatwa (of the Hanafi Math-hab) is on the tahreem of all kinds of liquors."

The above appears in all the Kutub, but the mufti considered it prudent for his baatil view to conceal this fact.

The following are some extracts from a very detailed discussion on *khamr* in *Fathul Baari* in the chapter

captioned: *'Verily, khamr is (all kinds of) liquor which convolute the brain.'*

“Verily, khamr is made from five things,...” (as mentioned in the Hadith).

Umar (Radhiyallahu anhu) delivered a khutbah on the mimbar in this regard in the presence of senior Sahaabah and others. Not a single dissenting voice against him has been narrated.

.....And, Umar (Radhiyallahu anhu) intended the Aayat in Surah Al-Maaidah, viz. *“O People of Imaan! Verily khamr and maisar (gambling)....”*

Thus, Umar intended to alert (the people) that the meaning of *khamr* in the Aayat (of Surah Maaidah) is not restricted to (liquor) acquired from only grapes, but it includes whatever (liquor) is acquired from things other than grapes.

This (stated by Hadhrat Umar) is confirmed by the Hadith of Anas (Radhiyallahu anhu). It (this Hadith) indicates that the Sahaabah had understood from the prohibition of *khamr*, the *tahreem* of every intoxicant whether from grapes or from anything else. This has been narrated explicitly from Nabi (Sallallahu alayhi wasallam) and by Umar (Radhiyallahu anhu).

The Four Compilers of the Sunan narrated it, and it was authenticated by Ibn Hibbaan in two narrations from Ash-Sha'bi that Nu'maan Bin Basheer said:

“I heard Rasulullah (Sallallahu alayhi wasallam) saying: ‘Verily khamr is from grapes, raisins, dates, wheat, barley and millet. Verily, I forbid you from every intoxicant.’

In another version the Hadith in this regard is narrated by Abu Dawood from Ash-Sha’bi from An-Nu’maan: *“Verily, from grapes is khamr. Verily, from dates is khamr. Verily from honey is khamr. Verily, from wheat is khamr. Verily, from barley is khamr.”*

From Imaam Ahmad with a Saheeh *Sanad* is the Hadith of Anas (Radhiyallahu anhu): *“Khamr is from grapes, dates, honey, wheat, barley and millet.”*

.....Umar (Radhiyallahu anhu) did not engage in lexical definition (when he announced the prohibition of *khamr* from the mimbar). On the contrary, he expounded the *hukm* (law) of the Shariah. Thus, it was as if he said that the *khamr* whose prohibition is stated in the Shariah is that which convolutes the brain.

Should we accept that the lexical definition of *khamr* is liquor acquired from grapes, then too the reality (*haqeeqat*) of the Shariah shall be taken into account. Verily, the Ahaadith narrated that that intoxicating (liquors) are acquired from (substances

other than grapes, and these are named *khamr*. The reality of the Shariah has priority over lexicology.

.....Al-Qurtubi said that the Saheeh Ahaadith of Anas and of others and their abundance, negate the view that *khamr* is restricted to (liquor) acquired from grapes, and that (liquor) acquired from other substances is not *khamr*. This view is in conflict with Arab lexicology, in conflict with the Saheeh Sunnah and with the Sahaabah. Verily, when the prohibition of *khamr* was revealed, the Sahaabah had understood from the command of abstention from *khamr* the prohibition of every *muskir* (intoxicant).

They did not differentiate between grape liquor and non-grape liquor. In fact, they regarded both to be the same, and they made haraam without hesitation everything which intoxicates without any differentiation. And, nothing of this (prohibition of liquor) was difficult for them. On the contrary, they made haste to destroy that (liquor) which had been made from substances other than grape. Furthermore, they (the Sahaabah) were experts of the Arabic language, and the Qur'aan was revealed in their language.

If they had any hesitation in this matter (i.e. the understanding of *khamr*), they would have procrastinated in destroying (liquors of all kinds)

until clarification (from Nabi –sallallahu alayhi wasallam) was obtained.....Now when they did not delay and in fact made haste to destroy (all kinds of liquor), we understand therefrom that the prohibition (of all kinds of liquor) is explicit (*Mansoos*).

In addition to this (explanation) is the Khutbah of Umar (Radhiyallahu anhu) who concurred with this view (viz. that all kinds of liquor are *khamr*). He (i.e. Umar) is among those on whose tongue and in whose heart Allah has established the Haqq. Furthermore, the Sahaabah and others heard him (making the announcement from the mimbar). Not a single one had opposed him in this matter.

Now when it is established that all of these (i.e. all kinds of liquor) are named *khamr*, the prohibition of greater and smaller quantities is established. The Saheeh Ahaadith confirm this.” (*Fathul Baari*)

The foregoing is a brief account of the issue of *khamr* which is discussed elaborately in *Fathul Baari*. The essential factors to note and which clinch the dispute are:

(1) Rasulullah (Sallallahu alayhi wasallam) himself stated explicitly and with great clarity that all forms of liquor are *khamr*.

(2) Hadhrat Umar (Radhiyallahu anhu) announced from the mimbar the prohibition of all forms of liquor, and he presented Qur'aanic evidence to substantiate his Fatwa.

(3) There are many authentic Ahaadith which explicitly mention that all forms of liquor are *khamr*.

(4) Simultaneous with the announcement that Allah Ta'ala has revealed the prohibition of *khamr*, the Sahaabah without the slightest hesitation destroyed all forms of liquor they had. They did not differentiate between grape, date and other forms of liquor.

(5) The Fatwa of the entire Ummah – of the Four Math-habs – has been on the prohibition of all forms of liquor, not only grape and date liquor.

The mufti who ignores these essential factors, especially in this age of predominating *fisq* and *fujoor* is a moron.

Mufti Ebrahim Desai in a flapdoodle attempt to justify liquor, says:

“The contemporary Hanafi Ulama who feel that all products containing alcohol are unconditionally haram and impure, even when the alcohol is not

sourced from grapes or dates, are entitled to their opinion. This was one of the views reported from Imam Muhammad (rahimahullah).”

This statement is misleading. The view of total prohibition of all forms of liquors is not a view formulated by ‘*contemporary Hanafi Ulama*’. It has always been the Fatwa of the entire Ummah – of the Four Math-habs – since the Khairul Quroon era. In fact, every layman knows and understands that all forms of alcohol are haraam. No one requires *daleel* for this comprehension. The mufti flaccidly attempts to reduce Imaam Muhammad’s Fatwa to insignificance whereas this is his primary view, and on this view all the Hanafi Fuqaha down the corridor of Islam’s history have issued the Fatwa. It is the *Mufta Bihi* view which the miscreant mufti is desperate to deny.

Imaam Muhammad’s view may not be set aside nor may its fundamental importance be minimized. It has the full support of numerous Ahaadith as well as the substantiation by the other three Math-habs. The mufti cavorts with the technical exposition of Imaam Abu Hanifah (Rahmatullah alayh) which the Hanafi Fuqaha have set aside due to the overwhelming Hadith evidence.

It is stupid, devious and close to the confines of kufr to attempt an abrogation of the *Ijma'* of the Ummah, and this too on the basis of a technical view which has been discarded. Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) said:

“Whoever takes (as daleel) the obscurities of the Ulama, verily he has made an exit from Islam.”

It is not permissible for the mufti to present Imaam Abu Hanifah's technical exposition nor his view on this particular issue because the Fuqaha of the Hanafi Math-hab, especially one of his most senior Mujtahid Students, Imaam Muhammad (Rahmatullah alayh) have overridden the view (of Imaam Abu Hanifah). All of them have set it aside, and this they based on principle. It was Imaam Abu Hanifah (Rahmatullah alayh), himself who had ordered his Students to set aside any of his fatwas should they find it to be in conflict with Saheeh Hadith.

When the Fuqaha of the Math-hab have set aside or rejected a view, then it is absolutely contumacious and diabolic for a puny mufti of this 15th century in close proximity of Qiyaamah, to seek to override the Fatwa of the Math-hab with a lot of hot air signifying bunkum. The puny muqallid must incumbently adhere to the Mufta Bihi version.

The mufti has stupidly and displaying blithe disregard for the Shariah, attempted to dismiss Imaam Muhammad's Fatwa by digging up a contrary view which is also attributed to him. But the Fatwa of the Math-hab is not on the contrary view. The Fatwa of the Hanafi Math-hab is on the view of Imaam Muhammad (Rahmatullah alayh), and this is recorded in the kutub of the Hanafi Math-hab. In this regard, *Ad-Durrul Mukhtaar* states:

“The Fatwa is according to the view of Imaam Muhammad, and it is the view of the Three Imaams (Maalik, Shaafi, Ahmad Bin Hambal) on the basis of the statement of the Nabi (Alayhis salaam): ‘Every intoxicant is khamr, and every intoxicant is haraam’. – Narrated by Muslim. And, (also) the statement of the Nabi (Alayhis salaam): ‘Whatever in great quantity intoxicates, its small quantity is (also) haraam.’ - Narrated by Ahmad, Ibn Maajah and Ad-Daaru Qutni. This view has been authenticitated.

And others too have authenticitaed this view (of Imaam Muhammad) such as Saahibul Multaqi, Al-Mawaahib, Al-Kifaayah wan Nihaayah, Al-Mi'raaj, Sharhul Mujma', Sharhu Duraril Bihaar, Al-Quhastaani and Al-Aini. They said: ‘the Fatwa in our age is on the view of Imaam Muhammad because of the overwhelming fasaad (corruption of fisq and fujoor).

And these liquors (i.e. besides technical khamr) according to Imaam Muhammad and those who accord with him are like khamr without any difference in the ahkaam (the consequential rulings). And, on this is the Fatwa in our age.

And the Fatwa (of the Hanafi Math-hab) is on the tahreem of all kinds of liquors.”

Furthermore, there is no dire need (*dhuroorah*) to even attempt bypassing the official stance of the Math-hab, in fact, the unanimous stance of all four Math-habs. Cakes, chocolates, poisonous soft drinks and the like are substances which seriously damage the health of people. These never come within the purview of *dire need*. As far as non-edibles are concerned or necessary medicine, the fatwa can and will differ based on principles of the Math-hab, and not on ignoring the *Mufta Bihi* version or the *Ijma'* enacted by the Fuqaha.

In this discussion the concern is with the haraam, satanic avenue which the mufti has opened for halaalizing rum, whisky, gin, brandy, etc., etc. The mufti's arguments represent a disingenuous, shaitaani attempt to pull wool over the eyes of the ignorant masses and the simple molvis lacking in-depth *Ilm*, for halaalizing alcohol. In this dastardly

endeavour, the mufti sniffs in the kutub in a futile attempt to find evidence for his haraam narrative that alcohol is halaal.

Befooling himself and attempting to befuddle others, the mufti alleges:

“It is not permissible to drink them with the purpose of intoxication or to the amount that will intoxicate.

It is not permissible to drink them in the manner associated with open sinners i.e. fussiaaq.”

This assertion does no render his destructive fatwa anodyne. A Mufti is required to have brains adorned with Taqwa to enable him to understand the consequences of his fatwas. It is Waajib for him to always be conscious of the principle of *Sadd-e-Tharaaih* (i.e. precluding the ways which lead to sin, vice and evil). Even if scope can be extravasated from technical loopholes, the Aalim is not supposed to accord priority to *nafsaaniyat* as the zig zag muftis are guilty of.

With his corrupt *baatil* fatwa, the mufti has portrayed his *jahaalat*. What has happened to his *Aql*? He has miserably failed to understand that most kinds of liquors are not technically *khamr*. In terms of his foregoing assertions, people will be able to logically argue that the purpose of drinking a glass or half a glass or a teaspoon of whisky or brandy for energy or

as a health tonic will be halaal since the factors of intoxication and khamr are not present. This little consumption will most assuredly lead to addiction. Greater quantities leading to intoxication will be the certain consequence. Everything begins small.

The mufti mentions:

“Based in the second condition (mentioned above), the Hanafi jurists have mentioned that it is not permissible to drink these beverages (i.e. non-khamr liquor) for enjoyment and stimulation, as this is how the fussaag drink them. Another reason for putting this stipulation is that if consumed in this way (i.e. for enjoyment and stimulation), it could lead to intoxication, even if that was not the intention.”

The dimness of the brain which presents this postulate of the Fuqaha is indeed lamentable. Consuming a little is invariably and always the cause for potential intoxication. No one will guzzle a litre of brandy or vodka on the very first occasion he ventures to taste liquor in the wake of the fatwa of the *maajin* mufti. He claims that the little whisky is a health tonic. In fact it is beneficial, and the Qur'aan Majeed acknowledges the benefits of even *khamr*. Important decisions are made by government and military leaders and commanders after consuming just sufficient liquor to stimulate the brain into the domain of greater intelligence. The quantity

consumed does not intoxicate. It only assists their brains to function with greater efficiency.

It is meaningless to aver the factor of potential intoxication whilst believing that it is permissible to consume small amounts of such liquors which are not technically labeled *khamr*. 'Potential intoxication' is the reality. It is the consequence of the initial little quantity.

IMAAM ABU HANIFAH'S VIEW

That there is a differing view of Imaam Abu Hanifah (Rahmatullah alayh) is undeniable. However, it is not permissible to present it as a basis for halaalizing rum, vodka, brandy, etc. The Hanafi Fuqaha have set this conflicting view aside, and there are other examples too of Imaam Abu Hanifah's view having been discarded by the Fuqaha of the Hanafi Math-hab. Setting aside opinions is not restricted to the *khamr* issue.

According to Imaam Abu Hanifah (Rahmatullah alayh), *Aqeeqah* is not Sunnah since it has been abrogated by *Qur'baani*. But this view has been set aside. *The Mufta Bihi* version of the Hanafi Math-hab conforms to the Fatwa of the other three Math-habs. To the best of our knowledge Mufti Ebrahim Desai does accept the *Sunniyyat* of *Aqeeqah*. In this

case, he does not accord priority to Imaam Abu Hanifah's view.

Similarly, according to Imaam Abu Hanifah (Rahmatullah alayh), fasting the 6 days of Shawwaal is not Masnoon. In fact it is bid'ah. But the Fatwa of the Hanafi Math-hab is the same as that of the other three Math-habs, namely, it is Sunnah to fast six days during the month of Shawwaal. Here too, the mufti does not cite Imaam Abu Hanifah (Rahmatullah alayhi) for issuing a fatwa to abrogate the six Fasts of Shawwaal.

Muqallideen have no right to pick and choose from the variety of opinions of the Aimmah-e-Mujtahideen. The selection has been effected by the genuine authorities of the Math-hab – by the Fuqaha who are qualified for this task. Thus, when we claim that all forms of alcohol/liquor are haraam, it is not on the basis of our personal selection and opinion. We merely present the *Mufta Bihi* version of our Math-hab. The setting aside of Imaam Abu Hanifah's opinion was by Imaam Muhammad (Rahmatullah alayh) who was among the most senior Mujtahids of the Hanafi Math-hab. The Hanafi Fuqaha throughout the history of Islam have upheld this Fatwa. But today, a non-entity springs up from nowhere and sets himself up as an 'authority' to contest the Mufta Bihi version of the Math-hab. Only rum in the brains will

induce in a mufti the stupid and contumacious audacity to set himself up as an adversary of thousands of Fuqaha of the Math-hab he pretends to be following.

Allaamah Al-Aini states in *Al-Binaayah fi Sharhil Hidaayah* in the exposition of the Hadith that all forms of liquor are *khamr*:

“Its meaning is to explain the hukm (of the Shariah), not the lexical meaning, for verily, Rasulullah (Alayhis salaam) taught the ahkaam (of the Shariah), not lexical meanings. Thus, it was as if he said: ‘Whatever in big quantity intoxicates is khamr.’”

In other words, despite the technical meaning of *khamr* as ventured by Imaam Abu Hanifah (Rahmatullah alayh) not applying to other forms of liquor, the *hukm* is prohibition because of the element of potential intoxication which is explicitly stated in the Hadith: *‘Whatever in a great quantity intoxicates, its small quantity is also haraam.’* It is significant that although the Hanafi Fuqaha vigorously substantiate the validity of Imaam Abu Hanifah’s *dalaa-il*, they issue the Fatwa on the view of Imaam Muhammad (Rahmatullah alayh).

The basis of Fatwas is not technicalities. It is the reality of the prevailing circumstances. On the basis

of such reality, for the sake of closing the avenue of *Fitnah* the Fuqaha of all four Math-habs prohibit women attending the Musaaqid despite the fact that Rasulullah (Sallallahu alayhi wasallam) had permitted them. Their primary *daleel* is the *Ijma'* of the Sahaabah.

It is scandalously moronic for a puny mufti who in reality does not measure up to the standard established by the Fuqaha as a requisite for the acquisition of a Shar'i license to issue Fatwa, to even hallucinate that he possesses the ability and qualification to determine which opinion of the Aimmah-e-Mujtahideen should be adopted for practical implementation. In fact, the likes of the illustrious Giants of Uloom such as Imaam Ghazaali (Rahmatullah alayh) and Imaam Raazi (Rahmatullah alayh) also lack the necessary qualification for this sacred task, hence they are classified into the *fourth* class of Ulama. There are three superior classes of Ulama above them. When such illustrious Souls have to operate within the strict confines of the Math-hab, then what shall be concluded about all us zig zag, *maajin* 'muftis' of this era? The blind are leading the blind.

While Mufti Ebrahim deviously seeks to convey the idea that Imaam Muhammad had retracted his view to concur with Imaam Abu Hanifah (Rahmatullah

alayh), the reality rejects his baatil supposition. Firstly, if he had retracted his view, the Hanafi Fuqaha throughout the history of Islam would not have issued the Fatwa on a retracted view. A view which the Faqeeh retracts is assigned to the realm of oblivion. It is not permissible to attribute it to him for practical implementation. It will be of mere academic import.

Secondly, Allaamah Aini (Rahmatullah alayh) states in his *Al-Binaayah*:

*“When the nabeez of dates is boiled and (even if) it produces foam, then it is halaal according to Abu Hanifah and Abu Yusuf for the purpose of digesting food and for medicine whilst intoxication with it is haraam. And this was the initial view of Muhammad. Thereafter he **retracted** and said: ‘It is not permissible to drink it. This is also the view of Shaafi’.”*

..... Regarding liquor acquired from grain, the asah (most authentic version) is that for the person who becomes intoxicated, the Hadd (of 80 lashes) will be meted out. He will be administered the Hadd without differentiating in the kinds of liquor. So is it stated in Mabsoot of Shaikhul Islam. It has been narrated from Imaam Muhammad without any differentiation in the types of liquor that the person who becomes intoxicated will be administered the Hadd.

..... (While the initial view of Imaam Muhammad concurred with the view of Imaam Abu Hanifah), the Mash-hoor (famous and well-established) view is prohibition. For them, i.e. Muhammad, Maalik and Shaafi' regarding the confirmation of hurmat (prohibition) is the statement of Rasulullah (Alayhis salaam): 'Every intoxicant is khamr.' Naafi' narrating from Ibn Umar said that when Rasulullah (Alayhis salaam) sent Abu Musaa and Muaaz to Yemen, he said to Abu Musa: 'The liquor made in our land from honey is called an-naqee', and from barley it is called al-mirz. Every intoxicant is khamr. And, also there is the Hadith of Rasulullah (Sallallahu alayhi wasallam): 'Whatever in great quantity intoxicates, its small quantity is also haraam.' This Hadith has been narrated by eight Sahaabah."

In *Al-Fataawa Al-Bazzaaziyyah* it appears as follows:

"Imaam Muhammad (rahimahullaah) said: 'Its little and its much are haraam. (The Fuqaha) said: 'We adopt the view of Imaam Muhammad (rahimahullaah) that it is haraam and najis as is the Math-hab of Maalik, Shaafi', Ahmad and Daawood. If even a small quantity (which does not intoxicate) is consumed for lahw (fun/pleasure) then it is unanimously haraam. (That is according to even

Imaam Abu Hanifah and Imaam Abu Yusuf-rahimahullaah).

Regarding liquor made from barley, millet, apples and honey, according to Imaam Muhammad its small quantity and great quantity are haraam. (The Fuqaha) said: 'And this is the view we have adopted.'

In Al-Fataawal Alamgheeriyah, it is mentioned:

"The Fatwa in our age is according to the view of Imaam Muhammad. Even the Hadd shall be administered to the person who becomes intoxicated from liquor made of grain, honey, etc."

Tabyeenul Haqq states: "The Fatwa in our age is on the view of Imaam Muhammad (rahimahullaah). The Hadd (of 80 lashes) will apply for one who becomes intoxicated from liquors derived from grain, honey, milk and figs..."

Al-Lubaab states: "...Consuming the liquor of grain is haraam according to Imaam Muhammad, hence the Hadd will apply. On this is the Fatwa as stated in Al-Kifaayah, etc. Similarly is it mentioned in At-Tanweer, Al-Multaqee, Al-Mawaahib, An-Nihaayah, Al-Mi'raaj, Sharhul Mujma', Sharhul Bihaar and AINU. They said: 'The Fatwa in our age is according

to the qawl of Muhammad on account of the prevalence of fasaad.

In An-Nawaazil it is mentioned: 'According to Imaam Muhammad drinking it is not permissible.' We adopt this view.'

In Lam-aatut Tanqeeh of Shah Abdul Haq Dehlawi, it is mentioned:

"This (i.e. the Fatwa of Prohibition) is the view of the three Aimmah (Maalik, Shaafi and Hambal) and of others from the Jamhoor Salf and Khalf. They said: 'Every muskir (intoxicant) is khamr, and every muskir is haraam, and whatever of a great quantity intoxicates, its small quantity is haraam.' These Saheeh Ahaadeeth are mentioned in the Sihaah and Sunan, and the Ahaadith in this regard are numerous.

Imaam Ahmad has compiled an elaborate Kitaab discussing this issue in detail."

Salubrious for the *maqjin* mufti is the following statement appearing in *Lam-aatut Tanqeeh*: *"This view (i.e. of permissibility of liquor other than grape liquor) was extended by some immoral people to liquor acquired from sugar, etc. in our land. However, these liquors are more potent in intoxicating than grape liquor."*

Most certainly, Mufti Ebrahim's corrupt fatwa issued without the least foresight will be accepted as a licence for future issuing of 'halaal' certificates to trade in brandy, vodka, gin, whisky, etc., etc. since all of these wines are not grape derivatives. The mouths of SANHA and the like must be watering in anticipation for an opportune moment to market 'halaal' liquor on the basis of Mufti Ebrahim's corrupt fatwa of *jahl*. The villainy of haraam will in the future not be restricted to 'halaal; carrion chickens and meat, but an abundance of 'halaal' brandy, whisky, gin, vodka, etc. will be available, and SANHA will tickle in obeisance at the feet of the *maajin* mufti for having opened the door extremely wide for the halaalization of liquor.

With specific reference to *jaahil* muftis, Shah Abdul Haq Dehlawi (Rahmatullah alayh) says in *Lam-aatut Tanqeeh*:

“And, regarding this (prohibition of all forms of liquor), the Ahaadith have mentioned it. On this view is the Jamhoor Aimmah. Perhaps the Haqq is on the view of the Jamhoor. It is more cautious in the Deen, and it is the closing of the avenues (leading to haraam) upon the faasiqeen and jaahileen as is obvious.”

The import of the technical argument in terms of the Hanafi Math-hab is confined to the consequences of

consuming liquor other than technical *khamr*. One consequence of consuming *khamr*, the technical type, is that the person will be administered the 80 lashes *Hadd* even if he does become intoxicated whereas there will be no *Hadd* for consuming other forms of liquor even if one becomes intoxicated. Punishment in this case is left to the discretion of the Qaadhi who has the right to order the infliction of 40 lashes, imprisonment, etc. Another consequence is that the halaalizer of technical *khamr* become a kaafir while the fatwa of kufr will not be slammed on the one who halaalizes other forms of liquor.

However, according to the other Math-habs there is no difference in the consequences between consumption of technical liquor and other forms of liquor since all types of liquor have been branded *khamr* by Rasulullah (Sallallahu alayhi wasallam). There are other consequences as well on which the Hanafi Math-hab differs from the other Math-habs. Regarding the consequences, Imaam Muhammad (Rahmatullah alayh) in general concurs with Imaam Abu Hanifah (Rahmatullah alayh), But, regarding the prohibition of consumption, he is in conspicuous opposition to the view of Imaam Abu Hanifah (Rahmatullah alayh). He is united with the other three Math-habs regarding the *hurmat* of all forms of liquor – a *hurmat* which the modernist *maajin* 'muftis' of this age abortively labour to scuttle.

Mufti Ebrahim Desai highlighted the statement: “*The most authentic narration from Muhammad*” (is the same as the view of Imaam Abu Hanifah) which is mentioned in *Al-Fataawal Hindiyyah* (i.e. *Al-Fataawa Al-Alamgheeriyyah*). Despite this, the Fatwa of the Math-hab is stated on prohibition as we have mentioned above, from the very same Kitaab. It has been stated explicitly that *the Mash-hoor* view of Imaam Muhammad is *Hurmat*, not *hillat* (permissibility).

AHSANUL FATAWA

The mufti also presents the view of permissibility from *Ahsanul Fatawa* to corroborate his fatwa. This fatwa too is rejected in the same way as Mufti Ebrahim Desai’s fatwa is rejected. Although the Mufti of Ahsanul Fatawa concedes the Mufta Bihi ruling of the Hanafi Math-hab based on the view of Imaam Muhammad (Rahmatullah alayh), he errs glaringly and weirdly in permitting soft drinks, cakes, biscuits and the like in which alcohol is used.

Even a cursory glance at the basis for permissibility proffered by Ahsanul Fatwa establishes the fallacy of the Mufti Sahib’s fatwa. In the Fatwa of Ahsanul Fatawa, the basis for permissibility of soft drinks, etc. is stated as follows:

“Although the Fuqaha Kiraam (Rahimahumullahu) have adopted the view of Imaam Muhammad (rahimahullaah) as Mufta Bihi on the basis of the corruption of the age, nevertheless, in view of Umoom Balwa and the Dhuroorat for medical treatment the fatwa of permissibility is issued in terms of the Asal Math-hab (i.e. the view of Imaam Abu Hanifah – rahimahullaah).

The *qiyaas* of the Mufti Sahib (Rahmatullah alayh) is *faasid* (corrupt and baseless). He has not applied his mind correctly, hence he presented an erroneous basis on which soft drinks, cakes, biscuits, etc. containing alcohol cannot be halaalized. The basis for permissibility presented by the Mufti Sahib consists of two elements:

- Umoom Balwa
- Dhuroot-e-Tadaawi.

Umoom Balwa literally means widespread and intensive indulgence in something. In terms of the Shariah, it is an indulgence constrained by dire need. Minus such indulgence, the hardship will be intolerable. For example: All the water is *najis* (*impure*), or all the flour is *najis*. No one is able to abstain without suffering great hardship. In view of this dire need (*Dhuroorat*) the Fatwa of permissibility will be issued.

Ibtilaa' (widespread and intensive prevalence and indulgence) in just any sin and haraam NEVER renders permissible Shar'i prohibitions. There is intensive and extensive *ibtilaa'* in our era in shaving the beard, abandonment of hijab, women travelling without mahrams, riba, women driving cars, music, pictography, consumption of carrion, etc. Such *ibtilaa'* is never valid for invoking the principle of *Umoom Balwa* or *Dhuroorat*.

These haraam evils will remain haraam even if the entire Ummah wallows in their perpetration. No one will die or become ill by abstention from these haraam activities, alcohol- containing luxuries, and carrion meat and chickens which the shayaateen haraam certificate cartel of frauds halaalize. On the contrary, the health will improve. Abstention from haraam and filth vitalizes Imaan. Spiritual and physical health and stamina will improve. Cultivation of Taqwa by abstention from haraam and futility will strengthen the bond with Allah Ta'ala. Never is it possible to gain Allah's proximity without exercising meticulous caution regarding the substances ingested.

Divine Proximity is the *only* objective for which Allah Ta'ala has created us and dispatched us into this world for an extremely brief sojourn. But these *maajin* muftis are ruining the dunya and the Aakhirat

of the Ummah with their *faasid* and *baatil* fatwas which undermine both the letter and spirit of Islam. They lack the haziest idea of the meaning of Taqwa, hence they dwell in satanic confusion regarding the meaning of Fatwa and Taqwa. Abstention from conspicuous *haraam* is understood by these wayward characters to be 'taqwa'. Thus, the Mufta Bihi view of *hurmat* of the Four Math-habs, is assigned to the domain of Taqwa while their fatwa is the permissibility of *haraam*. In today's era, the understanding of Taqwa is *abstention from haraam* while the meaning of Fatwa in the brains of these muftis is *indulgence in haraam* which is permissible according to the twaddle 'daleels' they peddle. Thus, we find that the emphasis of these liberal, deviate muftis is perennially on the search for loopholes and obscurities to miraculously transform *haraam* into *halaal*. Even senior Muftis have become entrapped in *nafsaani* and baseless hermeneutical exercises to eke out permissibility for glaring impermissibilities.

When one senior Mufti Sahib was asked to issue the fatwa on Fanta, he lamented: '*Bandah Fanta peeta he*' (*This servant drinks Fanta*).'' The person did not seek information about the *bandah's* crave for Fanta. He desired to know whether Fanta is *haraam* or *halaal*. Without applying his mind and without understanding, the Mufti Sahib sought to elevate his personal desire to the status of a Shar'i Fatwa. The

widespread prevalence of sin, transgression, vice, gross violation of the Shariah, abandonment of the Sunnah and crass materialism – *Hubbud Dunya* - have cast even senior Muftis into the deception of this worldly glitter. Their Imaani inhibition to practices which are violently in conflict with both the letter and ethos of Islam, has been jarred, damaged and jolted into desensitization.

Employing the principle of *Ibtilaa'* for conferring permissibility to harmful and poisonous substances, even on the assumption that these are without alcohol, is a sad indictment on the understanding of the Mufti Sahib who has glaringly erred in the endeavour to extravasate permissibility on an absolutely fallacious basis, viz. *Umoom Balwa*.

This principle may not be applied to gain permissibility for cakes, soft drinks, chocolates, biscuits, etc. which contain alcohol. There is no incumbency – absolutely no need to devour these harmful items. Even thousands of kuffaar abstain from these health-destroying substances. Innumerable medical experts have published thousands of pages of articles explaining the terrible consequences of these items, especially soft drinks. They have confirmed the serious diseases spawned by these harmful and poisonous substances. Most of the serious diseases which are today endemic are

attributed by experts to junk 'food' which the kuffaar experts have proven to be harmful, but which the muftis applying spurious arguments labour arduously to halaalize. They display abject ignorance of the Shar'i principle of *Dharar* (*Harm*) which is an important factor and basis for prohibition.

WHAT IS REQUIRED OF A MUFTI

A true Mufti is not merely a chap who underwent a stint of study at a so-called 'daarul ifta' for a year or two and emerging as a sciolist to issue bunkum 'fatwas' on the basis of the smattering of knowledge acquired from an ustaadh who encases the brains of his students in straitjackets of a kind of unbefitting taqleed never intended by the Aimmah-e-Mujtahideen or any of our illustrious Fuqaha who were Giants of Uloom and Paragons of Taqwa.

The darul iftas of today require the students if *Ifta*' to strictly toe the line of the attitude of the Ustaadh. If the Ustaadh supports the carrion halaalizers, or the riba banks, the *Ifta* students are expected to churn out 'fatwas' to conform to the attitude and policy of their Ustaadh. If the Ustaadh believes that rum and soft drinks are permissible, the students dare not oppose him regardless of their valid counter arguments. This type of straitjacket taqleed is moronic and not permissible.

Darul Iftas nowadays, instead of producing *Rijaal*, manufacture zombie 'muftis' whose brains are stunted by the harness of stupid taqleed with which they are shackled. The Student of *Ifta* should be left unfettered in the academic field. He should learn to base his fatwas on *dalaa-il* requisite for the occasion, and taking into account the consequences of his fatwas. The *Ifta* Student should be free to contest the fatwa of his Ustaadh on the basis of *dalaa-il*. Either the Ustaadh neutralizes the Student's arguments with solid Shar'i *dalaa-il* or he (i.e. the Ustaadh) acknowledges his error. It is haraam for the Ustaadh to utilize his seniority to silence the Student who has *dalaa-il* to substantiate his fatwa.

If the Aalim is not adorned with Taqwa, it is not possible for him to be a Mufti regardless of the length of the *ifta* certificates and the academic knowledge he has acquired. With Taqwa, the Mufti will be far-sighted, understand the circumstances and the consequences which will ensue in the wake of his fatwas.

While Hadhrat Shah Abdul Aziz (Rahmatullah alayh) was in a *majlis* with Ulama, two village folk entered. They had a problem and required a fatwa. One villager said that his friend had today drunk the left-over (*soor*) water of an Englishman. What is the Shariah's fatwa regarding this issue? Hadhrat Shah

Sahib commented that the matter was grave and intricate, hence he had to consult several kutub for the answer. He told them to return after a couple of days for the fatwa. The Ulama were surprised and could not understand. Nevertheless, no one questioned Shah Sahib.

When the two fellows came after a few days, Shah Sahib presented his Fatwa: *Tajdeed-e-Imaan (Renewal of Imaan)* and *Tajdeed-e-Nikah (Renewal of Marriage)*. Added to this, he prescribed some other Nafl acts of ibaadat as penances for gaining absolution from the 'sin' of having consumed water which an Englishman had left in the glass. The village folk were satisfied with the Fatwa.

After their departure, the surprised Ulama queried the veracity of the Fatwa. They could not understand this Fatwa since the issue was extremely simple. If the mouth of the non-Muslim was clean, then the water in the glass was clean. If his mouth was impure, e.g. he had at that moment consumed liquor or pork, then the water would have been impure. So how does renewal of Imaan and Nikah feature when no kufr was committed. Shah Sahib responded: "*I have saved their Imaan.*"

The *maajin* muftis may now juggle their brains to fathom the wisdom of this Fatwa which will be a

conundrum for them. When consumption of pure water necessitated renewal of Imaan and renewal of Nikah plus the other spiritual paraphernalia prescribed by Shah Sahib, what should we conclude when a mufti proclaims 'halaal' cakes, soft drinks, biscuits, chocolates, etc. containing rum, brandy, vodka, whisky, gin and the like?

The rum and brandy mufti should hang his head in shame for providing a licence to halaalize 90% of liquors available in the world. In so doing, he has become a Sign of Qiyaamat, for Rasulullah (Sallallahu alayhi wasallam) said that the time will dawn when people from his Ummah will halaalize liquor under guise of fanciful names. With the technical designations and fanciful nafsaani, baatil interpretations, Muslims will become alcoholics just as they have already become addicted to carrion in the wake of a similar process of satanic halaalization introduced by *maajin* muftis of the ulama-e-soo' class.

The Mufti is required to strengthen the bond of Muslims with Allah Ta'ala by means of Taqwa, and by preventing them from sliding into a morass of fisq and fujoor. Haraam and mushtabah food and drink eliminate the *noor* of Imaan, prevents the cultivation of Taqwa and extinguish all Imaani inhibition to haraam, fisq and fujoor.

AHSANUL FATAWA'S SECOND POSTULATE

In his fatwa to halaalize poisonous junk 'foods' such as soft drinks, cakes, biscuits, etc. which contain alcohol, the honourable Mufti Sahib of *Ahsanul Fataawa*, cited by Mufti Ebrahim Desai to corroborate his baatil fatwa, he (i.e. the Mufti of Ahsanul Fatawa) had tendered two grounds:

(1) Umoom Balwa, and (2) Dhuroot-e-Tadaawi. In the foregoing discussion, the *Umoom Balwa* fallacy has been refuted and dispensed of.

Dhuroorat-e-Tadaawi means the need for medicine / medical treatment. This *Tadaawi* postulate as a basis for halaalizing substances which cause sickness and disease is ludicrous. The basis for halaalizing rum-containing biscuits and soft drinks containing alcohol, according to the venerable Mufti is the dire need for medicine. Thus, in terms of his argument, soft drinks are halaal because of the dire need for medicine. Since almost all western medicines contain alcohol, the Mufti Sahib produced the weird conclusion of soft drinks being halaal despite the alcohol content.

What is the common factor or relationship between the need for medicine and the crave for guzzling coke and fanta? On what basis could it even be fantasized that coke and fanta are halaal because all

western medicine contains alcohol? The analogy between medicine and soft drinks is absolutely putrid and ludicrous. While acknowledging the seniority, piety and erudition of the honourable Mufti Sahib (Rahmatullah alayh) of *Ahsanul Fataawa*, his gross error cannot be accepted. We do not belong to the category of Bani Israaeel whom the Qur'aan Majeed castigates:

“They took their ulama and their buzroogs as gods besides Allah...”

The Mufti's error is glaringly conspicuous. Even laymen can discern the weirdness of the *qiyaas* of the Mufti Sahib, and the incongruency and fallacy of his argument. The need for medicine, even haraam medicine, never is grounds for halaalizing alcohol-containing soft drinks, rum and brandy containing cakes, biscuits, chocolates and icecream.

Furthermore, at no stage was it averred that alcohol-containing medicine is not permissible when the need develops for it. Also it was not claimed that ink, pens, detergents, paints, and the extremely wide range of other products which we daily use for external application, are haraam. Alcohol plays an important role in almost all such products. No one has ever issued a fatwa of prohibition for such products.

Now when it is not claimed that medicine and the million other products are haraam on account of the alcohol content, what is the need for the stupid fatwa of halaalizing soft drinks and other injurious and harmful edibles which contain alcohol which is haraam according to all Four Math-habs?

The *ibtilaa'* as explained earlier never renders halaal harmful substances and luxury edibles which contain alcohol. The principle of *Umoom Balwa* has been scandalously and stupidly misapplied, and the principle of *Dhuroorat* for *Tadaawi* is utterly invalid and silly as a basis for soft drinks and the like. The argument of *Ahsanul Fataawa* on this issue is a flapdoodle figment. It is not the effect of Shar'i excogitation as the weird basis tendered by the honourable Mufti Sahib clearly confirms.

In a nutshell: Alcohol-containing medicine, and the thousands of other products used externally, due to *Ibtilaa'* are permissible in terms of *Fatwa*. Abstention from these alcohol-containing products on the basis of *Taqwa* is laudable. The Fatwa of Permissibility does not apply to alcohol-containing soft drinks, chocolates, biscuits, etc. *Ibtilaa'* in these harmful things is like *ibtilaa'* is beard-shaving, pictures, zina and riba which can never be proclaimed halaal in terms of the *Ibtilaa'* and *Dhuroorat* principles. Muftis should reflect and not

simply disgorge any *ghutha* which opens up avenues for *fisq* and *fujoor*.

Indeed, mind boggling is it for a Mu'min that a Mufti displays the breath-taking *jahaalat* of failing to understand and discern that in this era in which *fisq*, *fujoor* and *fasaad* reign supreme, a wide gateway is being opened for the future permissibility of vodka and brandy. He has provided the basis and the satanic arguments for carrion and haraam dealers to present rational and logical '*dalaa-il*' for the halaalization of liquor – liquors which physically, morally and spiritually wreck and ruin consumers. The *iskaar* (*intoxicating property*) of all liquors is not secondary to grape liquor. In fact, the *iskaar* in some types of liquor is more potent than the *iskaar* of grape liquor as Shah Abdul Haq Dehlawi (Rahmatullah alayh) has pointed out.

The technical argument which Mufti Ebrahim Desai employs to provide a licence for permissibility of rum is shaitaani inspiration. It is of the shaitaani class of arguments described in the Qur'aan Majeed as *Zukhruful Qawl* (*satanically adorned words*). His thinking is truly lamentable.

CONCLUSION

What really is the objective of Mufti Ebrahim Desai's fatwa? Why does he lean so much backwards

to accommodate the vagaries of libertinism. His fatwas are increasingly portraying an insidious endeavour to normalize and make acceptable *fisq* and *fujoor*. This is not restricted to the rum and brandy fatwa.

Just why did he have to issue a fatwa of permissibility for rum. Every Muslim understands that wine, riba and zina are the very antithesis of Islam. But his fatwa assuages the carnal nafs of *fussaaq* and *fujjaar*. For whom was he trying to prove a point by flaunting ludicrous erudition?

No one contested the permissibility of the million products used externally, in which alcohol is used. Even the Qur'aan Majeed is printed with ink in which alcohol is an ingredient. Even the pages on which the Qur'aan Majeed is printed are contaminated with alcohol ingredients. In view of the genuine *Ibtilaa'*, all Ulama agree to the permissibility.

Also regarding *Tadaawi* (*medicine and medical treatment*), when no halaal remedy is available, then medicine containing haraam ingredients will be permissible. This is the Fatwa which no one contests. The *ibtillaa'* here too is acknowledged.

Now when there is no dispute on these issues, what prompted Mufti Ebrahim Desai to so audaciously and stupidly flaunt misguided knowledge on the basis of technical arguments which the entire Ummah has set aside and buried in the kutub, and which have only academic import and value? His *daleel* besides being bereft of practical significance is clearly a snare of Iblees designed for the greater ruin of an already fallen Ummah wallowing in *fisq* and *fujoor*.

With his rum and brandy fatwa, Mufti Ebrahim Desai has brought himself ignominiously fully within the purview of the following Hadith of Rasulullah (Sallallahu alayhi wasallam):

“People from my Ummah will consume khamr (liquor of every kind). They will name it some other name (calling it rum, brandy, whisky, vodka, etc.) Music and singing women will be performing over their heads. Allah will cause them to be swallowed by the earth, and He will transform from them into apes and swines.”

Liquor will not be accepted as halaal by Muslims overnight. Shaitaan will utilize the free services of molvis and sheikhs to gradually erode Imaani inhibitions, and to make liquor acceptable. Via his molvi agents, Iblees will present rational and logical arguments to halaalize wine. It will be said that rum

and brandy are not *khamr*. These are health tonics! Even the Qur'aan Majeed confirms the '*many benefits*' (*manaafi*) of even real *khamr*!!! This will be the trend of the arguments of the agents of Iblees who will be entrapped in his snare with *zukhruful qawl* such as displayed by the *maajin* muftis of this age.

With his rum and brandy fatwa, the mufti has made himself a Sign of Qiyaamah – the Sign mentioned in the Hadith, namely, halaalizing wine by camouflaging it with fanciful names and absolutely flapdoodle and baatil arguments.

ETHANOL

By Jamiatul Ulama Johannesburg

The bane of the inebriated Scholars for Dollars!

عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ
مِنَ الْجِنِّطَةِ خَمْرًا وَمِنَ الشَّعِيرِ خَمْرًا وَمِنَ التَّمْرِ خَمْرًا وَمِنَ الزَّيْبِ خَمْرًا
وَمِنَ الْعَسَلِ خَمْرًا "

Rasulullah (Sallallahu alaihi wasallam) said: "Indeed khamar (alcohol) is made from wheat, alcohol is made from barley, alcohol is made from dates,

alcohol is made from raisins and alcohol is made from honey.” [TIRMIDHI SHAREEF]

عَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَامَ عُمَرُ عَلَى الْمِنْبَرِ فَقَالَ أَمَا بَعْدُ نَزَلَ
تَحْرِيمُ الْخَمْرِ وَهِيَ مِنْ خَمْسَةِ الْعِنَبِ وَالتَّمْرِ وَالْعَسَلِ وَالْحِنْطَةِ وَالشَّعِيرِ،
وَالْخَمْرُ مَا خَامَرَ الْعَقْلَ.

Hadhrat Ibn Umar (Radhiallahu anhuma) reports that (his father) Umar (Radhiallahu anhu) stood on the pulpit and after praising Allah Ta`ala and sending salutations upon Nabi (Sallallahu alaihi wasallam) said, “*When the Aayat which made alcohol haraam was revealed, it (alcohol at the time) was produced from five things – grapes, dates, honey, wheat and barley. Alcohol is that which covers (intoxicates) the brain.*”

[BUKHARI SHAREEF]

The issue of the total prohibition of intoxicants such as alcohol is something known to every believer – learned or otherwise. There has been of late a sty-full of Scholars for Dollars (we cannot bear to address them as Ulama or even molvis) that have classified this Haraam as Halaal. This very treacherous act of theirs places their Imaan on a precipice of certain ruin. Their ignorance and love for monetary gain have led them to destroy the Imaan of the Muslim Ummah. They perfectly fit the description given to them by Nabi (Sallallahu alaihi wasallam) of being the “worst of creation, under the canopy of the sky”.

CHANGING THE NAME

These cretins are fast inviting the Wrath and Punishment of Allah Rabbul Izzat by their wanton disregard of the Deen and Shariah. Their love for earning pennies in lieu of trashy 'halaal-certificates', and their yearning for public support by condoning haraam consumption of alcohol, will ultimately lead the Ummah to certain ruin.

عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ لَيْشْرَبَنَّ نَاسٌ مِنْ أُمَّتِي الْخَمْرَ يُسَمُّونَهَا بِغَيْرِ اسْمِهَا يُعْرَفُ عَلَى
رُءُوسِهِمْ بِالْمَعَارِفِ وَالْمَعْتَبَاتِ يُخَسِّفُ اللَّهُ بِهِمُ الْأَرْضَ وَيَجْعَلُ مِنْهُمْ الْقِرْدَةَ
وَالْحَتَايِرَ

Rasulullah (Sallallahu alaihi wasallam) said, “Soon people from my Ummah will consume alcohol calling it by other names, musical instruments will be played for them and singing girls will perform for them. Allah will sink them into the earth and He will make some of them into monkeys and pigs.”
[SUNAN IBN MAJAH – Classified Saheeh]

ETHANOL

The prohibition and *Hurmat* of Ethanol is as clear as daylight. Only those who are obviously dense in the mind are obstinate enough to ignore the obvious facts.

Let us dissect this issue for ease of understanding.

What is Ethanol?

“Ethanol (also called ethyl alcohol, grain alcohol, drinking alcohol, or simply alcohol) is a chemical compound, a simple alcohol with the chemical formula C_2H_6O . Ethanol is a volatile, flammable, colourless liquid with a slight characteristic odour. It is a psychoactive substance and is the principal type of alcohol found in alcoholic drinks.” [Wikipedia]

“Ethanol is produced from biomass mostly via a fermentation process using glucose derived from sugars (sugar cane, sugar beet and molasses), starch (corn, wheat, grains) or cellulose (forest products) as raw materials.”

<http://biofuelsassociation.com.au/biofuels/ethanol/how-is-ethanol-made/>

Ethanol is chiefly made from grain and wheat. The fact that this is clearly classified as ‘Khamar’ (alcohol) is apparent from the hadith cited at the beginning of this article. This fact alone renders Ethanol Haraam!

Although commercial Ethanol used as an ingredient is chiefly made from corn, grain, etc. the resultant intoxicant and alcohol in wine is also Ethanol!

Those touched by the intoxication of what they consume may stupidly argue that not all Ethanol is made from grain or wheat. This argument is as thin as the intellect they profess to demonstrate. Firstly, there is no way of knowing for certain the Ethanol

used commercially is not from wheat or grain. Secondly, even if it is made from some other source, the very fact that it is an intoxicant – an extremely strong one at that – renders it haraam.

THE STRONGEST ARGUMENT OF THE FUQAHA

عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كُلُّ مُسْكِرٍ حَمْرٌ
وَكُلُّ مُسْكِرٍ حَرَامٌ

Hadhrat Ibn Umar (Radhiallahu anhuma) reports that Rasulullah (Sallallahu alaihi wasallam) said, “*Every intoxicant is khamar (alcohol) and every intoxicant is Haraam.*” [SAHEEH MUSLIM]

This Hadith appears throughout the Kutub of Hadith. Furthermore, it has been reported:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -
" كُلُّ مُسْكِرٍ حَرَامٌ وَمَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ "

Abdullah Ibn Umar (Radhiallahu anhuma) reports that Rasulullah (Sallallahu alaihi wasallam) said, “*Every intoxicant is Haraam. That which intoxicates in large quantity, (even) its little quantity is Haraam (even though this little quantity may not intoxicate).*” [SUNAN IBN MAJAH]

Based on the above authentic Ahaadith, the Fuqaha have ruled that every intoxicant is Haraam, even though it may not be classified under what is termed “Khamar Asli”. The proponents of Ethanol claim that ethanol is not from “Khamar Asli” (alcohol derived

from grapes or dates), hence they aver it is not haraam. The Ahaadith cited above prove that every intoxicant is regarded as “Khamar”. It is owing to this ‘technicality’ those who claim ethanol is permissible, cannot be classified as kaafir. The Fuqaha are emphatic that any person who regards Khamar as halaal, is kaafir! Although in ‘technical terms’ ethanol may not be classified as Khamar Asli in absolute terms, it is an intoxicant, which does fall under the ruling of Khamar and it is definitely haraam.

RULING OF AHNAAF

It is mentioned in Shaami (one of the most authoritative Kitaabs on Hanafi Fiqh): *“Indeed every intoxicant is Haraam, that is, whatever intoxicates in a large quantity, even its smaller quantity is Haraam. This is the view of (Imaam) Muhammed (Rahmatullahi alaih). It is the Mufta Behe view.”* [Shami, vol. 3, page 651]

It is also stated in Shaami, vol. 4, page 38:

وَعِنْدَ مُحَمَّدٍ مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ، وَهُوَ بَجَسٍ
أَيْضًا قَالُوا: وَبِقَوْلِ مُحَمَّدٍ نَأْخُذُ

“According to Mohammed, whatever intoxicates in large quantity, even its little quantity is Haraam. And it is Najis also. They (the Fuqaha of Ahnaaf) say, “We accept and take the view of Mohammed.”

That is, the unanimous view of the Hanafi Fuqaha, upon which the Fatwa of practice is decreed, every intoxicant is Haraam, regardless of whether it is classified under 'Khamar Asli' or not!

The difference of opinion does not come into play here, because if some Scholars for Dollars aver that they prefer to rule in accordance to those Fuqaha who opine that only Khamar Asli is Haraam (a choice which is not theirs to make anyway, since the preferred ruling has already been decided), then they would be constrained to accept that one tot or a can of beer, vodka, brandy etc. is Halaal, because these drinks contain Ethanol but are not made from grapes or dates!

It is mentioned clearly in Kutub like Badaai`us Sanaa`i, Hidayah, Shaami, etc. that all intoxicants are Haraam, even though they do not fall under the classification of Khamar Asli. According to all our Fuqaha, other intoxicants (besides those made from grapes or dates) also fall under the banner of Khamar, albeit *majaazan* (metaphorically).

In the Kitaab, Badaai`us Sanaa`i, in the chapter discussing drinks (*Kitabul Ashribati*), intoxicants made from wheat and barley (ethanol) is classified and discussed under intoxicants and Khamar.

**IT SHOULD BE BORNE IN MIND THAT
ACCORDING TO ALL FOUR MATHA-HIB,
ALL INTOXICANTS ARE HARAAM. HENCE**

ETHANOL IS HARAAM FOR ADHERENTS OF ALL FOUR MATHAAHIB.

PRESENCE OF ETHANOL

Brandy: *“Brandy is a distilled spirit made from virtually any fermented fruit or starchy vegetable. Distilling concentrates and helps purify the **ethanol alcohol** created by the fermentation; **ethanol** is an intoxicant used socially for millennia.”* [wwwbbcgoodfood.com]

Vodka: *“Vodka is a clear distilled alcoholic beverage that originates from Poland and Russia. It is composed primarily of water and ethanol, but sometimes with traces of impurities and flavourings. Traditionally it is made by distilling the liquid from cereal grains or potatoes that have been fermented, though some modern brands use fruits or sugar as the base.”* [Wikipedia]

Beer: *“**Alcohol, or ethanol**, is the intoxicating agent found in beer, wine and liquor.”* [www.drugs.com]

Above is just a sample of a few haraam alcoholic drinks. Study properly the excerpt below from Wikipedia that sums up the application of Ethanol:

*“**An alcoholic drink (or alcoholic beverage) is a drink that contains ethanol, a type of alcohol produced by fermentation of grains, fruits, or other sources of sugar.**”*

BASED ON THE ABOVE, THERE IS ABSOLUTELY NO DOUBT IN ANY SANE MIND THAT ETHANOL IS ABSOLUTELY AND

CERTAINLY HARAAM!!! ETHANOL IS **THE** ALCOHOL WHICH IS THE **INTOXICANT** FOUND IN ALL ALCOHOLIC DRINKS, INCLUDING THOSE MADE OF GRAPES AND DATES!

ETHANOL IS NAJIS (IMPURE / FILTHY)

Imaam Mohammed (Rahmatullah alaihi) stated: “*That which intoxicates in a large quantity, even its little quantity is Haraam, and it is Najis (impure) also.*” [Shaami]

It is also a well-known ruling of Fiqh that alcohol is just as impure as urine, blood, stool, etc. In fact, it is classified as *Najaasat Ghalizah*. That is, if it soils one's clothes or body, it is waajib to wash it off, lest one's Salaat is rendered invalid.

COMMON SENSE

Let us now apply some common sense, after which it will become apparent that the ruling given of permissibility for Ethanol is not only nonsensical, but totally ludicrous.

We have now established without a shadow of doubt that Ethanol, which according to the kuffaar is, in fact, ***alcohol per se***, is Haraam and impure. This conclusion applies the same to a single drop of Ethanol as opposed to a barrel full of it.

As mentioned previously, if any person wishes to argue in favour of the minority view of some Ahnaaf,

that because Ethanol is not necessarily made from grapes or dates, it is not haraam in itself, this argument will be dismissed with the contempt it deserves. In fact, Ethanol is the alcohol that is produced when grapes are fermented to make wine! Based on this, it would even be safe to argue that Ethanol is *the* Khamar Asli.

Be that as it may, it truly boggles the mind that some Scholars for Dollars stupidly aver that whilst brandy, wine, whisky, beer and other such alcoholic drinks are Haraam because they contain Ethanol, which is the primary intoxicating agent, drinks such as all cold drinks, flavoured waters and drinks, etc. which also contain the *very same* Ethanol are permissible!

They claim that the Ethanol used in commercial products are minute in quantity and do not intoxicate, hence permissible. The Ahaadith clearly contradicts their inane claim. Since Ethanol is the chief intoxicant in all alcoholic drinks, it is Haraam there and hence its use in other products, albeit minute in quantity, remains haraam (and najis). Some of these numbskulls stupidly claim that even if you drink copious amounts of cold drink you will not become intoxicated, hence they say it is Halaal. The Ahaadith and Kutub of Fiqh say the opposite! The Shar`i ruling is that since Ethanol intoxicates in brandy, wine, etc. because it exists in larger quantities, it is Haraam even if it is used in small quantities in cold drinks etc. Ethanol is still alcohol, which is still

khamar, which remains Haraam and impure, regardless of whether it is found in whisky or Coca Cola or Energade!

Let us use a simple example which even their vacant cranial cavities can comprehend – Let us take for our demonstration two equal-sized glasses.

We will fill the one full with a pure fruit juice and the other half with the same juice. Are the contents of these two glasses halaal and consumable? YES

We will now add just a single drop of urine to the full glass and top up the other glass with urine. Naturally, the contents of the first glass will still look like the juice it contains, and the drop of urine will probably not be discernible to the least – neither in taste colour or smell. However, the second glass will now look like diluted juice and the contents will most likely smell and taste of urine.

Now, are the contents of these two glasses still pure and consumable? MOST CERTAINLY NOT!

Even a child in basic Maktab class will tell you that when a little *napaaki* (impurity) falls into a small quantity of water, it will render all that water totally impure.

By what stretch of imagination can the proponents of Ethanol being permissible in soft drinks etc. still rule that it is permissible in small quantities when we have conclusively established that Ethanol is Haraam

in any and all quantities and therefore, Ethanol, per se, is also impure?

The Hadith Shareef and Kutub of Fiqh are absolute on the ruling that whatever intoxicates in large quantities (like Ethanol in brandy, whisky, etc.) will remain Haraam even if it is consumed in small quantities where it will not intoxicate.

We will repeat our question: If Ethanol is permissible in cold drinks, etc. because it is in small quantities and it does not intoxicate, will it be permissible to consume one tot of whisky or one can of beer, which will not intoxicate also???

COLD DRINKS ETC. ARE NOT ONLY HARAAM, THEY ARE NAJIS (IMPURE)

All such beverages that contain Ethanol, like all cold drinks, fizzy drinks, flavoured waters, energy drinks, essences used in baking, many sweets and confectionaries, amongst them, Flings, etc. are all, **WITHOUT A SHRED OF DOUBT, HARAAM AND NAJIS!**

Just as a drop of brandy, whisky or beer will contaminate your clothes or body if it touches it, so too will a drop of cold drink!

Many flavourings and almost all essences used in confectionery either contain alcohol or alcohol is used to extract the flavour. All such ingredients are Haraam.

The preposterous argument presented by the inebriated Scholars for Dollars is that the alcohol is 'evaporated' in the baking process. We cannot fathom the utter ignorance displayed here. The alcohol gets further permeated into the confectionary rather than 'evaporated'. The same example of urine can be used - If a teaspoonful of urine is added to a cake and baked, the urine is 'evaporated' (according to their stupid argument), will they then consume that cake? The addition of urine made that cake najis, hence Haraam. The very same applies to alcohol. Alcohol, like urine, is haraam to consume and it is also najis.

Why then do they condone Ethanol, but would frown at the mention of urine in its place? The answer is simple, they have learnt to accept the consumption of alcohol and they condone its consumption, thereby literally bringing to fruition the hadith of Nabi (Sallallahu alaihi wasallam) that a time will come where people will change the name and designation of alcohol and consume it. Wine and khamar are now disguised as the ingredient 'Ethanol', which the

Scholars for Dollars of our time have given their (impure) stamp of approval.

May Allah Ta`ala have mercy on this Ummat and guide all the readers to understand the gravity of this sin. Muslims should educate themselves on the ingredients of the foods they consume and become wary of the haraam ingredients.

CONCLUSION

- Ethanol **IS ALCOHOL**.
- Ethanol is Haraam.
- Ethanol is Najis (Impure).
- Ethanol is what makes wine, brandy, whisky, liquors, beer and all such alcoholic beverages intoxicants.

- ★ It is that very same Ethanol that they add to ALL cold drinks, flavoured waters and other 'fruit' and 'energy' drinks, etc.
- ★ It is that very same Ethanol they add to Flings.
- ★ It is that very same Ethanol they use in essences and other flavourings used in confectionery and sweets, etc.

CONSIDERING THE FACT THAT NABI (SALLALLAHU ALAIHI WASALLAM), HIS SAHABAH (RADHIALLAHU ANHUM) AND THE FUQAHA HAVE DECREED ETHANOL

A 'HALAAL' LICENSE FOR RUM AND BRANDY

(AND ALL INTOXICANTS) AS HARAAM AND
NAJIS, ***ARE YOU GOING TO CONTINUE
CONSUMING THIS HARAAM ETHANOL?***