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THE ‘NON-KHAMR’ TECHNICALITY FOR SATANIC HALAALIZATION OF LIQUOR

Question

Please comment on the following answer to a question regarding non-khamr alcohol. Is the answer correct?

“Question: I have purchased herbal tinctures but I see they contain alcohol Please advise whether they are halaal. The method is to dissolve a few drops in a glass of water and then consume.

Answer: As per Hanafi Mazhab, alcohols are divided into 2 types: *Khamr* and non-*Khamr*. *Khamr* is alcohol derived from dates and grapes while non-*Khamr* is alcohol derived from other substances. The ruling regarding *Khamr* is that it is Haraam, regardless of the amount and whether it intoxicates or not.

The ruling of non-*Khamr* is that its consumption is permitted when used in non-intoxicating applications like medicine. It is Haraam when used in intoxicating applications like alcoholic beverages.

The alcohol content in herbal tinctures will be considered permissible if the alcohol source is not from grapes or dates (non-*Khamr*).”

Is this correct?

ANSWER

No it is not correct. Rasulullah (Sallallahu alayhi wasallam) said that in the era in proximity to Qiyaamah, Muslims will halaalize liquor with fanciful names. Today everyone is aware of these fanciful names of liquor – whisky, vodka, gin, champagne and a myriad of other types. Most of the thousand brands of liquor on the market today consist of non-*khamr* alcohol.

The use of the term ‘alcoholic beverages’ in the question is incongruous. To say that consumption of non-*khamr* alcohol is permissible in medicine, but not in beverages is senseless. It is the alcohol which makes a beverage alcoholic regardless of the quantity of the substance.

If non-khamr alcohol in medicine is permissible because the latter does not intoxicate, the very same logic must incumbently be extended to a beverage containing non-khamr alcohol and consumed in small quantities which do not intoxicate. A few drops of whisky or brandy or vodka in a glass of water will NOT intoxicate. It is a good health tonic according to the agents of Iblees. In fact, the Qur'aan Majeed confirms the beneficial properties of *khamr* and *maisar* (gambling). Notwithstanding this fact, it remains haraam. Thus, on the basis of the Mufti's logic pertaining to consumption of non-khamr alcohol, all types of liquor will be halaal as long as taken in quantities which do not intoxicate.

While today the muftis with their non-khamr lopsided logic, who still have some Islamic skin on their faces will illogically say that whiskey, brandy, vodka, etc. are haraam, tomorrow they will acquire sufficient temerity to blatantly proclaim all forms of liquor halaal to confirm the prediction of Rasulullah (Sallallahu alayhi wasallam).

There is no logical reason for denying this reality based on the non-khamr technicality which is being stupidly manipulated by the muftis of our time.

Shaitaan spreads his snare of entrapment by degrees. He does not suddenly whisper into the brains of Muslims to drink brandy and whiskey. He approaches subtly and cunningly with the non-khamr technicality. Then by imperceptible degrees he erodes Imaani inhibition to haraam until the level is reached that one is so thoroughly desensitized that no valid Shar'i argument will exercise any appeal on the brains corrupted and convoluted with shaitaani logic.

The citation of the Hanafi Fiqhi technicality is a red herring to detract from the unanimous verdict of all Math-habs, including the Hanafi Math-hab, that all forms of alcohol regardless of the derivative substances not being grapes and dates, are ***haraam***.

As far as medicine having alcoholic ingredients is concerned, there is no need to bend backwards and to dig out such a technicality which threatens to open a wide avenue for halaalization of liquor as predicted by our Nabi (Sallallahu alayhi wasallam). *Tadaawee bil haraam* (medication with haraam) is permissible if no halaal medication is available, and this permissibility will apply even if the medicine contains *khamr* alcohol although Taqwa demands abstention from all medicines which contain any type of alcohol, khamr and non-khamr. Nevertheless, the permissibility remains on the basis of the principle of *Dhuroorat* (*dire need*). There is therefore no need for the introduction of arguments in a meandering fashion for the permissibility based on a simple Shar'i principle.

When brains are not correctly applied, shaitaan steps in and plots the opening up of the avenue of fitnah. Almost all current forms of fitnah which have ruined this Ummah were initiated by the ulama-e-soo' and by even sincere, but very short-sighted molvis, sheikhs and buzrugs.