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# **RUM, VODKA, LIQUOR, AND INTOXICANTS**

A BRIEF RESPONSE TO THE  
‘ASKIMAM’ CLIQUE

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# **RUM, VODKA, LIQUOR AND INTOXICANTS**

## **THE INFURIATING LIQUOR- PROMOTING BAATIL SO-CALLED FATWAS OF ‘MUFTI’ EBRAHIM DESAI AND HIS ILK**

*Allah Ta’ala states in the Qur’aan  
Majeed: “We fling the Haqq on Baatil.  
Then it smashes its (i.e. Baatil’s) brains  
out. Then suddenly it vanishes.” (Surah  
Ambiyaa, Aayat 18)*

*Nabi Sallallahu Alayhi Wasallam said:  
“From my Ummah will be people who  
will Halaalize liquor.”*



‘Mufti’ Ebrahim Desai of Durban has been openly propagating much drivel on the alcohol-ethanol issue for a considerable time now. Moreover, everyone with a little brains will understand that the articles of the ‘mufti’ deceptively considered as Fatwas on the issue of halaalizing alcohol, are undoubtedly a Fitnah.

In this regard, the ‘mufti’ has recently gone overboard by issuing a ‘fatwa’ which opens the door to the consumption of products containing Haraam ingredients such as Rum which contains approximately 40% alcohol or vanilla extract which contains about 35% alcohol. The ‘mufti’s so-called ‘Fatwa’ goes as follows:

*“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,*

- 1. It does not intoxicate.*
- 2. It is not generally used by people who drink intoxicants.*

*Rum, in **drink** form, is generally used by people who drink intoxicants, hence not permissible.*

*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.*

*The above answer is based on principle. If one abstains from such products, that is Taqwa."*

## RESPONSE

Now let us analyze his arguments for a better understanding:

‘Mufti’ Ebrahim Desai postulates two conditions for the permissibility of alcohol not derived from dates and grapes: (a) *it does not intoxicate*. (b) *It is not generally used by people who drink intoxicants*.

### (1) NOT GETTING DRUNK & BLA-BLA-BLA

The argument that alcohol would be permissible if *it does not intoxicate* is palpably Baatil. Nabi Sallallahu Alayhi Wasallam said: ***“Whatever of a big quantity intoxicates, a small amount is also Haraam.”*** Even a sip of it is Haraam!

The argument that the alcohol in discussion (not derived from dates and grapes) will be permissible to consume if *it is not generally used by people who drink intoxicants*, is ridiculous and puerile to say the least.

It should be remembered that ice creams, cakes, chocolates that contain alcohol, rum, vanilla extract, beer etc. are NOT consumed by people who properly understand the following explicit ***Fatwa of Nabi Sallallahu Alayhi Wasallam: “Whatever in a big quantity intoxicates, a small amount of it is also Haraam.”*** This then is the principle to follow. In this proper Fatwa of the Shariah lies the safety of Muslims.

A Muslim is safe when he follows the correct Fatwa – not Baatil opinion. If a large amount of it intoxicates, then even a drop of it is ***Haraam***. Thus, even a drop of Heineken or Castle Lager is ***Haraam*** even if it does not intoxicate according to the ***Fatwa of Nabi Sallallahu Alayhi Wasallam***.

Nabi Sallallahu Alayhi Wasallam did not teach this Ummat (i.e. all of us) that if a little of an intoxicant is added as an ingredient to a product or some dish, then such a product or dish will be Halaal if it does not intoxicate. There is no such ruling in the Shariah. The Fatwa of Nabi Sallallahu

Alayhi Wasallam is straightforward and clear that all intoxicants are Haraam – whether in little or large quantity.

If a person takes merely a sip of some whiskey or vodka and he does not get drunk, then will the ‘mufti’ say that it is Halaal simply because *it does not intoxicate*?

And if Muslims start drinking only a few sips of vodka which does not make them drunk and this act becomes widespread amongst Muslims as well, then according to the upside-down ‘Fatwa’ of the ‘mufti’, it should be permissible because the following conditions of the ludicrous so-called ‘Fatwa’ are found par excellence:

*(a) It does not intoxicate. (b) It is not generally used by people who drink intoxicants. (c) The alcohol is derived from any source besides dates and grapes.*

Then there are *Fussaaq* who are already drinking liquor and they most probably will make a lot of Dua (hopefully while they are sober) that Allah sends the ‘mufti’ to Jannat for his ‘Fatwa’ which opens the door wide for the ultimate halaalization of liquor and the fulfilment of Rasulullah’s

prediction. The specious argument of '*it does not intoxicate*' is unexpected from the 'mufti'.

## **(2) ONLY IN A BOTTLE???**

Furthermore, according to the 'mufti', only the rum in a 'bottle', which a few Fussaaq and Kuffaar drink, is Haraam. Thus, he avers: "*Rum, in **drink** form, is generally used by people who drink intoxicants, hence not permissible.*" Now what is the ruling if a little – just a few drops which will not intoxicate – of this very same rum (in drink form) is added to ice cream, chocolates, cakes, etc?

Tomorrow, if Muslims start consuming cakes, chocolates, ice creams which contain minute amounts of drinks such as Castle Lager, Vodka, Brandy, Whiskey etc. which are regarded as Haraam by the 'mufti', then will the 'mufti' change his Fatwa because such minute amounts of Castle Lager, etc. do not intoxicate and are no more the main feature of the Fussaaq? We see no logical reason why the 'mufti' would not say that such products containing beer are Halaal!

The Kuffaar actually add Brandy, Whiskey, Rum, etc – *in **drink** form, which is generally used by*

*people who drink intoxicants* – to their cakes, etc. There is no logical reason why a little rum in drink form (which will not intoxicate) should be Haraam if a little of it in a cake or ice cream renders it Halaal as implied in the article of the ‘mufti’!!! It simply does not make sense.

In addition, these *cakes* are bought by innumerable Muslims from Kuffaar stores. It seems as if the ‘mufti’ is unaware of what happens outside his Darul Iftaa. Generally, people accuse the Ulama-e-Haq of ‘not being on the ground’ and working with the public when they see the Fatwas of Haq which trash their Baatil.

But, alas, those Muftis issuing Baatil Fatwas are the actual ones who are deliberately ignoring realities or they are just too irresponsible and myopic to see the Fitnah which they give rise to with their drivel so-called opinions juxtaposed as ‘Fatwas of the Shariah’ or ‘principles’ as coined by the ‘mufti’.

Our latest booklet on Masjid Open Days in refutation of the ‘mufti’ and his ilk will Insha Allah give the genuine seeker of the truth an idea of how far and off-track the views of the liberal ‘muftis’ are when it comes to the reality of what is actually happening on the ground at the *Masjid*



*Open Days*. The amount of sin that takes place at the Masjid Open Days boggles our minds as to how the ‘mufti’ and his cronies could have the audacity to venture a ruling of permissibility without applying their minds. The very same liberalism and shortsightedness exist in a range of their so-called Fataawa – the alcohol and soft drinks issue being included.

### **(3) OFF THE SHELF PRODUCTS**

In a supine attempt to halaalize products which contain rum, beer, vodka, gin and every other alcohol not derived from dates and grapes, the ‘mufti’ avers: *“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...”*

Such an averment is despicable! How can a product which contains beer, whiskey, vodka, rum, etc. be Halaal simply because *‘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’*!!!?

Firstly, the argument of it being *used by one and all* is an unacademic argument which evokes

mirth. If ‘*one and all*’ uses products which contain rum, then will the so-called ‘mufti’ issue a Fatwa then that a person may actually add rum to one’s cakes, ice creams, biscuits, etc.? What is the difference?

If a product containing rum or beer (any intoxicant) is permissible simply because it is not derived from *dates or grapes* and it is not *the main feature of the Fussaaq* and kuffaar, but it is used by *one and all*, then since *one and all* are using it, the obvious conclusion is that one may add beer, vodka, gin, etc to one’s food! May Allah save us from the Fitnah of such ***Baatil*** Fatwas. Aameen.

Secondly, the argument that such products such as cakes, etc. are ‘*not regarded as a main **feature** of the gatherings of sinful people*’ is another laughable comment. Therefore, may the ‘mufti’ mention which so-called pious people (not sinful people) are consuming these products which contain rum, beer, sherry, gin, etc.?

Beer, gin, vodka, etc. are the main features of the Kuffaar – and majority of the Fussaaq do not consume products which contain rum, beer, etc. Whilst almost everyone consumes cakes, biscuits, ice creams, etc. majority of Muslims do not consume products which have beer, gin, vodka,

etc. in them if they know these products contain such Haraam ingredients.

In fact, majority of the *Fussaaq* and even *Zindeeqs* are of the view that all these intoxicants which contain ethanol or any other type of alcohol, which is not derived from dates and grapes, are Haraam. Majority of the *Fussaaq* (flagrant Muslim sinners) do not consume beer, vodka, gin, sherry, rum or any other intoxicant even in this age. So, why open the door for ***Fitnah***! Where is the *Aql* nowadays?

But in this age, for the process of the halaalization of liquor, Allah Ta'ala created 'Muftis' like the 'mufti' to destroy the inhibition of liquor within Muslims and the first step was the ethanol argument which has now been extended to rum, etc. To extend the permissibility further to grape (wine) and date alcohol is not a difficult task as the foundations have already been laid by miscreants who do not think or comprehend the devastating consequences before they issue their Baatil Fatwas.

Thirdly, the 'mufti' misleadingly speaks of '*as is the case with intoxicants*'. Why differentiate between intoxicants and rum? Rum is an intoxicant! It contains 40% alcohol! Whilst it is acknowledged that rum and all the bottle

intoxicants are the main features of the Kuffaar, why should such main features of the Kuffaar become halaal when they are added to ice creams, cakes, etc.?

Fourthly, what is the difference between the rum in the bottle and the rum in the ice cream? And for argument's sake, what guarantee do you have that the rum they add to the ice cream is not the very same rum sold in a bottle-store to drunkards? The determinant is it being an intoxicant – not whether it intoxicates or not.

On what basis does the 'mufti' deny the rum in cakes, ice creams to be an intoxicant? If the Mufti states that no one gets drunk or intoxicated even if they eat a dozen cakes containing rum as his article implies, then with what certainty may the Mufti claim that such rum added to ice creams, etc. is actually not from the bottle-rum which even the 'mufti' regards as Haraam!

Furthermore, even if a glass of Castle Lager is added to a whole deg of Biryani which was prepared for some Haraam wedding for example, then no one will get drunk no matter how many plates of Biryani he eats. Now will such Biryani be halaal or Haraam? Obviously it will be Haraam.

The reason why people do not get drunk from soft drinks, *ice cream, cakes, chocolates and similar off the shelf products* is because the alcohol content is too little to make them drunk. But, to deny the intoxicating properties of alcohols such as ethanol and ingredients such as rum, beer, etc. merely on the basis of no one getting drunk, is utterly baseless. Despite no one getting drunk from the biryani to which a glass of Castle Lager was added, the Castle Lager remained an intoxicant and it not only was Haraam, but it also caused the whole deg of Biryani to become Haraam and impure. These are simple issues which Muftis supposed to understand.

#### **(4) SOFT DRINKS**

The ‘mufti’ has acknowledged that soft drinks contain alcohol. The very same alcohol (i.e. ethanol and its immoral family members) is found in beers, vodkas, etc. It is ethanol (non-grape alcohol) which makes sherry, gin, whisky, vodka and the thousand other kinds of liquors intoxicating and haraam. Minus ethanol, no drink is intoxicating, and minus ethanol no drink is wine or liquor.

If soft drinks such as Coke, Pepsi, etc. are halaal, there is no logical grounds for proclaiming sherry, gin, beer and vodka to be haraam since all of these drinks contain ethanol or non-grape alcohol! The argument of it not being used by one and all is even sillier. If consumption of liquor, not grape wine, becomes widespread amongst Muslims, then in terms of the convoluted Fatwas of some shortsighted people, these too will become Halaal. Afterall, they have proceeded to venture the permissibility of products containing nauseating substances as rum, beer, etc.

### **LET THE MUFTI SAHIB CLARIFY...**

One Darul Uloom student explained to us a few years ago that a certain ‘Mufti’ believes that if a person even sprinkles *beer* over his food (such as Braai meat), then this meat won’t be Haraam – obviously according to the stupid ‘Fatwa’ of Shaytaan.

However, the student told us that the ‘Mufti’ will not give a Fatwa that it is Halaal because it will cause Fitnah although he believes such meat to be Halaal from the Fiqh point of view. But looking at the ‘mufti’s ‘Fatwa’, it evinces that such braai meat contaminated with alcohol should be Halaal

because such braai meat is eaten by ‘*one and all and braai meat is also not regarded as a main **feature** of the gatherings of sinful people (Faasiqs) as is the case with intoxicants*’

What the student has said some time back seems to be applicable to those who say that cakes, ice creams, etc. which contain *rum* are halaal to consume. If tomorrow, Muslims sprinkle a little beer over their braai meat, then according to the imprudent view of the ‘mufti’, such braai meat should be Halaal because *it will not intoxicate* and braai meat is *not regarded as the main feature of the Fussaaq!*

Now what is the ruling if a person drinks a little rum which does not make him drunk? According to Shaitaani principles, it should be permissible. There is no logical reason to differentiate. If today Muslims are not drinking beer, gin, vodka, rum, etc. in amounts which do not intoxicate, then why halaalize products containing rum, beer, vanilla extract, etc. etc.?

Despite the ‘mufti’ being aware of the fact that the Hanafi Fuqaha have issued the Fatwa on Imaam Muhammed’s view, he nevertheless is too short-sighted to see the Fitnah of legalizing alcohol. The arguments of the ‘mufti’ are ***Baatil***.

**ALL TYPES OF ALCOHOL ARE  
HARAAM! ALL PRODUCTS CONTAINING  
ALCOHOL ARE HARAAM TO CONSUME  
AND DRINK ACCORDING TO ALL FOUR  
MATH -HABS WHOSE PRINCIPLE IS  
ENCAPSULATED IN THE FOLLOWING  
HADEETH:**



*Nabi Sallallahu Alayhi Wasallam said:  
“Whatever in a big quantity  
intoxicates, a small amount of it  
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