

The religious aspects on the uses of ethanol Alcohol in Halal Certifies Products

Dr. Said Ratbi Bali
General Manager Halal Food & Quality (HF&Q), Spain

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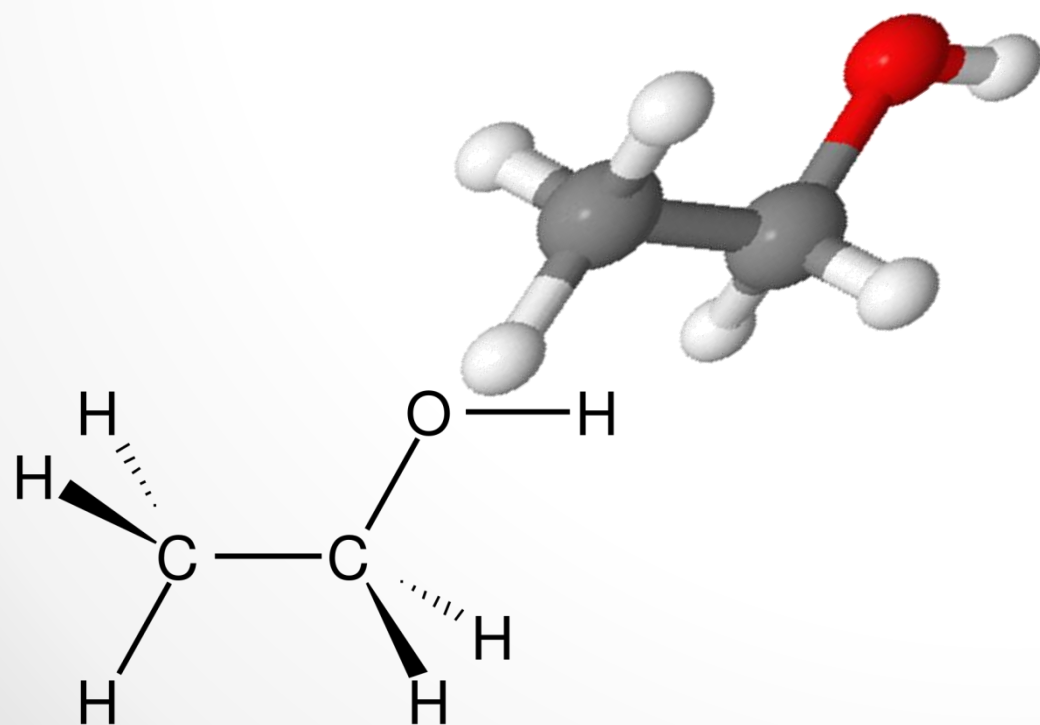
INTRODUCTION



Definition , physical and chemical characteristics of ethanol

Ethanol : it is a liquid clear colorless, flammable solvent with a Boiling Point: 78.5°C and it is miscible with water; soluble in benzene and many organic solvents; also known as ethyl alcohol, grain alcohol, alcohol, Methylcarbinol or ethyl hydroxide.

Molecular Formula: $\text{CH}_3\text{CH}_2\text{OH}$ or $\text{C}_2\text{H}_6\text{O}$





DIFFERENT TYPES OF ETHANOL

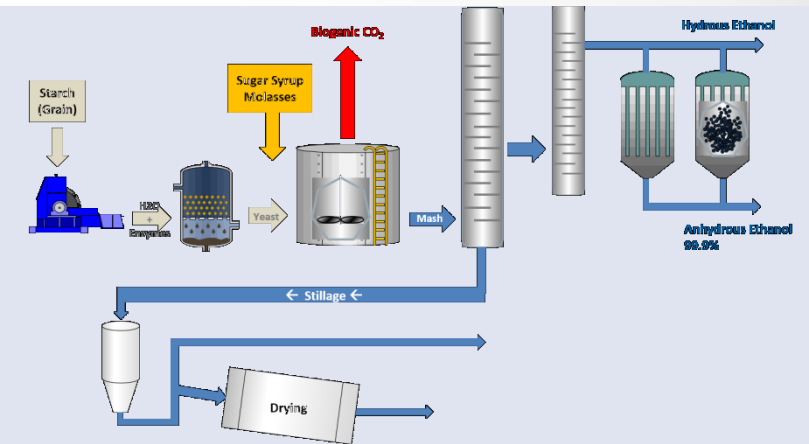
Industrial Alcohol (*Ethanol*)

❑ Synthetic Alcohol

– Chemically synthesized from Ethylene

– Process:

1. Indirect hydration through addition of sulfuric acid
2. Direct catalytic hydration of ethylene

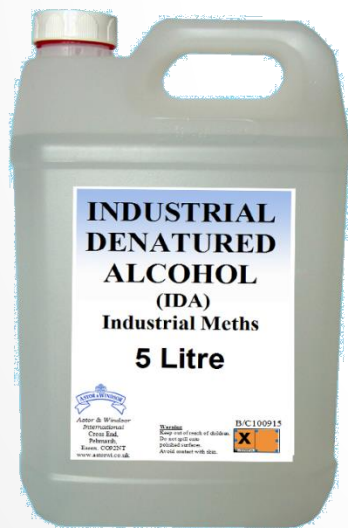


❑ Agricultural Alcohol derived from Biological Fermentation

- Fermentation of Sugar
- Fermentation of Starch

Three types of ethanol:

- ❑ **Denatured alcohol, DENAT:** it has 96% of wealth, and carries an indicator or marker that confers bad taste and smell to avoid the manufacture of drinks.
- ❑ **Alcohol rectified or officinal:** it is 96% rich and has no indicator.
- ❑ **Alcohol absolute:** has > 99.5% of wealth and has no indicator.





Uses of ethanol in Halal Certified Products!!

Some of the major Halal certified products where ethanol alcohol is being used are the followings:

1. In the food Industry

As a food additive, ethanol can help to dissolve and evenly distribute food coloring, as well as enhancing the flavor of food extracts

- Flavouring Agent
- Food Additives: carrier solvent and extraction solvent
- Alcoholic beverages



2. In personal care products

Ethanol is a common ingredient in many cosmetics and beauty products

- It acts as an astringent to help clean skin
- In lotions as a preservative and to help ensure that lotion ingredients do not separate
- In hairsprays to help the spray adhere to hair
- Alcohol is added to mouthwash to dissolve other ingredients and help important active ingredients such as menthol, eucalyptol and thymol penetrate plaque.



3. In pharmaceutical products

- As an excipient for some medicines.
- Presents as antihyrotic, rubefacient, astringent, anti-inflammatory, and hemostatic properties, being used topically for these purposes.
- Many cough and cold liquids and other OTC (Over-The-Counter) products contain some alcohol. In the formulation, alcohol helps to dissolve active ingredients or preserve the product.



4. In cleaning and desinfectant products, and in sanitizing production lines



Generation of Ethanol

A, Anis Najiha et al. (2010) seek to determine limit of alcohol based on a simulated fermentation of nabidh, a grape or date juice as was found in the tradition of the Prophet Muhammad (peace be upon him). Preliminary results prove that % of ethanol can arrive to about 0.78%.

Table 1.

Sample Type	Ethanol Content (%) v/wt				
	Day 1	Day 2	Day 3	Day 4	Day 5
Date (Egyptian)	0.003 ^a	0.011 ^a	0.636 ^b	2.254 ^c	2.834 ^c
Date (China)	<0.001	<0.001	<0.001	0.010 ^a	0.130 ^b
Raisin (Black)	0.010 ^a	0.009 ^a	0.008 ^a	1.047 ^b	3.677 ^c
Raisin (Golden)	0.004 ^a	0.005 ^a	0.019 ^a	1.576 ^b	9.301 ^c
Grape (Black)	0.041 ^a	0.039 ^a	0.050 ^a	0.201 ^b	0.720 ^c
Grape (Crimson)	0.072 ^a	0.040 ^a	0.418 ^b	1.356 ^c	2.291 ^d
Grape (Red)	0.048^a	0.042^a	0.777^b	1.141^c	2.078^d
Grape (Sugarone)	0.004 ^a	0.003 ^o	0.001 ^b	0.012 ^c	0.040 ^d

Values along the same row having the same superscripts are not significantly different ($P < 0.05$).

Table 2: Effect of fermentation temperature on ethanol concentration and reducing sugar concentration in *nabidh* (18°Bx) during a static fermentation for 5 days

Fermentation Temperature (°C)	Ethanol concentration (%)			Reducing sugar concentration (mg/mL)		
	25°C	30°C	37°C	25°C	30°C	37°C
Day						
1	0.040 ^a	0.040 ^a	0.040 ^a	24.793 ^a	24.793 ^a	24.793 ^b
2	0.108 ^a	0.161 ^a	0.868 ^b	15.497 ^a	15.273 ^a	16.720 ^b
3	2.299 ^a	3.849 ^b	3.690 ^b	13.124 ^b	7.377 ^a	7.103 ^a
4	3.932 ^a	4.656 ^b	5.850 ^c	6.692 ^b	3.004 ^a	3.060 ^a
5	4.506 ^a	5.851 ^b	6.221 ^b	5.786 ^c	1.959 ^a	3.004 ^b

Values in the same row from the same analysis having the same superscripts are not significantly different ($P < 0.05$)

Table 3: Effect of initial sugar concentration on ethanol concentration and reducing sugar concentration in *nabidh* during a static fermentation at 30°C for 5 days

Initial Sugar Concentration (°Bx)	Ethanol concentration (%)			Reducing sugar concentration (mg/mL)		
	10°Bx	15°Bx	18°Bx	10°Bx	15°Bx	18°Bx
Day						
1	0.038 ^a	0.045 ^b	0.040 ^a	12.540 ^a	14.786 ^b	24.793 ^c
2	0.138 ^a	0.246 ^b	1.105 ^c	7.611 ^a	13.451 ^b	16.270 ^c
3	2.319 ^a	3.321 ^a	2.619 ^a	2.127 ^a	3.782 ^b	9.255 ^c
4	3.105 ^a	4.424 ^b	4.994 ^b	1.525 ^a	4.534 ^b	4.360 ^b
5	4.443 ^a	4.760 ^a	7.216 ^b	0.337 ^a	0.137 ^a	4.973 ^b

Values in the same row from the same analysis having the same superscripts are not significantly different ($P < 0.05$).

*% of ethanol detected
in different
beverages and condiments*

Table 4. Alcohol in foods and food preparations (JAKIM, 2006)

No	Name of Samples	Alcohol Content (% v/v)
1	Curry Sauce	0.07
2.	Sweet 'n' Sour Sauce	0.07
3.	Barbeque Sauce	0.09
4.	Dark Soy Sauce	0.1
5.	Lea & Perrins	0.1
6.	Rice Vinegar	0.1
7.	Sauce (Brand A1)	0.1
8.	Asian Sesame Dressing	0.22
9.	Burgess Mint Jelly	0.26
10.	Melon Flavour	0.3
11.	Wine Vinegar	0.3
12.	Tabasco Pepper Sauce	0.4
13.	Yee Tonic (Ten Shae Theng)	0.5
14.	Vinegar	0.5
15.	Dyna Tonic	0.6
16.	Dyna Tonic (Ten Shae Theng)	0.7
17.	Teriyaki W.J.S	1.5
18.	Carbonated Drink	2.0
19.	Soy sauce (Kikkoman)	3.1
20.	Clear Soy Sauce (Ajinomoto)	3.9
21.	Kikkoman Teriyaki Marinade & Sauce	4.1
22.	*Cough Syrup (medicine)	4.8
23.	Gourmet Cooking (Shao Hsing Hua Tiao Chiew)	17.6
24.	*Mouth Wash A (Personal Care Product)	18
25.	*Mouth Wash B (Personal Care Product)	35

Alcohol content in foods

** Not food*

- ✓ *Study detected ethanol in tomato and chili sauces, ranges from 0.020-0.040%.*
- ✓ *As ethanol is one of the products of natural fermentation, ethanol was found present in all the soy sauces tested and imported vinegar samples*
- ✓ *Soy sauce and vinegars are products from fermentation.*
- ✓ *Ethanol compounds present in juices and cordials with high sugar content and especially in canned fruit syrup.*
- ✓ *Ethanol can be natural product from fermentation in those high sugar products or added as solvent for flavour and colour.*

Table 5: Different categories of beverages and condiments and the range of concentration of ethanol detected.

Food Samples	Number of Sample Tested	Number of Sample contained Ethanol	Amount of Ethanol Detected (%)
Energy Drink	13	5	0.002 - 0.142
Carbonated Drink	13	0	Not Detected
Tea and Coffee	19	4	0.002-0.053
Soy Bean Milk	5	5	0.003-0.013
Juices and Cordials	16	10	0.001- 0.122
Fermented and Cultured Drink	16	5	0.001-0.078
Sparkling Juices	5	5	0.003-0.049
Sauces	17	14	0.004-0.093
Vinegars	10	7	0.08-0.18
Flavouring and Colouring	5	3	0.002-3.510
Total	119	58	

Law Se Vern , Dzulkifly Mat Hashim , Fatimah Abu Bakar , Nurul Aimi Radi (2009): Ethanol Content of Beverages and Condiments in Malaysia. 3rd IMT-GT International Symposium on Halal Science and management. Proceedings 104-108

Analysis:

- ✓ *Study found that 58 out of 119 market food products tested contained ethanol compounds..*
- ✓ *Ethanol compound present can be product natural fermentation or added to aid in process*
- ✓ *Sample with the highest ethanol content is one of the orange flavouring*
- ✓ *Orange flavour is oil derived from orange skins and does not dissolve in water but dissolved easily in ethanol*



Ethanol in different international standard

Malaysia National Islamic Fatwa Committee (JAKIM)

Cordials (a sweet drink made from fruit) which contain any flavouring substances with a certain amount of alcohol added as a stabiliser for the purpose as a drink, is allowed on the condition that:

- The alcohol is not derived from '*khamr*' (intoxicating alcoholic beverage) production
- The quantity of alcohol in the flavour is small (insignificant) such that it will not intoxicate

Decision of the 22nd National Fatwa Committee Meeting, 24 November 1988

% Alcohol Permitted In Foods

Country	% Alcohol
Malaysia (JAKIM)	0.5 (ingredient) and 0 in the final product
Indonesia (MUI)	1.0 (In ingredients) and 0 en the final product
Singapore (MUIS)	0.01

JAKIM = Department Of Islamic Development Malaysia

MUI = Majelis Ulama Indonesia

MUIS = Majlis Ugama Islam Singapura

Fatwa (Islamic Legal Opinion) Of MUI For Materials and Production Process (No. 4/2003)

1. Khamr

- a. Anything that is intoxicating is considered as khamr (alcohol drink).***
- b. Drinks containing a minimum of 1% ethanol is categorized as khamr***
- c. Drinks categorized as khamr is najis (filth)***
- d. Drinks those are produced through fermentation process
containing less than 1% ethanol is not categorized as khamr but is
haram for consumption.***

2. Ethanol

- a. Ethanol produced by non khamr industry is not najis (pure)**
- b. Using of pure ethanol which is produced by non khamr industry is :**
 - Mubah (allowed), if it is not detected in the finished product.**
 - Haram (prohibited) if it is detected in the finished product.**
- c. Using of ethanol produced by khamr industry in food production is**
haram

Fatwa (Islamic Legal Opinion) of MUI for materials and production process (No. 4/2003)

3. By-product of khamr industry

- a. Fusel oil as by-product of khamr industry is haram and najis.***
- b. Fusel oil which is not by-product of khamr industry is halal and not najis.***
- c. Component that is physically separated from fusel oil as by-product of khamr industry is haram.***
- d. Component that is physically separated from fusel oil as by-product of khamr industry and then chemically reacted to be a new compound is halal.***
- e. Vinegar is halal.***
- f. Yeast separated from khamr and washed to remove taste, smell and colour of khamr is halal.***

Fusel oil: a mixture of several alcohols (chiefly amyl alcohol) produced as a by-product of alcoholic fermentation.

By-products of Alcoholic Drink industry and their Derivatives

By-products of alcoholic drink industry and their derivatives are haram if they are only physically separated from the product but if they are chemically reacted to be a new compound they become halal.

Example of by-products of alcoholic drink industry and their derivatives are:

- 1. Cognac oil (by-product of cognact/brandy distillation)***
- 2. Fusel oil (by-product of distilled beverages and their derivatives, such as isoamyl, isobutyl and propyl alcohol, acetaldehyde, 2.3 butanadiol, acetone, diacetyl, etc.)***
- 3. Brewer yeast (by-product of beer industry)***
- 4. Tartaric acid (by-product of wine industry)***

Ethanol in islamic shariaa

إجماع العلماء على تحريم الخمر

The consensus of Ulemas on the prohibition of alcohol

Evidences from Quran, Befor the prohibition

الدليل من القرآن, قبل التحريم

(يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِنَّهُمْ أَكْبَرُ مِنْ نَفْعِهِمَا) [البقرة: من الآية 219]

They ask you about intoxicants and gambling. Say, "There is gross sin in them, and some benefits for people, but their sinfulness outweighs their benefit." Albaqara 219.

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ) [سورة النساء/43]

O you who believe! Do not approach the prayer while you are drunk, so that you know what you say.

إجماع العلماء على تحريم الخمر

The consensus of Ulemas on the prohibition of alcohol

Evidences from Quran, after the prohibition

الدليل من القرآن, بعد التحريم

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾
[90] سورة المائدة/90

﴿وَالْمَيْسِرِ﴾ القمارُ، ﴿وَالْأَنْصَابِ﴾ الأوثان، ﴿رِجْسٍ﴾ نجسٌ

O you who believe! Intoxicants, gambling, idolatry, and divination are abominations (rijs) of Satan's doing. Avoid them, so that you may prosper..

إجماع العلماء على تحريم الخمر

The consensus of Ulemas on the prohibition of alcohol

Evidences from Al Sunna

الدليل من السنة

2. عن ابن عمر قال: قال رسولُ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: **“لَعَنَ اللهُ الْخَمْرَ وَشَارِبَهَا وَسَاقِيَهَا، وَبَائِعَهَا وَمُبْتَاعَهَا، وَعَاصِرَهَا وَمَعْتَصِرَهَا، وَحَامِلَهَا وَالْمَحْمُولَةَ إِلَيْهِ”** رواه الترمذي وأبو داود في سننهما وابن حبان في صحيحه وأحمد في مسنده عن ابن عباس.

The prophet (PBUH) said: Allah has cursed wine, its drinker, its server, its seller, its buyer, its presser, the one for whom it is pressed, the one who conveys it, and the one to whom it is conveyed.

عن أم المؤمنين عائشة رضي الله عنها وأرضاها، أن رسول الله صلى الله عليه وسلم قال: **(كل مسكر خمر، وكل خمر حرام)** رواه مسلم 2003

From the mother of the believers Aisha, may Allah be pleased with her and her land, that the Messenger of Allah peace be upon him said: (Anything that is intoxicating is considered khamr , and every khamr is haram) Narrated by Muslim 2003”

عن جَابِرِ بْنِ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ: **“إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ”** رواه البخاري ومسلم والترمذي والنسائي وأبو داود في السنن.

Jaber Ibn Abdellah That he heard prophet (saws) ”saying in the year of the Conquest (of Mecca) while he was in Mecca, "Allah and his prophet unlawful the sale of khamr."

عن أبي سعيد الخُدري أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: **“إِنَّ اللَّهَ تَعَالَى حَرَّمَ الْخَمْرَ، فَمَنْ أَدْرَكَتْهُ هَذِهِ الْآيَةُ وَعِنْدَهُ مِنْهَا شَيْءٌ فَلَا يَشْرَبُ، وَلَا يَبِيعُ”** رواه مسلم.

About Abi Said Al Khudri heard Allah Messenger (may peace be upon him) Said: “Verily Allah has forbidden khamr, so who hears this verse and he has anything of it with him, he should neither drink it nor sell it”

عن جابر أن رسول الله صلى الله عليه وسلم قال: **“ما أسكر كثيره فقليله حرام”** رواه النسائي وأبو داود في سننه وابن حبان في صحيحه.

Jabir (RAA) narrated that the prophet (PBUH) said, “ if a large quantity of any beverages intoxicates, then a small amount of it is prohibited” related by Al Nisaie, Abu Daoud in his Sunan and in Sahih Ibn Habban.

إجماع العلماء على نجاسة الخمر

The consensus of Ulemas on the Najasa of Khamr

اختلف أهل العلم في طهارة الخمر أو نجاستها نجاسة عينية على قولين :

The Ulemas differed concerning the purity or impurity on Khamr “ethanol” in two opinions (Najasa Aynia or Najasa hukmia):

الأول: أنها نجسة: الخمر نجسة نجاسة عينية، وهذا باتفاق المذاهب الفقهية الأربعة: الحنفية (1) ، والمالكية (3) ، والحنابلة (4) ، وهو اختيار ابن حزم (5) ، وحكي الإجماع على ذلك (6). واختاره (2)، والشافعية شيخ الإسلام ابن تيمية.

1°: It is unclean. It is the view of the majority of Ulemas, including the four imams. It is the choice of Ibn Hazm, It was favored by Sheikh al-Islam Ibn Taymiya.

And their prouve is:

وحجتهم:

قوله تعالى: ((يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ [المائدة:90]))

O you who believe! Intoxicants, gambling, idolatry, and divination are abominations (rijs) of Satan's doing. Avoid them, so that you may prosper..

قالوا: الرجس هو النجس (7) ، فحكموا بنجاسة عين الخمر نجاسة حسيّة.

They said: The Rijs is unclean "Najassah", and they judge the uncleanness of the khamr as an najaasah hissiyah.

القول الثاني: الخمر طاهرة، وهذا قول داود الظاهري (12) ، وبه قال ربيعة الرأي، والليث بن سعد، والمزني (13) ، واختاره الشوكاني (14) ، والألباني (15) ، وابن عثيمين (16) .

The second saying: Khamr is pure (Najassah Hukmiyah), this is Daoud Al Thahiri's, Rabiaa Al-Raay's, Layth Ibn Saad's, Al Muzana's saying and chose it Shoukani, Al Albani and Ibn Outhaymin.

And their prouve is:

وحجتهم:

1. أنه ليس في الآية دلالة على نجاسة الخمر، وذلك من أوجه:
أن لفظة (رجس) من المشتركات اللفظية، فهي تحتل معان كثيرة (1) منها: القذر، المحرم، القبيح، العذاب، اللعنة، الكفر، الشر، الإثم، والنجس وغيرها.

It is not indicated in the verse that khamr is unclean "Najassah Aynia" and the facts are:

That the word (abomination) of the verbal participants, it holds many meanings (1), including: dirty, haraam, ugly, torment, curse, infidelity, evil, sin,

2. أننا لم نقف على قول أحد من السلف فسّر الرجس في هذه الآية بالنجس، بل قال ابن عباس (الرجس: السخط)، وقال ابن زيد: (الرجس: الشر)

No one of the predecessor explained the Rijs in this verse to Najis, but said Ibn Abbas (Rijs=indignation), Ibn Zaid said: (Rijs = evil)

3. أن لفظة (رجس) قد وردت في كتاب الله – في غير هذه الآية – في ثلاثة مواضع، وليس في واحد منها (الرجس) بمعنى النجس.

That the word (Rijs or abomination) has been mentioned in the Quran in other 3 verses, not in one of them (Rijs) have mean as najassah.

فالرجس في قوله تعالى: ((كَذَلِكَ يَجْعَلُ اللَّهُ الرَّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ [الأنعام:125])). معناه: العذاب.

Rijs in the verse “Thus does Allah place defilement upon those who do not believe”

It means torment.

وفي قوله تعالى في شأن المنافقين: ((إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ [التوبة:95])), المراد: عملهم رفس أي: قبيح.

In the verse “Indeed they are evil; and their refuge is Hell as recompense for what they had been earning.” it means: their practise is rijs (bad).

وفي قوله تعالى: ((فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ [الحج:30])), وسمى الأوثان رجساً، لأنها سبب الرجز والعذاب، وليس المراد بها النجاسة الحسية، فإن عين الحجارة والأوثان ليست بنجسة.

In the verse “So avoid the uncleanness “rijs” of idols”

And idols are called rijs, because they are the cause of anger and torment, and it does not mean sensorial impurity “najassah Hissiyah”, therefore, stones and idols are not unclean “Najissah”

ما وقع الخمر في الآية مقترناً بالأنصاب والأزلام كان ذلك قرينة صارفة لمعنى الرجسية إلى غير النجاسة الشرعية، وهكذا قوله تعالى: ((إِنَّمَا الْمُشْرِكُونَ نَجَسٌ [التوبة:28])) لما جاءت الأدلة الصحيحة المقتضية لعدم نجاسة ذوات المشركين.

When the khamr was cited in the follow verse "The polytheists are najas", in conjunction with the gambling and the stone alters, it was a clear evidence of the meaning of rijs that is not najassah ayniyah (non-impurity).

1. أن تحريم الخمر لا يستلزم نجاستها، أما النجاسة فإنه يلازمها التحريم، فإنه يحرم لبس الحرير والذهب، وهما طاهران ضرورة شرعاً وإجماعاً.

Prohibition of alcohol does not require their najassah "uncleanness" but najassah is haram. It is haram to wear silk and gold but they are pure.

Every najas is haraam, but not all haram is najas.

2. أن (الرجس) في الآية مقيد بكونه (من عمل الشيطان)، فهو رجس عملي، بمعنى قبيح، أو محرم، أو إثم، أو ليس رجساً عينياً تكون به هذه الأشياء نجسة.

That the "abomination" in the verse is restricted as being "the practise of the devil", it is an abomination as practise, meaning ugly, or forbidden, or sin, or not an abomination in which these things are unclean "Najissah".

Can ethanol be used in Halal products? حكم استعمال الغول (الكحول أو الإيتانول)

إن الله تعالى أباح للمضطر أن يأكل الميتة، والخنزير، وما في معناهما، مما هو حرام ونجس، فقال: (فمن اضطر غير باغ ولا عاد فلا إثم)

Allaah has permitted the one who is obliged to eat the dead, the pig, and what is in their meaning, which is haraam and impure and said: "But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him":

هذا قانون عام في الإسلام، وجلب المنفعة مقدم على إبعاد الضرر، ولكن بضوابطه الفقهية التي لا يجوز تجاوزها

This is a general law in Islam, attracting the benefit anticipates to ward off the damages, but with its jurisprudential controls which can not be exceeded.

إذا نشأ الغول (الكحول) فيما لا يمكن الاستغناء عنه، من شراب، أو غيره، فالعلماء نظروا فيه على التفصيل الآتي: إذا كان شيئاً قليلاً لا يؤدي إلى الإسكار، لا بالقوة ولا بالفعل؛ فإنه يعفى عنه أيضاً، ولا نحكم بنجاسة المكان الذي نشأ فيه.

If ethanol is formed in a way that can not be obviated, the ulemas have considered the following:

- 1. if the % or quantité is small and does not lead to drunkenness; it is exempted, and the product isn't najis. Scientific studies suggest the limit in 0.77%**

- ✓ ومن هذا القبيل ما كان ينشأ من الغول في نبيذ التمر، أو الزبيب، الذي كان يشربه صلى الله عليه وسلم، ولذلك كان يشربه صلى الله عليه وسلم اليوم، واليومين، والثلاثة،
- ✓ لأن ما تشكل فيه من الغول، شيء يسير، لا يمكن دفعه، أو التحرز عنه، لا يسكر

- *Based on the ethanol formed in the dates's Nabith wich the prophet was drinking, from the first day and until the third day.*
- *Because what was made of ethanol, was a small%, could not be avoided, and did not cause drunkenness*

Scientific studies suggest % of ethanol: Less than 0,77%

لكن هل يجوز لنا أن، نضيف إلى الطعام أو الشراب مقداراً يسيراً من الغول أو الإيتانول، بحيث تكون نسبته يسيرة جداً، لا تسكر؟

But, can we add small amounts of ethanol to foods and beverages that do not lead to drunkenness?

الجواب قد يكون عن طريق طرح سؤال آخر: هل يجوز لنا أن، نضيف إلى الطعام أو الشراب مقداراً يسيراً من البول بحيث تكون نسبته يسيرة؟

We answer by the following question: can we add a small amount of urine to foods and drinks?

هل يجوز معالجة الخمر لنزع الكحول منها ؟

لا يجوز معالجة الخمر لنزع الكحول منها وتحويلها الى مشروبات 0,0 وذلك لأننا مأمورون في الخمر باجتتابها، كما قال تعالى “.. فَاجْتَنِبُوهُ ”

Can we make wine treatment to convert it to 0.0?

The wine can not be transformed to 0,0 because we are obliged to avoid it as it is ordered by Allah in the verse “....avoid it....”

وقد ثبت عن النبي صلى الله عليه وسلم النهي عن تخليل الخمر، فروى مسلم (1983) عن أنس بن مالك رضي الله عنه (أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنِ الْخَمْرِ تَتَّخَذُ خَلًّا فَقَالَ: لَا).

Can we make wine treatment to convert it to vinegar ?

The answer is No, because Anas reported that Allah's Messenger (may peace be upon him) was asked about the use of Khamr from which vinegar is prepared, he said: No (it's prohibited)

وفي لفظ لأبي داود (3675) : (أَنَّ أَبَا طَلْحَةَ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَيْتَامٍ وَرِثُوا خَمْرًا ، قَالَ : أَهْرِقْهَا . قَالَ : أَفَلَا أَجْعَلُهَا خَلًّا؟ قَالَ : لَا) صححه النووي في " المجموع" (9/233) ، وابن الملحق في " البدر المنير" (6/630) ، والشيخ الألباني في "صحيح أبي داود".

Anas Ibn Malik said: Aba Talhah asked the prophet (may peace be upon him) about the orphans who had inherited wine. He replied: pour it out. He asked: Can I make vinegar of it? He replied: No (it's Haram).

وهذا نهى يقتضي التحريم , ولو كان يمكن الانتفاع بالخمر أو تحويلها إلى شيء ينتفع به لم تجز إراقتها ، بل لأرشدهم إليه صلى الله عليه وسلم، لا سيما وهي لأيتام يحرم التفريط في أموالهم .

This means that it is Haram. if it were possible to convert the wine to something that could be useful to the orphans, the prophet would have done it, but ordered to get rid of it,

يجوز استعماله، بمعنى العفو عنه لمن ابتلي به، من طبيب أو صيدلي أو مختبر أو ما شابه هذا من أنواع الاستعمال

It can be used in case of forced necessity, in perfumes, medicines or other similar uses

Conclusions and recommendation

- Based on the different opinions of the ulemas and on the existence of differences between different Halal standards on the uses of ethanol in the food industry, and from precaution and Taqwa and in order to preserve our religion and in order to prosper we have to:
 - **Reject ethanol and its uses in food and non-food products**
 - **Use alternative to ethanol in production of food and non-food products.**

*Thank you
for your attention*