



MAJELIS ULAMA INDONESIA

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FATWA

INDONESIAN ULEMA COUNCIL

Number : 40 of 2018 About

USE OF ALCOHOL/ETHANOL FOR MEDICINAL INGREDIENTS



Fatwa Commission of the Indonesian Ulema Council (MUI) after:

- Considering:**
- that the teachings of Islam aim to maintain the safety of religion, soul, intellect, descendants, and property, and therefore, everything that is beneficial to the achievement of this goal is ordered, encouraged or allowed to be done, while that which is detrimental to the achievement of that goal is prohibited or encouraged to be avoided;
 - that to achieve this goal, Islam shari'a the maintenance of health and treatment when sick. However, currently many of the drugs on the market are not known to be halal;
 - that currently alcohol/ethanol is widely used as a raw material, additive, and/or auxiliary ingredient in the production of medicines, especially liquid drugs whose consumption is by drinking;
 - that therefore the question arises, how is the law of using alcohol/ethanol for the ingredients of medicinal products, especially liquid drugs;
 - that therefore it is considered necessary to have a fatwa on the Use of Alcohol/Ethanol for Medicinal Ingredients to be used as a guideline.

Remembering : 1. The Word of Allah SWT; Among others:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ
الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

"O you who believe, indeed, (drinking) khamar, gambling, (sacrificing to) idols, and casting lots with arrows is rijs and belongs to the deeds of Satan. Stay away from them, therefore, so that you may benefit." (QS. Al-Ma'idah (5): 90)

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا...

"O people, eat what is lawful and better than what is on earth..." (QS Al-Baqarah: 168).

مَا أَسْكَرَ كَثِيرَهُ فَ قَلِيلُو حَ (إِذَا رَأَاهُ أَحْمَدُ أَبُو دَاوُدَ التِّرْمِذِيُّ النَّرَائِيَّ ابْنَ مَاسَةَ ابْنَ حَبَانَ أَحْرَنُو التِّرْمِذِيُّ)

"Something that if it is intoxicating a lot, then even a little is haram." (Narrated by Ahmad, Abu Daud, Tirmidhi, Nasai, Ibn Majah, and Ibn Hibban. The narrator in the sanad of this Hadith is trustworthy, and at-Tirmidhi considers him hasan).

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْبِذُ لَوْ الزَّبْسَبُ فِي الرِّقَاءِ فَ سَشَرُ بُوَيْ وَمُوُ
اللَّذَابُ عَدَّ الْعَدَّ فَإِذَا كَانَ مَرَّةً الثَّلَاثَةَ شَرِبَ بُوَ اسْقَاهُ فَإِنْ فَضِرَ افشِيءُ أَيْ أَقُوُ
(رَأَاهُ مَرْلَمَ مِنْ ابْنِ مَبَّاسٍ)

"The Prophet PBUH once made raisin soaks (infusion water) in a bowl, then he drank it that day and the next day and the next day again. On the afternoon of the third, if there were any leftovers, he threw them away." (H.R. Muslim, from Ibn 'Abbas ra)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْبِذُ لَوْ أَلَّ اللَّسِيَّ فَ سَشَرُ بُوَ إِذَا أَصِيحَ يَوْمَ ذَلِكَ اللَّسِيَّ لَةَ التِّ
تَشِيءُ الْعَدَّ اللَّسِيَّ لَةَ أَخُوُ الْعَدَّ الْعَدَّ الْعَدَّ الْعَدَّ
(رَأَاهُ مَرْلَمَ مِنْ ابْنِ مَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ)

"The Prophet PBUH made raisin infusion in the evening, then in the morning he drank it, then drank it again in the morning and the next night (the second day). Likewise in the morning and evening of the next day (the third day) which is on Asr. If there is any leftovers, he gives them to the helper, or tells him to throw them away" (H.R. Muslim from Ibn 'Abbas ra).

مَنْ مَبْدُ اللَّوِّ بْنِ مَمْرَةَ رَضِيَ اللَّهُ عَنْهُ هَمْرًا مِنْ أَبِيهِ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَسْمُ أَصُو قَالَ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمْرُ خَمْرُ خَمْرُ خَمْرُ خَمْرُ خَمْرُ خَمْرُ خَمْرُ خَمْرُ
خَمْرُ خَمْرُ خَمْرُ خَمْرُ خَمْرُ خَمْرُ خَمْرُ خَمْرُ خَمْرُ خَمْرُ خَمْرُ خَمْرُ خَمْرُ خَمْرُ خَمْرُ خَمْرُ خَمْرُ خَمْرُ خَمْرُ
(رَأَاهُ أَحْمَدُ)

"From Abdillah ibn Umar RA from his father from the Prophet PBUH he said: From wheat can be made khamr, from dates can be made khamr, from jewawut can be made khamr, from raisins can be made khamr, and from honey there is khamr". (HR. Ahmad)

مَنْ مَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَنْ الْبَيْعُ الْبَيْعُ صَبِيدُ الْعَرَةِ أَيْ الْفَسْمَرِ يَشْرَبُ بُوَصُو فَ قَالَ لَكُمْ أَشْرَابُ أَسْكَرَ فَ هُوَ حَ
(إِذَا رَأَاهُ مَرْلَمَ أَحْمَدُ)

"From Aisha she said: The Prophet PBUH was asked about al-Bit' – which is the feeling of dates, while the people of Yemen often drank them, so he said: "Every drink that is intoxicating is haram". (HR. Muslim and Ahmad)

3. Rules of Fiqhiyyah:

المضار المضر

"Do not harm yourself or others."

إذا استمرع اللال اغلب ال اى

"If there is a mixture of halal and haram (substances), then (the law) which is haram will be won."

الضر يزال

"The harm must be eliminated."

درء المفاسد مقدم على سلب المالح

"Preventing mafsadat (damage) takes precedence over taking benefits."

Paying attention : 1. The opinions of the scholars include:

a. Ibn Abbas's Opinion

من ابن مباس رضي اللوت. قال المررك من همرا، قال: حمت المر بعسنيها، من ك افش ا .

"Ibn Abbas RA. Said: It is forbidden to khamr because of its substance, and that which is intoxicating from every drink".

أما بامتنار حقسقتها الش مسة فهي ك امرك ، الو من صبسد التمر أ القاب أ العر أfi غيرا،

According to the provisions of sharia' khamr, any intoxicating drink, whether made from grated dates, sugarcane, honey or others. (al-Majmu')

b. The Opinion of Shaykh Khathib as-Syarbaini in *Mughni al-Muhtaj* that the meaning of Rijs is unclean.

الس في في الش ع نو النج صد ممرا مدانا ال ج ا ع ف بقست
بي ، استدل ملى ماستها الشسخ أبو حامد بال ج ا ع ، أ م ا ملى ا ج ا ع
الأحابة ، ففي المرخ مروع من رسة شسخ مالك أصو دب ال طهارتا ،
أهلب. غضهم من الر ن اللست ، استدل ب. غضهم ملى ماستها بأص. Düsseldorf
لأكاصت طأى لقات الامتنان يكون ش ا الخ ا طهورا .

"The word "rijs" in shari'a terminology in general is "unclean", as ijma' scholars tend to think so. Shaykh Abu Hamid al-Ghazali based (his opinion) on the fact that khamr is unclean based on the ijma' of the ulama, and there is even a possibility that it is the ijma' of the companions.

It is mentioned in the book al-Majmu' that Imam Rabi'ah, the teacher of Imam Malik, is of the opinion that khamr is not najis (holy), and some scholars have expressed the opinion that khamr is not unclean from al-Hasan and al-Laits. And those who declare khamr to be unclean reasoned that if khamr is holy, then there is no doubt, because the drink of paradise must be holy".

- c. An opinion in the book *al-Majmu'* which explains the view on the impurity of khamr:

المَرَّةُ مَدَّصًا مِنْ مَالِكِ أَبِي حَنِسْفَةَ أَحْمَدَ إِسَاءَ الْعِلْمَاءِ أَمَّا مَا
حَكَاهُ الْقَاضِي أَبُو الطَّسْبِ أُخْبِرُهُ مِنْ رِبْسَعَةِ شَيْخِ مَالِكٍ إِذَا دَانَ أَنْهَمْرًا قَامَ
بِي طَائِفَةٍ أَنْ كَاصَتْ مَجْمَعَةً كَالرَّمِ الَّذِي بُو صِبَاتِ أَكَالِشْشِ الْمَرْكَ أَصَقَ فِي الشَّيْخِ أَبُو
حَامِدِ الْمَجَاعِ مَلَى مَأْسَتِهَا

"Khamr is unclean according to our opinion (Shafi'iyah), Imam Malik, Imam Abu Hanifah, Imam Ahmad and other scholars, except for the opinion reported by qadhi Abu Thayyib and others based on the opinion of Imam Rabi'ah, Imam Malik's teacher, and Imam Daud adh-Dhohiri who stated that khamar is not unclean (sacred) even though it is still haram, like poison from plants, such as intoxicating hashish. And Shaykh Abu Hamid al-Ghazali expressed the opinion that the impurity of khamar is ijma'" (al-Majmu' Syarh al-Muhadhab)

- d. The opinion of scholars regarding the definition and limitations of drunkenness is as follows:

أَخْلَفَ فِي حَدِّ الْمُرْرُكِ فَذَنَبَ أَبُو حَنِسْفَةَ إِلَّ أَنْ حَدَّ الرُّكْبِ مَا زَالَ
مَعُو الْعَقْلُ فَحَتَّى أَمَّ يَفِي قَبَّ بِي أَرَّ الرَّمْرَاءِ أَمَّ يَفِي عَفَّ فَمَوْ مِنْ
زَأْسِيُو ، أَحَدَهُ أَصْحَا الشَّافِعِيِّ بِأَصْوِّ مَا أَفْضَى بِأَجْبُو إِلَّ أَنْ يَفِي تَكَلَّمَ بِلِرَانَ
مُنْكَرٍ أَمَعَنَّ غَيْرٍ مُنْتَضِمٍ أَيَّ تَأَدَّى فَ بَبَّ كَتَّ مَتَّ بَطَّ أَمَشِي مُتَمَّرَايَ إِذَا
جَعَّ بَبَّ يَفِي أَصْطَبَّ أَلْكَلَّ يَفِي هَمَّرَا أَيْ هَامَّا أَبَّ يَفِي أَصْطَبَّ أَلْكَلَّ كَتَّ مَشْسَا
أَفْسَامًا صَارَ دَاخِلًا فِي حَدِّ الرُّكْبِ ، أَمَّا زَادَ مَلَى تَدَا فَيَفِي هُوَ زِيَادَةٌ فِي حَدِّ الرُّكْبِ

"And scholars differ on the limits of intoxication. According to Imam Abu Hanifah, the limit of drunkenness is the loss of reason so that he cannot distinguish between heaven and earth and cannot distinguish between his mother and his wife. According to Shafi'iyah scholars, the limit of drunkenness is if the drunk person speaks so chaotically that he cannot be understood and walks staggeringly. Meanwhile, if the condition is more than that, then the person has been very drunk". (al-Ahkam as-Sulthaniyah, Juz 1 p. 462)

- e. The opinion of Imam al-Nawawi in the Book of *Al-Majmu'*'s about nabidz, which has not yet become a musker:

أَمَّا الْقُرْمُ الثَّانِي مِنَ النَّبَسِ فَهُوَ مَا لَمْ يَشْتَدَّ: أَلَّ يَأْ مُرْكًا أَدَلَّ
 كَالْمَرَاءِ الَّذِي أُضِيعَ فِيسُو حَبَاتٍ تَوَّ أَوْ زَيْسَبٍ أَوْ مِشْمِرَشٍّ أَوْ مَرَّ fi أَوْ مَوْوَاتَا فَالَار
 حُلُوًّا أَدَا الْقُرْمُ طَائِيًّا بِالْحُجِّ يَوْزُ شُ بُوَ أَب. س. عُوَ أَسَائِي النَّائِيَّ فَاتِ فِيسُو أَفَذْ
 تَطَائِيَّةً تَحْ أَدِيثُ فِي الْأَحْسَحِيِّ مِنْ طُ قِي مُتَكَاتٍ يَمَلَى طَهَارَتِي
 أَسْوَارِ شُ يَوْوُ ثَوَّ إِنَّ مَدَنَبَ نَا أَمَدَنَبَ الْمُرْهُورِ سَوَارِ شُ يَوْوُ مَا لَمْ يَأْ
 مُرْكًا أَيْنَ سَاَزَ ثَلَاثَةَ أَيَّامًا قَالِ أَحْمَدُ رَحِمَهُمُ اللَّهُ أَمْ يَوْزُ ب. عَدَ ثَلَاثَةَ أَيَّامٍ

"... As for the second type of raisin marinade, as long as the condition is not excessive and does not turn intoxicating (then it can be drunk). This is like water that is put in date or raisin seeds, or honey or the like, so that it becomes a sweet. This second type, based on ijma' is sacred, drinkable and sold. Indeed, according to our madhhab and jumhur, it is permissible to drink it, as long as it does not turn intoxicating, even if it is more than three days. While Imam Ahmad ra. of the opinion, it is not permissible (to drink it) after three days. (Al-Majmu'Syarh al-Muhazzab, vol. II, p. 565)

- f. Imam al-Mawardi's opinion regarding the definition and limitations of drunkenness is as follows:

أَخْلَفَ فِي حَدِّ الْمُرْكِ فَدَنَبَ أَبُو حَنِسَفَةَ إِنْ حَدَّ الرُّكِّ مَا زَالَ
 مَعُو الْعُقُوقِ fi حَتَّوَّ أَمْ ي. فِ ي. ق. ب. ي. أَرَّوَّضِ الرَّمْرَاءِ أَمْ ي. ع. ف. أَمْوُ مِنْ
 زَأْسِنُو، أَحَدَّةُ أَصْحَا الشَّافِعِيِّ بِأَصْوُ مَا أَفْضَى بِأَحْيُو إِلَّ أَنْ ي. تَكَلَّمَ بِلِرَانَ
 مُنْكَرٍ أَمَعَنَّ عَيْرٍ مُنْتَضِمٍ أَي. تَأَوَّ فَ بَبَ كَةِ مَتَّوَّطِ أَمْشِي مُتَمَرَّي fi إِذَا
 جَعَّوَّ ب. ي. أَضْطَبُ إِ الْكَلَّوَّ ف. هَمَّرَا أَيْ. هَامَا أَب. ي. أَضْطَبُ إِ الْوَّوَّ كَةِ مَشْسَا
 أَفْسَامًا صَارَ دَاخِلًا فِي حَدِّ الرُّكِّ ، أَمَا زَادَ مَلَى تَدَا فَ. هُوَ زِيَادَةٌ فِي حَدِّ الرُّكِّ

"And scholars differ on the limits of intoxication. According to Imam Abu Hanifah, the limit of drunkenness is the loss of reason so that he cannot distinguish between heaven and earth and cannot distinguish between his mother and his wife. According to Shafi'iyah scholars, the limit of drunkenness is if the drunk person speaks so chaotically that he cannot be understood and walks staggeringly. Meanwhile, if the condition is more than that, then the person has been very drunk". (Al-Mawardi, al-Ahkam as-Sulthaniyah, Juz I, p. 462)

- g. Imam al-Syaukani's opinion on the three-day fermentation limit:

قَوْلُهُ: (فِي ثَلَاثِ) فِيسُو دَلِيسُ أَمَلَى أَنْ النَّبَسِ ب. عَدَ الثَّلَاثِ فَذْ صَارَ مَهْطَةً لِكُؤُصِي مُرْكًا إِ ف. سَت. وَسُو
 اسْتِنَابُو

The words (on the third day contained in the hadith text) indicate that the currant soaking after three days is suspected to be strong has turned intoxicating, so it is directed

*that are mixed with alcohol. With the reason that alcohol is often used in medicine, hygiene, perfume, and so on, I think it is more lightening to use the opinion that alcohol is not unclean. That way alcohol is equated with toxic substances that are harmful. And if alcohol functions the same as khamr, then in this case the scholars do not all agree about the impurity of khamr, especially those made from other than grape juice." (Athiyah Shaqar, *al-Islam wa Masyakil al-Hayah*, p. 45)*

2. MUI Fatwas, including:
 - a. MUI Fatwa Number 30 of 2013 concerning Drugs and Treatment. Legal Provisions:
 1. Islam shariates medicine because it is part of the protection and health care which is part of maintaining *Al-Dharuriyat Al-Kham*.
 2. In an effort to find healing, it is mandatory to use treatment methods that do not violate sharia.
 3. Drugs used for medical purposes must use holy and halal ingredients.
 4. The use of unclean or haram substances in medicines is haram.
 5. The use of drugs made from unclean or haram for legal treatment is haram unless the following conditions are met:
 - a. used in conditions of compulsion (*al-dlarurat*), which is a condition of compulsion that if not carried out can threaten human life, or a condition of desperation equivalent to an emergency condition (*al-hajat allati tanzilu manzilah al-dlarurat*), which is a condition of urgency that if not carried out will threaten the existence of the human soul in the future;
 - b. no halal and holy ingredients have been found; and
 - c. There is a recommendation from competent and trusted paramedics that there is no halal medicine.
 6. The use of drugs made from unclean or haram for illegal treatment may be carried out on the condition that purification is carried out.
 - b. MUI Fatwa Number 11 of 2009 concerning Alcohol Law. Legal Provisions
 1. Drinking alcoholic beverages as referred to in the general provisions of the law is haram.
 2. Khamr as referred to in the general provisions is unclean.
 3. Alcohol as referred to in the general provisions derived from khamr is unclean. While alcohol that does not come from khamr is not unclean.
 4. Alcoholic beverages are unclean if the alcohol/ethanol comes from khamr, and alcoholic beverages are not unclean if the alcohol/ethanol comes from non-khamr.

5. The use of alcohol/ethanol from the khamr industry for food, beverage, cosmetics, and medicinal products is haram .
 6. The use of alcohol/ethanol from the non-starchy industry (either as a result of chemical synthesis [from petrochemicals] or as a result of non-starchy fermentation industry) for the production process of food, beverage, cosmetics, and medicinal products is legally **void**, if it is not medically harmful.
 7. The use of alcohol/ethanol from the non-starchy industry (either as a result of chemical synthesis [from petrochemicals] or as a result of non-starchy fermentation industries) for the production process of food, beverages, cosmetics and medicinal products is haram, if it is medically harmful.
- c. MUI Fatwa No. 10 of 2018 concerning Food and Beverage Products Containing Alcohol/Ethanol.
 - d. MUI Fatwa No. 12 of 2018 concerning Cosmetic Products Containing Alcohol/Ethanol.
3. Explanation from LP POM MUI:
 - a. Chemically, alcohol is not only made up of ethanol, but also includes other compounds, such as methanol, propanol, butanol, and so on. It's just that ethanol (with the chemical formula C_2H_5OH) is widely used for the production of food products, medicines and cosmetics. However, ethanol (or ethyl alcohol) in the trading world is known by the trade name alcohol.
 - b. Judging from the manufacturing process, ethanol can be distinguished into ethanol by-products of the yeast industry and ethanol from the non-yhamr industry (either the result of chemical synthesis from [petrochemical] or the product of non-yhamr fermentation industry).
 4. Explanation from LP POM MUI in the Joint Team meeting of the Fatwa Commission and LP POM that the following fruits when left in a closed container at 29 degrees Celsius for three days have the following alcohol/ethanol content:
 - a. on grape juice is 0.76 %,
 - b. apple notice is 0.32 %,
 - c. Dates are 0.33% (and in other studies 0.51%).

So from the data of the study, it was concluded that the average alcohol/ethanol content in fruit juice juice for three days was 0.5%.
 5. Decree of Ijtima' Ulama of the Fatwa Commission of Indonesia VI of 2018 concerning the Use of Alcohol/Ethanol for Medicinal Ingredients.
 6. Opinion of the participants of the plenary meeting of the fatwa commission of the Indonesian Ulema Council on September 26, 2018.

By trusting in Allah SWT

DECIDE

Stipulates : FATWA ON THE USE OF ALCOHOL/ETHANOL FOR MEDICINAL INGREDIENTS

First : General Terms

In this fatwa, what is meant by:

1. Drugs are substances or combinations of substances, including biological products that are used to influence or investigate physiological systems or pathological states in the context of diagnosis, prevention, cure, recovery, health improvement and contraception. (Law No. 36 of 2009 concerning health).
2. Food is an item that is used as food or drink, excluding medicine.
3. *Khamr* is any intoxicating drink, whether from wine or otherwise, whether cooked or not.
4. Alcohol is ethyl alcohol or ethanol, a chemical compound with the formula (C₂H₅OH).
5. Alcoholic beverages are:
 - a) Beverages containing ethanol or other compounds, including methanol, acetaldehyde, and ethyl acetate that are made by fermentation from various types of vegetable raw materials containing carbohydrates, or
 - b) Beverages containing ethanol and/or methanol that are added intentionally.

Second : Legal Provisions

1. Basically, medical treatment is mandatory to use methods that do not violate sharia, and the drugs used must use holy and halal medicines.
2. Liquid medicines are different from drinks. Medicines are used for medicine while drinks are used for consumption. Thus, the legal validity is different from drinks.
3. Liquid or non-liquid medicines derived from *khamr* are haram.
4. The use of alcohol/ethanol that does not come from *the yeast industry* (either as a result of chemical synthesis [from petrochemicals] or as a result of non-yeast fermentation industry) for liquid or non-liquid medicinal materials is legally **permissible** on the following conditions:
 - a. It is not harmful to health.
 - b. There is no abuse.
 - c. Safe and dosage-appropriate.
 - d. Not used intentionally to make a hangover.

Third : Recommendations

1. Asking the Government to ensure the availability of holy and halal medicines as a form of protection for religious beliefs.
2. Business actors and related parties should pay attention to the halal elements of drugs and not necessarily analogize the use of drugs as an emergency condition.
3. To know for sure the halalness of medicines must go through halal certification.
4. LPPOM must make this fatwa a guideline in the implementation of halal drug certification.
5. LPPOM is asked not to certify halal medicines made from haram and unclean ingredients.
6. Appealing to the public to always use holy and halal medicines in medicine.

Fourth: Closing Provisions

1. This fatwa comes into effect on the date set, with the provision that if in the future it turns out that improvements are needed, it will be corrected and perfected as appropriate.
2. So that every Muslim and those in need can know it, urge all parties to disseminate this fatwa.

Established in : Jakarta

On : 16 Muharram 1440 H

September 26, 2018 AM

**FATWA COMMISSION
OF THE INDONESIAN ULEMA
COUNCIL**

Chairman,



Prof. Dr. H. HASANUDDIN AF., MA

Secretary,

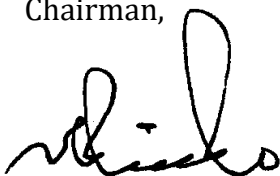


Dr. HM. ASRORUN NI'AM SHOLEH, MA

Knowing,

**DAILY LEADERSHIP
COUNCIL OF THE
INDONESIAN ULEMA
COUNCIL**

Chairman,



Prof. Dr. KH. MA'RUF AMIN

Secretary General



Dr. H. ANWAR ABBAS MM., M.Ag.

MUI Fatwa on the Use of Alcohol/Ethanol in Medicine

1. Key Definitions

- **Medicine:** Substances used for:
 - Diagnosis
 - Prevention
 - Treatment
 - Recovery
 - Health improvement
- **Khamr:**
 - ☞ Any **intoxicating drink** (regardless of source or process)
- **Alcohol** **(Ethanol):**
(C₂H₅OH)
 - ☞ A chemical compound
 - ☞ May come from:
 - Fermentation
 - Chemical synthesis
- **Alcoholic** **beverages:**
 - ☞ Drinks intentionally containing ethanol or intoxicating compounds

2. Core Principle

☞ In Islam:

Medical treatment must use halal and pure (ṭāhir) substances whenever possible

3. What is Clearly Prohibited

✗ Medicines derived from khamr (intoxicating drinks) are haram

This applies to:

- Liquid medicines
- Non-liquid medicines

☞ Because khamr itself is **impure and prohibited**

4. Important Distinction

The fatwa emphasizes:

Category	Ruling
Alcoholic drinks	✗ Haram
Medicines containing ethanol	⚠ Depends on source & use

☞ Reason:

- **Drinks** → for consumption/pleasure

- **Medicines** → for treatment (necessity)

✓ 5. When Ethanol is Permissible in Medicine

Ethanol **IS ALLOWED** if it meets ALL these conditions:

✓ Source Condition

- Must **NOT** come from the **khamr (alcoholic beverage) industry**
- Allowed sources:
 - Chemical synthesis (e.g., petrochemical origin)
 - Non-khamr fermentation

✓ Safety Conditions

- Not harmful to health
- Used in **safe and correct dosage**

✓ Usage Conditions

- No intention of intoxication
- No misuse or abuse
- Not used to cause a “high” or drunken effect

🧠 6. Underlying Islamic Principles

- **Necessity (darūrah)** in medical treatment
- **Harm must be avoided**
- **Intent matters (niyyah)**

- ** الإباحة الأشياء في الأصل **
(The الأصل is permissibility unless proven otherwise)

🔍 7. Practical Examples

✓ Permissible:

- Ethanol used as:
 - Solvent in medicine
 - Preservative
 - Disinfectant
- If:
 - Not from khamr
 - Not intoxicating in use

✗ Not Permissible:

- Medicine derived directly from:
 - Wine
 - Beer

- Any intoxicating beverage

8. Bottom Line

✓ Ethanol in medicine is **conditionally halal**

‡ But only if:

- It is **not from khamr**
- It is **safe and necessary**
- It is **not used for intoxication**

✗ Any medicine derived from **khamr itself remains haram**