

## HOW TO PURIFY YEAST EXTRACT FROM BREWER'S YEAST RESIDUE

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

CONSIDERING: a. that the waste products of beer production are in the form of yeast extract (yeast)

extract) can be used for a variety of products, e.g.

microbial media, flavor/seasoning ingredients, supplements

because it contains a lot of minerals, vitamins and proteins;

b. that in 2003 the MUI stipulated that yeast extract

(yeast extract) from brewer's yeast can

used after washing until it loses color, smell and taste

beer, but there is no explanation of the procedure

its purification;

c. that on this basis, questions arise regarding

the washing procedure;

d. that therefore, the MUI Fatwa Commission considers it necessary to

establish a fatwa on How to Wash Yeast Extract (Yeast

Extract) From Brewer's Yeast, as a

Guidelines.

: 1. The words of Allah SWT, among others:

وَيُجِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثِ

“permits for them what is lawful and forbids to them what is impure,” (7:157)

Note: the above verse shows the halalness of everything

good (at-thayyibat) and forbidding everything

the bad (al-khabaits). One of the causes of something  
It is considered bad (khabaits) if it is exposed to impurity  
(mutanajjis)

2. Hadiths of the Prophet PBUH, including:

وَعَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ فَارَةً وَقَعَتْ فِي  
سَمْنٍ، فَمَاتَتْ فِيهِ، فَسُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهَا. فَقَالَ:  
﴿أَلْقُوهَا وَمَا حَوْلَهَا وَكُلُّوه﴾ رَوَاهُ الْبُخَارِيُّ

From Maimunah RA, the wife of the Prophet PBUH: "The Prophet PBUH was asked  
about

(A rat that falls on the cheese then dies in it. He replied: Throw away the cheese that  
has been hit by rats and its surroundings,

then eat the rest" (HR. Al-Bukhari)

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ: ﴿إِذَا وَقَعَتِ الْفَارَةُ فِي السَّمْنِ، فَإِنْ كَانَ جَامِدًا فَأَلْقُوهَا وَمَا  
حَوْلَهَا، وَإِنْ كَانَ مَائِعًا فَلَا تَقْرُبُوهُ﴾ رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ

From Abu Hurairah RA, the Prophet PBUH said: "When a rat

falls in the cheese, (then look): if (the cheese) is solid

then throw it away (the cheese that was struck by the rat) and the surrounding area  
(then

Eat the rest), but if the cheese is dilute, then

do not approach it" (HR. Ahmad and Abu Daud)

The two hadiths above show the procedure of removing impurities

of food, i.e. with detailed (tafshil): if the food is liquid

Unclean, then it cannot be purified because it is already

If the food is not cooked, then it will be

simply throw away food that comes into direct contact with

unclean, while those who do not come into direct contact with Impurities can be utilized.

وَعَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ﴿فِي دَمِ الْحَيْضِ يُصِيبُ الثَّوْبَ تَحْتَهُ، ثُمَّ تَقْرُصُهُ بِالْمَاءِ، ثُمَّ تَنْضَحُهُ، ثُمَّ تُصَلِّي فِيهِ﴾ مُتَّفَقٌ عَلَيْهِ

From Asma bint Abu Bakar RA, indeed the Prophet PBUH

Said about menstrual blood that comes into contact with clothes:

remove (the blood stain), then pour it out

with water, then....., then pray with clothes

"(HR. Bukhari-Muslim)

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَتْ خَوْلَةُ: يَا رَسُولَ اللَّهِ، فَإِنْ لَمْ يَذْهَبِ الدَّمُ؟ قَالَ: ﴿يَكْفِيكَ الْمَاءُ وَلَا يَضُرُّكَ أَنْزُهُ﴾ أَخْرَجَهُ التِّرْمِذِيُّ

From Abu Hurairah RA. Khaulah RA asked: O Messenger of Allah,

if the blood is not gone? He replied: "You

just wash it with water, and it's okay with

the former" (HR. At-Tirmidhi)

The two hadiths above show about the law of something that

affected by the impurity but after washing the marks of the impurity cannot be

lost, then in this matter the law has been

considered sacred.

1. The opinion of scholars; Among others:

a. The opinion of Ibn Rushd, a scholar of the Maliki madhhab, in his book "Bidayah al-Mujtahid" is as follows:

"Among scholars in responding to the problem of unclean mixed with halal food divided into two

Opinion: First, scholars who consider it haram because the occurrence of mixing even though the food is not changes color, smell, and taste because they have been mixed with feces. This opinion is the opinion of the majority (plural) scholars. Second, the opinion of scholars who take into account the changes. This opinion is the opinion of the madhhab zhahiri and the opinion of Imam Malik."

b. The opinion of Ibn al-Khathib as-Syarbini in the book "Mughni Al-Muhtaj Ila Ma'rifati Alfadhi al-Minhaj" as follows:

"And it is required (in washing unclean goods) pour water into the place affected by the impurities, if the water a little (less than two kulahs), so that the water It does not even become a mutanajjis. If otherwise (no Rinsed but rinsed in a little water) become unclean because it is exposed to unclean in it."

c. The opinion of Zakaria al-Anshari in the book "Tuhfatu at-Thullab" as follows:

"It is mandatory by law to remove impurities even against slippers (khuff) by washing them until they lose their taste, color and smell, unless one of the colors or The smell is difficult to remove, so it is not mandatory to

eliminate it. He is still considered holy. Different if the color and smell are both not lost (then is still considered unclean) because it does not disappear both simultaneously indicate that there is still a unclean. Likewise, (still considered unclean) if the one that is not can be lost is the taste, because generally Getting rid of the feeling is very easy."

d. The opinion of Ibn Hajar al-Haitami in the book "al-Minhaju al-Qawim" as follows:

"Something that is affected by the najis mutawassithah (moderate uncleanness), if the najis 'aini (the impurity of the substance) is the unclean that can be detected with the five senses, it is obligatory to eliminate substances (impurities), namely by removing the taste, color and smell. And if to eliminate the three, it must be using soap then you have to use it. and It doesn't matter if one of the colors is still detected or the smell if it's hard to get rid of, such as Color... that is still attached after washing and does not Imprinted except for the former... and like the smell of khamr, because The reason of masyaqqah (it is difficult to get rid of it). But, if both from the smell and color of the impurities are still imprinted on the the place that has been washed is still considered unclean, Although it is difficult to eliminate both. Likewise, still It is considered unclean if it still has traces, because

It is actually easy to get rid of and rarely difficulties"

"If the impurity is not detected like dry urine that is not detectable in taste, color, and smell, then it is enough by pouring water on it only once without having to intended"

e. The opinion of Ibn Hajar al-Haitami in the book "Tuhfatu al-Muhtaj Fi Syarhi al-Minhaj" as follows:

"As explained, if it is difficult to remove

It is enough to wash the dirt, even if it is clean.

is still detected one of the colors or smells, with

the reason for the existence of masyaqqah (difficulty in eliminating it)"

The MUI Fatwa Decree dated May 23, 2003 on the Standardization of Halal Fatwa, especially regarding the law on yeast originating from the khamr industry, reads in full: "Yeast that is separated from the process of making khamr after washing so that it loses its taste, smell and color, the law halal and holy".

1. The statement of LP POM MUI in the Fatwa Commission meeting on January 12, 2011, namely:

a. Yeast is a sacred entity in itself that is used as one of the auxiliary ingredients for brewing

b. Yeast is one of the types of microbes that are harmless and the law of origin of microbes is sacred if it does not harm

c. In the brewing process, the yeast interacts with other ingredients, then is separated after the ingredients turn into beer.

d. Yeast can change raw materials into beer but even then the yeast itself does not change

2. Opinions of the participants of the Fatwa Commission meeting on December 28, 2010 and January 12, 2011.

By trusting in Allah SWT

**FATWA ON HOW TO WASH YEAST EXTRACT (YEAST)  
EXTRACT) FROM BREWER'S YEAST**

First: General Provisions

In this fatwa, what is meant by:

1. Yeast extract is a product in the form of cell contents

Yeast processed by breaking down the yeast cell wall

So that the contents of the yeast cells are extracted out then the walls

The cells are separated. The contents of yeast cells are used for various food products and supplements have gone through several process stages.

2. Brewer's yeast is a yeast that

separated from the beer liquid by means of filtration and centrifugation.

Second: Legal Provisions

1. Yeast extract from brewery residue

Yeast) is the law of mutanajjis (goods that are subject to impurity) become holy after shari'i washing (Tathhir Syar'an).

2. Purification according to shari'i as referred to in point one

is in one of the following ways:

a. Wash it with water until it loses taste, smell and

The Color of the Beer.

b. Wash it in plenty of water until it disappears

The taste, smell and color of the beer.

3. If washing has been carried out as point number

two maximum, but one of the odors or

The color of the beer remains because it is difficult to remove

The law is holy and halal to consume.

Third: Closing Provisions

1. This fatwa is valid from the date it is set, provided that if in the future it turns out that there are mistakes, 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 : 28 Rabi'ul Awwal 1432 H

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INDONESIAN ULEMA COUNCIL

FATWA COMMISSION

## Background of the Fatwa

- Yeast extract from beer production residue (brewer's yeast) is widely used in:
  - Food flavoring
  - Supplements
  - Microbial media

- However, since it originates from a **khamr (alcohol/beer) process**, it is considered **contaminated (mutanajjis)**.
- Therefore, a clear **method of purification (tathhir)** is needed.

## 2. Key Islamic Principles Used

- Islam permits what is **good (ṭayyib)** and forbids what is **impure (khabīth)**.
- Items contaminated by impurity can become **pure again through proper cleansing**.
- Purification requires removing:
  - **Taste**
  - **Smell**
  - **Color**

## 3. Legal Status (Hukum)

- **Before purification:**  
Yeast extract from brewer's yeast = **mutanajjis (impure due to contamination)**
- **After proper purification:**  
Becomes:
  - **Pure (suci)**
  - **Halal for consumption**

## 4. Permissible Methods of Purification

The fatwa states **two valid methods**:

### A. Washing with Flowing Water

- Rinse the yeast extract thoroughly
- Continue until:
  - Taste of beer disappears
  - Smell disappears
  - Color disappears

### B. Washing with Abundant Water

- Use a large volume of water

- Ensure complete removal of:
  - Taste
  - Smell
  - Color

## 5. Important Exception

- If after **maximum washing effort**:
  - A slight **smell or color remains**
  - And it is **difficult to remove (masyaqqah)**

☞ Then:

- The product is still considered:
  - **Pure**
  - **Halal**

## 6. Supporting Fiqh Concepts

- Impurity must be removed **as much as possible**
- **Hard-to-remove traces are excused**
- Distinction between:
  - **Solid contamination** → removable partially
  - **Liquid contamination** → often fully impure

## 7. Final Ruling

- Yeast extract from brewery residue:
  - ✗ Not permissible **before purification**
  - ✓ Permissible **after proper washing according to Shariah**

## Simple Conclusion

- The key factor is **not the origin**, but whether:
  - The impurity has been **effectively removed**
- Once purified properly:
  - ☞ It becomes **halal and safe to use**

