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## Free-minds.org article on alcohol

by **Naushad**, Monday, December 26, 2011, 01:43 (1 day, 16 hours, 51 min. ago)

Salaamun alaikum,

I was reading a discussion where I came across this link. The article tries to prove that alcohol is not forbidden in the Quran. Request all who are proficient in arabic to respond to it:



<http://www.free-minds.org/alcohol-forbidden-islam>

Wa salaam,  
Naushad

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## Free-minds.org article on alcohol

by **Joseph Islam**  , On God's Earth, Monday, December 26, 2011, 08:51 (1 day, 9 hours, 43 min. ago) @ Naushad

Naushad

Salamun Alaikum.

I respectfully cannot concur with the arguments or conclusion of the article.

The imperative verb 'ijtanib' has not only been used to condemn intoxicants, it is the same word used to condemn false deities (Taghut) and idols, falsehood and much suspicion. The strength of the condemnation of a word in the Quran should be based on the Quran itself. I note no references to 16:36, 22:30 or 49:12 in the article.

**5:90** - With regards Intoxicants

**16:36** - With regards idols

**22:30** - With regards the abomination of idols

**22:30** - With regards speaking of falsehood

**49:12** - With regards much suspicion

No one would argue that the above is not condemned where the same imperative Arabic verb 'ijtanib' is utilised against them.

I also find an unnecessary restriction of the term 'sukara' in 4:43, an interpretation of which can be gleaned from verse 22:2 and well attested classical Arabic lexicons.

Please see my humble perspective from the following article.

### ARE INTOXICANTS FORBIDDEN (HARAM) IN THE QURAN?

<http://quransmessage.com/articles/intoxication%20FM3.htm>

Regards,  
Joseph.

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'During times of universal deceit, telling the truth becomes a revolutionary act'  
George Orwell

<http://www.quransmessage.com>

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### Free-minds.org article on alcohol

by **Naushad**, Monday, December 26, 2011, 22:39 (19 hours, 55 minutes ago) @ Joseph Islam

Salaam brother,



I concur with you. What I found disturbing is that a 14 year old was participating on the discussion and had reached a conclusion that it was okay to consume alcohol. Websites like free-minds are popular, and the manner in which these articles provide a logical conclusion certainly finds favor in many minds. This is probably why someone posted a thread below "This is how Islam will end". The internet is becoming an increasingly dangerous place for any novice trying to understand the quran-only perspective. More than original research, people come across opinions disguised as scholarly work.

Wa salaam,  
Naushad

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### Free-minds.org article on alcohol

by **Waqas**  , UK, Monday, December 26, 2011, 11:18 (1 day, 7 hours, 16 min. ago) @ Naushad

w/salaam,

As far as I know the article is correct Arabic wise. However, I would make two points:

- 1) one avoids him/shaytan by avoiding his work/amal, which would mean avoiding intoxicants/gambling.
- 2) some people think "haram" is some sort of magical word, meaning if something is not

explicitly "haram" that means they can indulge in it however/whenever they want. This is simply not true.



You may find this article interesting:

<http://learn-about-islam.com/2011/10/31/alcohol-is-forbidden/>

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## Free-minds.org article on alcohol

by **Joseph Islam**  , On God's Earth, Monday, December 26, 2011, 17:22 (1 day, 1 hours, 12 min. ago) @ Waqas

Brother Waqas,

Salamun Alaikum.

When God has clearly asked believers to 'ijtanib' something, should this not be enough for believers to take cue and stay away? The strength of the verb is well appreciated from its Quranic usage.

Albeit I do not deny the Arabic grammar cited in the article as it appears that the writer of the article is clearly familiar with Arabic as he correctly identifies the pronoun 'Hu' as a reference to a singular object. However, I find unconvincing (even on strength of 5:91) that 'Shaitan' is automatically the most appropriate address of the singular item as opposed to 'rijs'. I incline to the latter, hence my interpretation that the 'ijtanib' clearly addresses the khamr (as well as the maysir, ansab and azlam).

Please also take note of my contention with the interpretive restriction with 'sukara' in 4:43 which when applied to conclusion 2 does not always refer to 'intoxicants'.

Finally, I actually prefer your take in the two points you have advanced in (1) and (2) which for me does stand in tacit contrast to what I feel are the undertones in the conclusions drawn by the article. This I felt was a necessary clarification on your part. I don't feel that your conclusions are too far fetched than my own on this matter in what I think you intend to impart. However, I may be mistaken and I appreciate that you may disagree.

Your brother in faith,  
Joseph.

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'During times of universal deceit, telling the truth becomes a revolutionary act'  
George Orwell



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## Free-minds.org article on alcohol

by **Waqas**  , UK, Tuesday, December 27, 2011, 10:55 (7 hours, 39 minutes ago) @ Joseph Islam

w/salaam Joseph,

Yes, our understanding is the same. I dont mind alcohol in its uses for cooking, medicine, cough syrup etc, but drinking of it which can lead to intoxication should be avoided. If a person wishes to go against God's advice, then that is their own peril/risk, and is certainly not the approach of one with taqwa.

I think determining the undertones of the article is a subjective call, but I dont see how a person can read that article and think it is ok to drink alcohol. Only someone foolish/illogical/biased would think that, in my view.

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