Islamic Rulings on the Ḥalāl and Ḥarām in Medicine and food

Principles and Applications

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Abstract

This book explores the Islamic legal principles that govern the permissibility of consumables, food additives, and pharmaceutical ingredients, offering a comprehensive resource for understanding how these guidelines apply in modern contexts. Beginning with foundational rulings, it establishes that all substances are generally permissible unless specified as impure, harmful, or mind-altering. The analysis then delves into plant-based and animal-derived substances, addressing specific prohibitions on ingredients deemed impure, harmful, or ethically contentious according to Islamic teachings. Special focus is given to processes that may render originally impure substances pure, such as transformation (istiḥālah), dissolution (istihlāk), and tanning (dibāgh). These principles are essential in evaluating the permissibility of controversial ingredients like gelatine, rennet, and animal fats. Furthermore, the book addresses contemporary production methods—such as egg-based, cell culture, insect cell, and recombinant DNA technologies—discussing their implications for vaccine and drug permissibility.

In addition to examining commonly used excipients and E-numbers, the book provides practical guidance for navigating these additives, reinforcing a holistic framework that balances adherence to Islamic dietary and medicinal standards with modern scientific advancements. This analysis supports Muslims in making informed, faith-aligned choices regarding consumables and medical treatments, bridging Islamic jurisprudence with the demands of contemporary life.

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Section 1

Rulings Related to the Default Status of Consumables in Islamic Law

A fundamental question in Islamic law (Sharīʿah) concerns the default status of consumables: Are all things considered permissible (ḥalāl) for consumption unless explicitly prohibited, or are they deemed prohibited (ḥarām) until proven otherwise? This topic is essential for accurately determining what is ḥalāl and ḥarām in Sharīʿah.

The Ruling on Things Following the Revelation of Islamic Law (Sharīʿah)

Principle 1:
By Default the status of consumables in Islam is of Permissibility.

الوَضْعُ الأَصْلِيُّ لِمَا يُؤْكَلُ فِي الإِسْلَامِ هُوَ الإِبَاحَةُ

After the advent of the Prophet Muhammad's ﷺ mission, scholars have debated the default ruling on items lacking specific texts from Sharīʿah. The crux of this discussion revolves around whether these items are considered permissible or prohibited by default. The differing scholarly opinions are as follows:[1]

1. **First Opinion: General Prohibition (al-haẓr) by Default**
   Ibn Hamid and Al-Qāḍī Abu Yaʿla from the Ḥanbalī school, along with some Muʿtazilites, argue that the default ruling on items is prohibition. According to this view, all items are considered ḥarām unless explicitly stated otherwise.
2. **Second Opinion: Neutrality (Tawaqquf) Until Evidence is Found**
   Abu Al-Ḥusayn Al-Kharazi from the Ḥanbalī school and other scholars adhering to the position of suspension (waqfiyyah) contend that the ruling on items is to withhold judgment (tawaqquf). This stance is also supported by Al-Ashʿari, Abu Bakr Al-Sayrafi, and several Shāfiʿī scholars. Al-Ḥaskafi remarks, "The preferred opinion is that the default ruling on items is to withhold judgment (tawaqquf), although many jurists assert that the default is permissibility."[2]
3. **Third Opinion: General Permissibility (al-ibāhah) by Default**
   The majority of scholars assert that the default ruling on items is permissibility. This view is widely accepted among the Ḥanafīs and Shāfiʿīs.[3] In works such as Al-Taḥrīr and Al-Mukhtār, it

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[1] روضة الناظر وشرحها نزهة الخاطر العاطر، (1:117)، وانظر المدخل إلى مذهب الإمام أحمد، ص 14 إرشاد الفحول، ص 251

[2] حاشية ابن عابدين، (1:105)

[3] تيسير التحرير، (2:172)

is clearly stated that the default is permissibility. Ibn Abidin supports this position in his commentary on Al-Durr Al-Mukhtār, where he emphasizes that "it is explicitly mentioned in Al-Taḥrīr that the preferred view is that the default ruling is permissibility according to the majority of Ḥanafīs and Shāfiʿīs." His student, Allāmah Qāsim, also affirms this perspective. Additionally, this understanding is found in Al-Hidāyah[4] and Al-Khāniyyah[5], particularly in discussions surrounding prohibition and permissibility.

Emphasizing the majority position as the valid one is crucial for understanding the foundational principles of Islamic law regarding consumption. Recognizing that the default ruling is permissibility provides a clear framework for determining what is ḥalāl and ḥarām, significantly impacting daily life and spiritual practices within the Muslim community.

Types of Food and Drink

Human food can be categorized into two main types: **plant-derived** and **animal-derived**. The following Sections will explore each type.

[4] الهداية شرح بداية المبتدى، مع فتح القدير للكمال بن الهمام، (4:342)

[5] الفتاوى الخانية بهامش الفتاوى الهندية، (3:400)

Section 2
Plant Derived Foods

Generally, all plant-derived foods are permissible (ḥalāl) except for those that are (1) inebriating, mind-altering, (2) impure, or (3) biologically harmful.[6]

1. **Inebriating or Mind-Altering Plants**

Principle 2:
Every substance which is Inebriating or Mind-altering is prohibited.

كُلُّ مَادَّةٍ تُسْكِرُ أَوْ تُغَيِّرُ العَقْلَ مَحْظُورَةٌ

Any product derived from plants (e.g., ḥashīsh) or fruits (e.g., grapes through fermentation) that causes mind-altering effects must be assessed to determine whether it qualifies as "mind-altering". If a substance significantly alters the mind, it is prohibited based on Allāh's statement: "Indeed, intoxicants are an abomination of Satan's work; so avoid them that you may be successful" [Surah Al-Mā'idah: 90].

The Islamic Fiqh tradition has historically discussed mind-altering substances using various terms. Two primary classifications are "al-khamr" (fermented beverages like wine) and "al-muskir" (general inebriants). Additionally, classical jurists have employed terms such as "al-mukhaddir" (psychoactive substances) and "al-mufattir" (substances affecting the mind). For a comprehensive understanding of mind-altering substances from a Fiqh perspective, they can be classified into four categories based on their effects:

- **a. Al-Muskir: Inebriating Substances**
  This category includes substances that induce intoxication, elation, and altered states of consciousness, leading to cognitive impairment. (Refer to my written piece on Ethanol and Khamr for more detail).[7]

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[6] بداية المجتهد، (1:450) ، القوانين الفقهية: (171)، المهذب، (1:246) ، مغني المحتاج، , (4:305)كتاب الفقه الإسلامي وأدلته، للزحيلي [وهبة الزحيلي]، (4:592)

[7] Rashid R, Revising The Fiqh of Khamr and Alcohol: Ethical Use from an Islamic Perspective, Al Balagh Publications, can be accessed, https://www.academia.edu/122849819/Revising_The_Fiqh_of_Khamr_and_Alcohol_Ethical_Use_from_an_Islamic_Perspective

- **b. Al-Mukhaddir: Psychoactive Substances**
  These substances alter perception, mood, and cognitive functions without inducing inebriation.
- **c. Al-Muraqqad: Depressants**
  Substances that provide calming or numbing effects on the central nervous system, leading to relaxation, sedation, and anaesthesia.
- **d. Al-Mufsid: Neuro-Toxic Substances**
  This category includes substances that may harm the nervous system and cognitive functions, resulting in altered states of consciousness. (Refer to the section on Harmful or Poisonous Plants).

Rulings on Al-Khamr and Al-Muskir

In the context of legal assessments made by classical Muslim jurists regarding inebriating beverages (al-khamr and al-muskir), a consensus (ijmāʿ) has been reached that consuming al-khamr derived from uncooked grapes is impermissible, regardless of the quantity. However, differing opinions arise regarding substances other than grapes.
This consensus extends to the understanding that partaking in any inebriating beverage, referred to as al-muskir, derived from substances other than grapes, constitutes a transgression.
Among the Sunni schools of thought, two distinct viewpoints exist regarding the legal implications surrounding al-khamr and al-muskir:[8]

- *First Opinion: The Ḥanafī Perspective*
  Classical jurists from al-ʿIrāq, particularly from al-Kūfah, such as Ibrahīm al-Nakhʿī (d. 96 AH), Sufyān al-Thawrī (d. 161 AH), Ibn Abī Laylā (d. 83 AH), and Abū Ḥanīfah (d. 150 AH),[9] hold that the prohibitions concerning al-khamr pertain specifically to inebriants produced by cooking

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[8] في تفسير الرازي، أما المقام الأول: في بيان أن الخمر ما هو؟ [النوع الأول من الدلائل على أن كل مسكر خمر] قال الشافعي رحمه الله: كل شراب مسكر فهو خمر، وقال أبو حنيفة: الخمر عبارة عن عصير العنب الشديد الذي قذف بالزبد (6:398)

[9] This view is ascribed to Ibrāhīm al-Nakha'ī (d. 96/714), Sufyān al-Thawrī (d. 161/778), Ibn Abī Layla (d. 83/702), Sharīk b. 'Abd Allāh b. Abī Sharīk (d. 177/793), and Abū Ḥanīfah (d. 150/767), along with most Kūfan and Baṣran jurists

في بداية المجتهد ونهاية المقتصد [ابن رشد الحفيد]، أما الخمر فإنهم اتفقوا على تحريم قليلها وكثيرها، أعني: التي هي من عصير العنب. وأما الأنبذة فإنهم اختلفوا في القليل منها الذي لا يسكر، وأجمعوا على أن المسكر منها حرام، فقال جمهور فقهاء الحجاز وجمهور المحدثين: قليل الأنبذة وكثيرها المسكرة حرام. وقال العراقيون إبراهيم النخعي من التابعين وسفيان الثوري، وابن أبي ليلى، وشريك، وابن شبرمة، وأبو حنيفة وسائر فقهاء الكوفيين وأكثر علماء البصريين: إن المحرم من سائر الأنبذة المسكرة هو السكر نفسه لا العين (3:23)

and fermenting grape juice. This prohibition is understood metaphorically, extending to non-grape inebriant beverages only if they induce intoxication. Furthermore, the prohibition applies exclusively to the quantity that causes inebriation; small amounts that do not lead to intoxication are deemed permissible. However, this perspective evolved over time, with Imām Muḥammad al-Shaybānī (d. 189 AH) later asserting that al-khamr encompasses all muskir inebriant beverages, regardless of quantity, shifting the focus from the amount needed to achieve inebriation to the potential for inebriation.

- *Second Opinion: The Ḥijāzī Perspective*
  Classical jurists from al-Ḥijāz assert that the prohibition on al-khamr applies to all inebriating beverages, including those derived from substances other than grapes. This prohibition is considered applicable irrespective of the quantity consumed, as long as the substance has the potential to cause inebriation. This viewpoint is adhered to by the remaining Sunni schools and some Ḥanafī scholars, emphasizing the potential for inebriation rather than the amount consumed.

Table 1. Summary of the Two Opinions Regarding Rulings of Khamr

Opinion	Which Jurists	Ruling of Muskir	Amount it applies to	Ruling of Khamr
1st opinion	Mainly jurists of al-ʿIrāq (Ḥanafī)	ruling of intoxicants (muskir) is specifically to that which inebriates and is not synonymous with al-khamr	Applies only to the quantity that inebriates, but this has shifted to any quantity that has potential to inebriate	Al-khamr relates specifically to that beverage which is fermented from grape juice and metaphorically (majāzan) to that which is other than this if it inebriates i.e., other beverages do not accept all rulings of khamr, but less stringent rulings
2nd opinion	Mainly jurists of al-Ḥijāz (Mālikī, Shāfiʿī, Ḥanbalī)	the ruling of intoxicants (muskir) is synonymous with al-khamr which applies to all quantities small and large	Applies to any quantity big or small, whether it inebriates or not	al-khamr extends to all drinks that inebriate including all that are sourced from other than grapes i.e., other beverages accept all rulings of khamr also

Using al-Khamr in Food/ Beverage:

1. Ḥanafī – Abu Ḥanifāh allows for muskir in food and drink as long as it is not to the amount that intoxicates. Later scholars go according to Imām Muḥammad which relates that both large amounts and small amounts of muskir are impermissible.
2. All other schools consider it impermissible in small or large quantities.
3. 3 types of food containing alcohol[10]:
    a. Those that contain less than 1% alcohol (ethanol) – fruit juices, yoghurt, dough- resemble nabīz in that small amount of alcohol is inevitable in the production. – They are not khamr and are permissible as long as it does not intoxicate – like nabīz which can be drank for 3 days.[11] Less than 1% alcohol will never intoxicate if used with intention for non-beverage purpose.
    b. When alcohol is added to dissolve substances and can be approx. 0.1-0.2% used as preservative, colouring, anti-oxidants, emulsifiers in fizzy drinks. This is istiḥlāk with dominant pure liquid where no properties remain and is permissible not to be classed as khamr.
    c. Ethanol used as flavour ingredients in food, sweets and chocolates, like rum. Wine, cherry, brandy. They are all prohibited as they are intended as alcoholic beverages added to food.

Definition of al-Mukhaddir or al-Mufattir (Psycho-active Substances)

Lexical definition:

al-mukhaddirāt is derived from either the word al-khidr (cover that is used to conceal the slave girl in the vicinity of the home) or al-khadr (laziness and lethargy). It is said: "The man became numb," meaning he became lethargic.
It refers to various concepts related to concealment, obscurement, and numbness, using metaphors to describe the state of being covered, inactive, and lacking energy (al-futūr). It also mentions the association of 'al-khidr' with covering and the idea of a maidservant being adherent to the veil.

[10] التوصيات للندوة الفقهية الطبية الثامنة المنعقدة في الكويت في الفترة من 22 - 24 مايو 1995م أولاً : التوصيات المنظمة الإسلامية للعلوم الطبية العوضي، عبدالرحمن عبدالله ,الكويت .

[11] المجموع شرح المهذب، (2:565)

Additionally, it mentions the concept of 'al-khidr' as a state of weakness, feebleness, and laziness experienced by a drinker.[12].

Technical definition or nomenclature:

The word al-mukhaddirāt is not mentioned among the early scholars, and it seems that the concept of al-mukhaddirāt was not used extensively until the 10th century. However, the jurists (fuqaha) agreed with the language scholars regarding the meaning of al-takhdīr, which generates laziness and stupefaction.[13] Importantly described as both causing a person to experience lethargy and/ or euphoria, affecting the perception of the mind or consciousness.[14]

The jurists argue that a "mukhaddir" is a substance that, upon consumption, leads to laziness and lethargy, or obscures the mind without causing intense intoxication. This is because inebriation (al-iskār), such as that caused by al-khamr, brings about activity, joy, excitement, and indulgence. Similarly, the effect of inebriation (al-sukr),[15]

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[12] المخدرات : لغة : الخدر بكسر الخاء ستر يمد للجارية في ناحية اللبيت وكل ما وارى الانسان من بيت ونحوه ، وجمع كلمة خدر خدور ، الخدر بالفتح الكسل وظلمة الميل والمكان المظلم ، وأشتداد الحر ، وأشتداد البرد ، وتخدر واختدرأستتر وأخدروا أي دخلوا في غيم مطير أو غيم فقط أو ريخ وكلها تدل على معنى من معاني الستر والخدر نو أمذلال يغشى االاعضاء وفتور العين أو ثقل فيها

وقيل مأخوذة من الفعل خدر والخدر بمعنى الستر ، وجارية مخدرة إذ الزمت الخدر ، والخدر في الرجل وباب طرب ، لمعنى خفة تصيب االنسان لشدة حزن أو سرور

والخدر : فتور وضعف وكسل ، يعتري الشارب

القاموس المحيط ، مجد الدين محمد بن يعقوب الفيروز أبادي الشيرازي ، (2:19) ، لسان العرب ، ابو الفضل جمال الدين محمد بن مكرم الانصاري (2:1109) ، المصباح المنير في غريب الشرح الكبير ، الرافعي :أحمد بن علي المقري الفيومي مختار الصحاح ، محمد بن أبي بكر بن عبد القادر الرازي -المعجم الوسيط أنيس : الدكتور أبرهيم ، وزملاؤه ، (1:220) مادة خدر

[13] حاشية رد المحتار على الدر المختار (5:294), الفروق (1:217), موقف الشريعة الاسالمية من المخدرات ، عبد العالي عطوره المؤتمر السادس لممخدرات (3:45)

[14] ابن حجر الهيثمي: الزواجر عن اقتراف الكبائر (1/214) إبراهيم أني وآخرون: المعجم الوسيط (1/220) صالح بن غانم السدلان: المخدرات والعقاقير النفسية

[15] سبيل الدعوة الإسلامية للوقاية من المسكرات والمخدرات [جمعة علي الخولي] ص83

The numbness (خَدَر) caused by drinking or medication is a state of lethargy (futūr) that affects the person who consumes it, resulting in weakness. And numbness (خُدْرَة) is the heaviness of the leg and its inability to move, making it numb **(**خَدِرَ**)** completely.[16]

Mukhaddir is synonymous to Mufattir, futūr (weakness and fatigue):

Abū Dāwūd narrated in his Sunan from the ḥadīth of Shahr ibn Hawshab, who reported from Umm Salamah, saying:

و حديث أم سلمة رضي الله عنها قالت: "نهى رسول الله عن كل مسكر و مَفتِّر

"The Messenger of Allāh (saw) forbade every inebriant (al-muskir) and all that causes drowsiness (al-muffattir)."[17]

"Mufattir" refers to the substance that induces lethargy and numbness in the body, even if it does not reach the level of intoxication. "al-Fattūr" is the prominent effect of consumption.

Mufattir refers to any psychoactive substance that affects mood or behaviour through its numbing or paralysing properties.[18]

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[16] في لسان العرب لابن منظور والخَدَرُ من الشراب والدواء فُتُورٌ يعتري الشاربَ وضَعْفٌ. والخُدْرَةُ ثقل الرِّجل وامتناعها من المشي خَدِرَ خَدَراً فهو خَدِرٌ

[17] روى أبو داود في سننه من حديث شهر بن حوشب عن أم سلمة قالت: نهى رسول الله صلى الله عليه وسلم عن كل مسكر ومفتر (جامع العلوم والحكم ٣٩٧)

[18] قال الطيبي:" لا يبعد أن يستدل به على تحريم البنج والشعثاء، ونحوهما مما يفتر ويزيل العقل لأن العلة وهي إزالة العقل مطردة فيها - آبادي: عون المعبود 10:91

وقال ابن رجب الحنبلي: "المفتر هو كل مخدر للجسد وإن لم ينته إلى حد الاسكار كالبنج ونحوه - ابن رجب الحنبلي: جامع العلوم والحكم ص397

وقال الخطابي: "المفتر كل شراب يورث الفتور والخدر في الأطراف، وهو مقدمة السكر- الصنعاني: سبل السلام 4:35

"A mukhaddir is that which causes the mind to be obscured without affecting the senses, accompanied by ecstasy and pleasure, such as opium and likewise ḥashīsh and according to the sound opinion is prohibited...."[19]

They refer to a group of substances that affect the central nervous system and the psychological state of the user. They can weaken and bring upon a sense of lethargy whilst stimulating the central nervous system, suppress activity, induce hallucinations, or alter perceptions. These substances have addictive properties and can lead to various health problems and social issues.[20]

Another comprehensive definition is that any substance that impairs mental functioning, harms health, and usually leads to addiction is considered al-mufattir.[21]

Psycho-active Substances (Al-Mukhaddir) and their Effects

This second category encompasses substances that induce euphoria, stimulation, and hallucinations of the mind, commonly referred to as "psychoactive substances" or "psychoactive drugs." These substances influence the brain's neurotransmitter systems, resulting in modifications to perception, mood, consciousness (drowsy, sedating), and cognition. Some plant based mukhaddir substances can be further categorized based on their primary effects:

1. Stimulants:
    - Cocaine: Derived from the leaves of the *Coca* plant (*Erythroxylum coca*).
    - Ephedrine: Found in the *Ephedra* plant.
    - Caffeine: Found in coffee beans (*Coffea*), tea leaves (*Camellia sinensis*), and cocoa beans (*Theobroma cacao*).
    - Nicotine: Found in tobacco plants (*Nicotiana tabacum*).
2. Hallucinogens/Psychedelics:
    - Psilocybin: Found in certain mushrooms of the genus *Psilocybe*.
    - Mescaline: Found in the *Peyote* cactus (*Lophophora williamsii*) and the *San Pedro* cactus (*Echinopsis pachanoi*).

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[19] شرح الزرقاني على مختصر خليل مع حاشية البناني " .. المخدر ما غيب العقل دون الحواس، مع نشوة وطرب كأفيون وكذا حشيشة على الصحيح ... وبخلاف المرقد وهو ما غيبهما معا كحب البلادر والداتورة فطاهران ... بخلاف المفسد والمرقد فطاهران ولا حد على مستعملهما ولا يحرم منهما إلا ما أثر في العقل ..(1:23-24)

[20] جريمة تعاطي المخدرات في القانون المقارن ، اللواء الدكتور محمد عبد، دارالنشر بالمركز العربي لمدراسات االمنية والتدريب بالرياض،

[21] مجلة الفكر الشرطي ، الدكتور مجدي عز الدين يوسف ، المجلد الثالث ،العدد الثاني ، ربيع الثاني ، 1415د ، 3 / 3

- DMT (Dimethyltryptamine): Found in plants like *Psychotria viridis* and *Diplopterys cabrerana* (used in the preparation of Ayahuasca).

3. Dissociative Depressants:
   - Salvinorin A: Found in the *Salvia divinorum* plant.
4. Opioids:
   - Morphine and Codeine: Naturally occurring in the opium poppy plant (*Papaver somniferum*).

These substances have been traditionally used in various cultures for medicinal, ritualistic, and recreational purposes, but they also carry significant legal and health implications depending on their use and regulation where they are considered prohibited if their mind-altering properties are significant.

Varieties of al-Mukhaddir and al-Mufattir as Explored by Classical Muslim Jurists

The landscape of drugs and intoxicants, as described in classical Islamic jurisprudence texts, finds its contemporary counterparts in our present time. The realm of drug production and consumption has evolved, with individuals becoming adept at deriving substances from various sources to achieve desired effects such as mental sedation and heightened stimulation. All of these substances fall under a common verdict – their prohibition due to the undeniable harm they inflict. This stance is distinctly elaborated upon in the Islamic legal edicts that pertain to drugs.

- Opium (al-banj): This extract from a poisonous plant is utilized in medicine as a sedative. Its consumption results in drowsiness and a numbing of the cognitive faculties.
- Opium Poppy (al-afyūn): Derived from the sap of the poppy plant, this substance induces sleep and anesthesia. It impacts appetite and sexual desire and possesses the potential for addiction, marked by severe withdrawal symptoms.
- Cannabis (al-ḥashīshah): A strain of the Indian hemp leaf, it ushers in intoxication, altering perceptions and impairing judgment.
- Catha Edulis (al-qāt): This plant cultivated in Yemen is chewed, producing a stimulating effect while also giving rise to addiction and a sense of numbness. It has a dual nature, acting as both a stimulant and a narcotic. It leads to sluggishness, lethargy, and diminished productivity.
- Henbane (al-ʿanbar), Saffron (al-zaʿfrān), and Cotton Seeds (zahr al-qatan): These substances share intoxicating attributes akin to alcohol. Henbane is odourless and tasteless unless crushed or burned. Saffron, a red stigmatic thread sourced from the crocus flower, is used for flavouring. Cotton seeds are derived from the cotton plant.
- Laudanum (al-barsan): A blend of opium and morphine, this compound possesses potent effects.
- Walnut (al-jawzā'), Henbane (al-qanqīṭ), and Thornapple (al-darīqah): While walnut is a type of nut, thornapple and henbane are the fruits of specific plants.
- Al-Ladur: This substance combines with opium.
- Al-ʿArīṭ: A blend involving saffron and opium.

Consequently, the use of mukhaddir substances has expanded beyond traditional narcotics, now encompassing a wide array of psychoactive substances, both naturally derived and synthetically manufactured.

Imām Shihāb al-Dīn Aḥmad ibn Idrīs al-Qarāfī al-Mālikī (d. 684 AH) distinguishes mukhaddir from muskir by illustrating this through the example of cannabis, which he classifies as mukhaddir. He lays out two key distinctions: [22]

Variability of Effects: The primary differentiation lies in the diverse effects mukhaddir produces among individuals, whereas muskir generally induces a uniform state of inebriation. Mukhaddir's impact varies, prompting stimulation in some, inducing drowsiness, intense emotions, distress, or elation in others. Conversely, the consumption of wine and inebriating substances typically yields a common experience of euphoria, distancing those partaking from expressions of sorrow and quietness.

Social Disruption: The consumption of wine and intoxicants often engenders chaos and conflicts among individuals. Individuals become combative and engage in disputes on significant matters, behavior that

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[22] في الفروق للقرافي فالمسكر يزيد في الشجاعة والمسرة وقوة النفس والميل إلى البطش والانتقام من الأعداء والمنافسة في العطاء وأخلاق الكرماء وهو معنى البيت المتقدم الذي وصف به الخمر وشاربها ولأجل اشتهار هذا المعنى في المسكرات(1:217)

وبهذا الفرق يظهر لك أن الحشيشة مفسدة وليست مسكرة لوجهين أحدهما أنا نجدها تثير الخلط الكامن في الجسد كيفما كان فصاحب الصفراء تحدث له حدة وصاحب البلغم تحدث له سباتا وصمتا وصاحب السوداء تحدث له بكاء وجزعا وصاحب الدم تحدث له سرورا بقدر حاله فتجد منهم من يشتد بكاؤه ومنهم من يشتد صمته وأما الخمر والمسكرات فلا تكاد تجد أحدا ممن يشربها إلا وهو نشوان مسرور بعيد عن صدور البكاء والصمت وثانيهما أنا نجد شراب الخمر تكثر عربدتهم ووثوب بعضهم على بعض بالسلاح ويهجمون على الأمور العظيمة التي لا يهجمون عليها حالة الصحو وهو معنى البيت المتقدم في قوله :وأسدا ما ينهنهنا اللقاء

ولا نجد أكلة الحشيشة إذا اجتمعوا يجري بينهم شيء من ذلك ولم يسمع عنهم من العوائد ما يسمع عن شراب الخمر بل هم همدة سكوت مسبوتين لو أخذت قماشهم أو سبيتهم لم تجد فيهم قوة البطش التي تجدها في شربة الخمر بل هم أشبه شيء بالبهائم ولذلك إن القتلى يوجدون كثيرا من شراب الخمر ولا يوجدون مع أكلة الحشيشة فلهذين الوجهين أنا أعتقد أنها من المفسدات لا من المسكرات ولا أوجب فيها الحد ولا أبطل بها الصلاة بل التعزير الزاجر عن ملابسها

(تنبيه) تنفرد المسكرات عن المرقدات والمفسدات بثلاثة أحكام الحد والتنجيس وتحريم اليسير والمرقدات والمفسدات لا حد فيها ولا نجاسة فمن صلى بالبنج معه أو الأفيون لم تبطل صلاته إجماعا ويجوز تناول اليسير منها فمن تناول حبة من الأفيون أو البنج أو السيكران جاز ما لم يكن ذلك قدرا يصل إلى التأثير في العقل أو الحواس أما دون ذلك فجائز فهذه الثلاثة الأحكام وقع بها الفرق بين المسكرات والآخرين فتأمل ذلك واضبطه فعليه تتخرج الفتاوى والأحكام في هذه الثلاثة (1:218).

contrasts starkly with their sober demeanor. Conversely, gatherings of cannabis consumers lack this sort of turbulence; they tend to be characterized by silence and passivity. Provocations or attempts to confiscate their belongings generally do not elicit the same aggression observed in those consuming khamr. This behavior is more akin to that of animals. Consequently, fatalities linked to khamr consumption are more frequent compared to cannabis consumption.

Al-Qarāfī asserts that based on these grounds, cannabis belongs to the mukhaddir category (psychoactive substances) rather than being classified as an intoxicant (al-muskir). This distinction renders it exempt from the prescribed punishment (hadd) and the annulment of prayers. Instead, it necessitates stringent corrective measures and prohibition.

In essence, the defining distinction between muskir (inebriants) and mukhaddir lies in the fact that muskir significantly alters perception and impairs judgment, a characteristic that is notably different among different individuals.[23]

Rulings related to Mukhaddir:

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[23] في الفروق للقرافي فالمسكر يزيد في الشجاعة والمسرة وقوة النفس والميل إلى البطش والانتقام من الأعداء والمنافسة في العطاء وأخلاق الكرماء وهو معنى البيت المتقدم الذي وصف به الخمر وشاربها ولأجل اشتهار هذا المعنى في المسكرات(1:217)

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(تنبيه) تنفرد المسكرات عن المرقدات والمفسدات بثلاثة أحكام الحد والتنجيس وتحريم اليسير والمرقدات والمفسدات لا حد فيها ولا نجاسة فمن صلى بالبنج معه أو الأفيون لم تبطل صلاته إجماعا ويجوز تناول اليسير منها فمن تناول حبة من الأفيون أو البنج أو السيكران جاز ما لم يكن ذلك قدرا يصل إلى التأثير في العقل أو الحواس أما دون ذلك فجائز فهذه الثلاثة الأحكام وقع بها الفرق بين المسكرات والآخرين فتأمل ذلك واضبطه فعليه تتخرج الفتاوى والأحكام في هذه الثلاثة (1:218).

There is agreement amongst jurists that mind altering substances, al-mukhaddirāt, are prohibited. Some consider ijmāʿ on this.[24]

Taking substances which alter the mind for recreation purposes is considered prohibited. This is deduced on basis of the rulings related to *khamr*.[25] But this is not the sole reason for its prohibition rather there is explicit ḥadīth of its prohibition. "The Messenger of Allāh (saw) forbade every inebriant (al-muskir) and all that causes drowsiness (al-muffattir)."[26]

In the late sixth century of the Islamic calendar, ḥashīsh appeared when the Mongols invaded the lands of the Muslims and brought them with them. The sinful individuals among the Muslims were afflicted by consuming it, and it spread among them, and the Muslims became aware of it.

Ibn Taymiyyah said, "And this ḥashīsh, it is the first thing that reached us that it appeared among the Muslims in the late sixth century and early seventh century when the state of the Mongols emerged, and its appearance coincided with the appearance of the sword of Genghis Khan..." [27]

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[24] ابن الهمام: شرح فتح القدير 4:184, السرخسي: المبسوط 24:9, ابن عابدين: حاشية رد المحتار 5:6, القرافي: الفروق 1:216, الحطاب: مواهب الجليل 2:232, النووي: المجموع 3:8, القليوبي: حاشيتي قليوبي وعميرة 1:69, الشربيني: مغني المحتاج 4:187, البهوتي: كشاف القناع 6:188, ابن تيمية: مجموع الفتاوى 34:211, الهيثمي: الزواجر 1:216

[25] مجموع فتاوى ابن تيمية : 34:204, الفتاوى الكبرى، لابن حجر الهيتمي: 4:231, قليوبي وعميرة: 1:69, الفروق، للقرافي :1:218 , شرح الخرشي : 1:84, كشاف القناع: 6:188, رد المحتار : 5:294, مغني المحتاج: 1:77, المجموع، للنووي : 3:8, جامع العلوم والحكم، ص398

[26] روى أبو داود في سننه من حديث شهر بن حوشب عن أم سلمة قالت: نهى رسول الله صلى الله عليه وسلم عن كل مسكر ومفتر (جامع العلوم والحكم) 398

[27] " مجموع الفتاوى لشيخ الإسلام... "وهذه الحشيشة فإنه أول ما بلغنا أنها ظهرت بين المسلمين في أواخر المائة السادسة وأوائل السابعة حيث ظهرت دولة التتر، وكان ظهورها مع ظهور سيف جنكسخان ... ". (34:205)

الكبائر قال الحافظ الذهبي -رحمه الله-: "والحشيشة تشرب وتؤكل وإنما لم يذكرها العلماء لأنها لم تكن على عهد السلف الماضين، وإنما حدثت في مجيء التتار إلى بلاد المسلمين "اهـ.. (ص 95)

وقال الشيخ محمد علي حسين المالكي -رحمه الله- في كتابه تهذيب الفروق: "اعلم أن النبات المعروف بالحشيشة لم يتكلم عليه الأئمة المجتهدون، ولا غيرهم من علماء السلف لأنه لم يكن في زمنهم، وإنما ظهر في أواخر المائة السادسة وانتشر في دولة التتار" اهـ. تهذيب الفروق (1:216)

When it appeared and the Muslims became aware of it, the scholars (may Allāh have mercy on them) spoke about it and clarified its prohibition in consumption and use. There was a consensus among them on the prohibition of intoxication caused by it.

Ibn Taymiyyah said, "The consumption of this solid ḥashīsh is Ḥarām (prohibited), and it is among the filthiest of prohibited substances. Whether one consumes a little or a lot of it, the highly intoxicating portion of it is Ḥarām according to the consensus of Muslims"[28]

Imām al-Qarāfī said, " The plant known as ḥashīsh, which is used by people of immorality, the people of the time unanimously agreed on its prohibition, specifically referring to its highly mind-altering properties"[29]

Statements regarding the prohibition of using ḥashīsh and other intoxicating drugs can be found in the books of jurists according to their different schools of thought.

Ḥanafī

Shaykh Muhammad ʿAlā al-din al-Ḥaṣkafī al-Ḥanafī said, "It is prohibited to consume bhang, ḥashīsh, and opium because they are corrupting of the mind prevent from the remembrance of Allāh in prayer..."[30]

Mālikī

Shaykh Abdul Baqī al-Zurqānī al-Mālikī said, "A mukhaddir is that which causes the mind to be obscured without affecting the senses, accompanied by ecstasy and pleasure, such as opium and likewise ḥashīsh according to the sound opinion (are prohibited)... they are considered pure, there is no specific punishment for their users, and they are only prohibited if they have an effect on the mind..."[31]

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[28] مجموع الفتاوى لشيخ الإسلام (34:213). "أكل هذه الحشيشة الصلبة حرام، وهي من أخبث الخبائث المحرمة، وسواء أكل منها قليلا أو كثيرا، لكن الكثير المسكر منها حرام باتفاق المسلمين"

[29]الفروق للقرافي (1:215)، وممن حكى الإجماع على حرمتها الحافظ ابن حجر الهيثمي في الفتاوى الكبرى الفقهية (4:229). "الثاني: النبات المعروف بالحشيشة التي يتعاطها أهل الفسوق اتفق أهل العصر على المنع منها، أعني كثيرها المغيب للعقل"

[30] الدر المختار للحصكفي "ويحرم أكل البنج والحشيشة والأفيون لأنه مفسد للعقل ويصد عن ذكر الله وعن الصلاة" (1:412)

[31] شرح الزرقاني على مختصر خليل مع حاشية البناني " .. المخدر ما غيب العقل دون الحواس، مع نشوة وطرب كأفيون وكذا حشيشة على الصحيح ... وبخلاف المرقد وهو ما غيبهما معا كحب البلادر والداتورة فطاهران ... بخلاف المفسد والمرقد فطاهران ولا حد على مستعملهما ولا يحرم منهما إلا ما أثر في العقل ..(1:23-24)

Shaykh Muhammad Aliash al-Mālikī (may Allāh have mercy on him) said, "...As for the corrupting substance (mufsid), also (sometimes) known as a mukhaddir, it is that which alters the mind without ecstasy and elation such as ḥashīsh and opium... They are considered pure substances when it comes to exceptions. The moderate use of them that does not obscure the mind is permissible, but excessive use that obscures the mind is prohibited..."[32]

Shāfiʿī

Imām al-Nawawī said, "That which obscures the mind (even) without being a beverage, such as bhang, is Ḥarām (prohibited)"[33]

Al-Hafiz Ibn Hajar - may Allāh have mercy on him - said, "He derived evidence from the general statement of the Prophet - peace be upon him - 'Every intoxicant is prohibited' to prohibit anything that causes intoxication, even if it is not a beverage. This includes ḥashīsh and others...Some scholars, including Imām al-Nawawi and others, have definitively stated that it is intoxicating, while others have definitively stated that it is narcotic. It is a matter of debate, as it produces similar effects to alcohol in terms of pleasure, intoxication, habitual use, and absorption.[34]

The scholar Muhammad bin Aḥmad al-Ramlī al-Shāfiʿī said, "Prohibition is established for beverages that are made from solid substances, such as bhang, opium, excessive saffron, walnut, and ḥashīsh"[35]

Al-Hafiz Ibn Hajar al-Haythami - may Allāh have mercy on him - said, "This ḥadīth provides evidence for the prohibition of ḥashīsh specifically, as it causes intoxication and confusion"[36]

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[32] منح الجليل لعليش " ... وأما المفسد ويسمى المخدر أيضا وهو ما يغيب العقل وحده بلا نشوة ولا طرب ومنه الحشيشة على المعتمد والأفيون، والبرش، وجوزة الطيب ... المرقد وهو ما يغيب العقل والحواس ومنه البنج والداتورة فطاهران داخلان في المستثنى منه واستعمال قليلهما الذي لا يغيب العقل جائز وكثيرهما الذي يغيبه محرم ... " (1:26)

[33] روضة الطالبين للنووي "ما يزيل العقل من غير الأشربة كالبنج حرام" (1:171)

[34] فتح الباري لابن حج "واستدل بمطلق قوله - صلى الله عليه وسلم -: "كل مسكر حرام" على تحريم ما يسكر ولو لم يكن شرابا فيدخل في ذلك الحشيشة وغيرها

وقد جزم النووي وغيره بأنها مسكرة، وجزم آخرون بأنها مخدرة، وهو مكابرة لأنها تحدث بالمشاهدة ما يحدث الخمر من الطرب والنشوة والمداومة عليها والانهماك فيها ... "(10:45) .

[35] نهاية المحتاج للرملي "وخرج بالشراب ما حرم من الجامدات كالبنج والأفيون وكثير الزعفران والجوزة والحشيش " (8:10)

[36] الفتاوى الكبرى الفقهية للهيتمي "وهذا الحديث فيه دليل على تحريم الحشيشة بخصوصه فإنها تسكر وتخدر وتفتر" (4:233)

Ḥanbalī

Imām Ibn Qudāmah al-Maqdisi said, "...If one drinks bhang or similar substances that remove his mind knowingly and playfully, its ruling is like that of a drunken person in terms of divorce... If it is known that his mind was obscured due to disobedience, he is considered similar to a drunken person..."[37]

Shaykh al-Islam Ibn Taymiyyah (may Allāh have mercy on him) said, "The ḥashīsh made from cannabis leaves is also Ḥarām , and its consumer is subjected to punishment similar to that of a wine (al-khamr) drinker"[38]

In conclusion, any substance that is confirmed to induce feelings of euphoria, sedation, or numbing effects on the body or mind is subject to the prohibition ruling, irrespective of its specific origin or designation, as long as it produces such effects. If the quantity consumed does not result in alterations to one's mental state, then it is permissible. Any associated prohibition would be attributed to external factors rather than the substance itself. This judgment is rooted in the well-established prohibition outlined in the teachings of the Prophet ﷺ concerning all intoxicants (al-muskir) and substances causing drowsiness (al-mufattir).

Definition and Effects of Al-Muraqqad (Depressants)

This third category which comprises depressants, fall under the class of psychoactive substances that act to slow down or depress the central nervous system (CNS). These substances can induce sedative effects, resulting in drowsiness, decreased alertness, and feelings of relaxation. At higher doses, depressants may produce more pronounced effects, including numbness, loss of sensation, and, in extreme cases, partial or complete paralysis (anaesthetic properties).

The mukhaddir is what clouds the mind without dulling the senses, accompanied by euphoria and pleasure, like opium and ḥashīsh. Unlike the muraqqad, which clouds both the mind and the senses,

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[37] المغني لابن قدامة " ... فأما إن شرب البنج ونحوه مما يزيل عقله عالما به متلاعبا فحكمه حكم السكران في طلاقه .. ولنا أنه زال عقله بمعصية فأشبه السكران ... " (7:114)

[38] مجموع الفتاوى لشيخ الإسلام "والحشيشة المصنوعة من ورق القنب حرام أيضا يجلد صاحبها كما يجلد شارب الخمر" (23:339)

such as belladonna and datura,[39] they are pure and there is no prescribed punishment for their user, and they are not prohibited except for what affects the mind. [40]

Plants which have been traditionally used in various cultures for their calming and sedative effects, should be used with caution as their potency can vary, and excessive doses may lead to adverse effects, including more severe sedation or even paralysis.

Symptoms: Relaxation, sedation, reduced inhibition, slowed reflexes, impaired coordination, euphoria. However, they can also cause drowsiness, memory impairment, respiratory depression (in high doses), and the potential for addiction.

Al-Qarāfi explains that the person who consumes substances that cause the mind to become unconscious may experience a loss of senses. If the senses, such as sight, hearing, touch, smell, and taste, are lost along with the mind, it is considered "al-muraqqad", drug rendering a person unconscious. "al-Muraqqad" refers to substances that cause the mind and senses to become unconscious, similar to someone who is severely inebriated, yet not the same.

Rulings of Muraqqad

Mālikī:

Shaykh Abdul Baqī al-Zurqānī al-Mālikī said, "A mukhaddir is that which causes the mind to be obscured without affecting the senses, accompanied by ecstasy and pleasure, such as opium and likewise ḥashīsh according to the sound opinion (are prohibited)... unlike Muraqqad, which is that which obscures both the mind and the senses, like belladonna and datura, they (mukhaddir and muraqqad) are considered pure (tahir) substances... (and) the corrupting substances (mufsid) and

[39] Belladonna (Atropa belladonna) and Datura (Datura spp.) are two different plants that belong to the nightshade family (Solanaceae). Both of these plants contain alkaloids with potent and potentially dangerous effects on the nervous system. The alkaloids found in these plants, such as atropine and scopolamine, can have numbing properties and various other effects.

[40] شرح الزرقاني على مختصر خليل مع حاشية البناني " .. المخدر ما غيب العقل دون الحواس، مع نشوة وطرب كأفيون وكذا حشيشة على الصحيح ... وبخلاف المرقد وهو ما غيبهما معا كحب البلادر والداتورة فطاهران ... بخلاف المفسد والمرقد فطاهران ولا حد على مستعملهما ولا يحرم منهما إلا ما أثر في العقل ..(1:23-24)

muraqqad (sedatives), they are considered pure, there is no specific punishment for their users, and they are only prohibited if they have an effect on the mind..."[41]

Shaykh Muhammad ʿAliash al-Mālikī (may Allāh have mercy on him) said, "...As for the corrupting substance (mufsid), also (sometimes) known as a mukhaddir, it is that which alters the mind without ecstasy and elation such as ḥashīsh and opium... Muraqqad is that which obscures the mind and the senses, such as bhang and datura. They are considered pure substances when it comes to exceptions. The moderate use of them that does not obscure the mind is permissible, but excessive use that obscures the mind is prohibited..."[42]

In the commentary of Ibn Hamdūn, muskir are distinguished from muraqqad and mufsid substances by three rulings: (1) punishment, (2) impurity, and (3) prohibition of even a small amount. This is also mentioned by al-Haṭṭāb, who cites Ibn Farhūn's statement that there is a type of milk that clouds the mind when it becomes sour and produces a kind of intoxication. Therefore, consuming it is prohibited, and the quantity that clouds the mind is prohibited. This is observed in Ibn Hamdūn's commentary. There is no specific punishment or impurity for muraqqad and mufsid substances. If a person prays while under the influence of substances like benzodiazepines, opium, or secobarbital, their prayer is not invalidated by consensus. Consuming a small amount of these substances is permissible if it does not affect the mind or senses. However, consuming a large amount that affects the mind or senses is prohibited. These are the three judgments that differentiate between inebriants and others. [43]

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[41] شرح الزرقاني على مختصر خليل مع حاشية البناني " .. المخدر ما غيب العقل دون الحواس، مع نشوة وطرب كأفيون وكذا حشيشة على الصحيح ... وبخلاف المرقد وهو ما غيبهما معا كحب البلادر والداتورة فطاهران ... بخلاف المفسد والمرقد فطاهران ولا حد على مستعملهما ولا يحرم منهما إلا ما أثر في العقل ..(1:23-24)

[42] منح الجليل لعليش " ... وأما المفسد ويسمى المخدر أيضا وهو ما يغيب العقل وحده بلا نشوة ولا طرب ومنه الحشيشة على المعتمد والأفيون، والبرش، وجوزة الطيب ... المرقد وهو ما يغيب العقل والحواس ومنه البنج والداتورة فطاهران داخلان في المستثنى منه واستعمال قليلهما الذي لا يغيب العقل جائز وكثيرهما الذي يغيبه محرم ... " (1:26)

[43] في الفروق للقرافي= أنوار البروق في أنواء الفروق [القرافي] كما في حاشية ابن حمدون وتنفرد المسكرات عن المرقدات والمفسدات بثلاثة أحكام الحد والنجاسة وتحريم اليسير وما نقله الحطاب عن ابن فرحون من أن من اللبن نوعا يغطي العقل إذا صار قارصا ويحدث نوعا من السكر فإن شرب لذلك حرم ويحرم منه القدر الذي يغطي العقل اه فيه نظر بل يحرم تناول القليل والكثير منه حيث كان يحدث نوعا من السكر كما في حاشية ابن حمدون ولا حد في المرقدات والمفسدات ولا نجاسة فمن صلى حامل البنج أو الأفيون أو السيكران لم تبطل صلاته إجماعا ويجوز تناول اليسير منها وهو ما لا يصل إلى التأثير في العقل أو الحواس ويحرم تناول الكثير الذي يصل إلى التأثير في العقل أو الحواس فهذه الثلاثة الأحكام وقع بها الفرق بين المسكرات والآخرين (1:215)

Table 2. Four Categories of Mind-Altering Substances Based on their Effects and Their Rulings

Type	Essential property	Examples	Rulings of prohibition
الْمُسْكِر Muskir	Alcoholic beverages, substances which can cause inebriation	Wines, spirits Fermented drinks (anaerobic, distillation)	Prohibited even if they do not affect reasoning capability of mind or cause drowsiness, regarded as impure and severe punishment
الْمُخَدِّر Mukhaddir	psycho-active properties, stimulants and hallucinogens	Opioids (e.g., heroin, morphine, oxycodone) Stimulants (e.g., amphetamines, cocaine, MDMA) Hallucinogens (e.g., LSD, psilocybin mushrooms, peyote) Dissociative drugs (e.g., ketamine, PCP) Cannabinoids (e.g., marijuana, THC products) Inhalants (e.g., solvents, aerosols, nitrous oxide)	Prohibited only if dose or amount is likely to affect reasoning capability of mind or cause drowsiness. It is pure and prohibited affect will be with a lighter punishment compared to muskir
الْمُرَقِّد Muraqqad	Sedating properties	Depressants (e.g., alcohol, benzodiazepines, barbiturates) Sedatives, narcotics, anaesthetics	Prohibited only if dose or amount is likely to affect consciousness and reasoning capability or cause drowsiness. It is pure and prohibited affect will be with a lighter punishment compared to muskir
الْمُفْسِد Mufsid	Poisons, toxic substances	Any substance which is harmful especially if in small amounts	Prohibited only if dose or amount is likely to cause harm to brain or physical body either immediately or significantly in the future, even if they do not affect reasoning capability. It is pure and prohibited affect will be with a severe punishment for attempted

	suicide /murder or harm depending on intention.

2. **Impure (Najis) or Contaminated (Mutanajjis) Plants**:

Principle 3:
Any plant derived substance which is impure is prohibited.

كُلُّ مَادَّةٍ نَجِسَةٍ مَحْظُورَةٌ

These are not permissible to eat, based on Allāh's statement: "And He forbids them impure things" [Sūrah Al-Aʿrāf: 157]. Anything impure is considered unclean. If a pure substance, such as vinegar, molasses, melted fat, or oil, becomes contaminated, it is prohibited to consume. The Prophet ﷺ said regarding a mouse that falls into fat and dies: "If it is solid, remove it and what is around it, and eat the rest; if it is liquid, then discard it"[44] (Narrated by Al-Bukhāri and Muslim). If it were permissible to eat, he would not have ordered it to be discarded.

If a substance is impure, its consumption or application is forbidden. Al-khamr is inherently impure, and all muskir substances derived from grapes, dates, and other fruits that cause inebriation fall within this category. The Ḥanafī school holds less stringent rulings regarding impurity, applying them only to substances sourced from grapes and dates.

However, substances directly sourced from plants or herbs, such as ḥashīsh, morphine, heroin, and cocaine, are not considered impure (najs). This perspective enjoys a consensus among Muslim jurists because plants are deemed inherently pure, as there is no contradictory evidence. It's worth noting that the prohibition of a substance doesn't necessarily imply its impurity, as is the case here. A few scholars, like Ibn Taymiyyah and one view of Imām Aḥmad, argue that it is impure based on an analogy with khamr and urine or ḥashīsh and faeces.[45]

There are three aspects to consider: punishment, impurity, and the prohibition of a small quantity. However, the latter two (purity and prohibition of consumption) don't apply to mufattirat,

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[44] رواه البخاري وأحمد والنسائي عن ميمونة زوج النبي صلى الله عليه وسلم (سبل السلام: 3:8).

[45] وهو قول في مذهب أحمد - وقال : «أصحّ قولي العلماء أنها نجسة كالخمر ، والخمر كالبول، والحشيشة كالعذرة» مختصر الفتاوى المصرية ، لابن تيمية ، ص499, مجموع فتاوى ابن تيمية 34:212

mukhaddirāt, mufsid, and muraqqad. [46] The ḥadīth of Umm Salamah only indicates the prohibition of a significant quantity of the herb. This is because the prohibition of intoxicants, along with their mind-altering effects, is established through the Qurān, Sunnah, consensus, and the principle followed by ḥadīth and jurisprudence scholars, which dictates that an unknown case should be ruled according to a known one. However, applying the ruling of intoxication to mufattir substances is only apparent when actual intoxication is confirmed. Prohibiting a small quantity of an intoxicant (muskir) is attributed to its impurity and its potential to lead to consuming an intoxicating amount. Others argue it is solely due to its impurity and that a small quantity is not prohibited solely due to potential to intoxicate in larger amounts. Hence, it's permissible to use a small quantity of mufattir substances like opium, as mentioned earlier. [47]

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[46] في تهذيب الفروق والقواعد السنية في الأسرار الفقهية فإنه طاهر كما هو مصرح به وصرف المال في المباحات على هذا الوجه ليس بسرف لأن الإسراف في النفقات كما قال القرطبي هو التبذير وفسر ابن مسعود التبذير بإنفاق المال في غير حقه فإذا كان الإنفاق في حقه ولو مباحا فليس بسرف قال مجاهد لو أنفق الرجل جبل أبي قبيس ذهبا في طاعة الله لم يكن سرفا ولو أنفق درهما واحدا في معصية الله كان سرفا وحرمته لضرره إن تحقق فهي لأمر عارض لا لذاته ويحرم على من يضره خاصة دون غيره ودعوى أنه مضر مطلقا لا دليل عليها اهـ ما قاله عج باختصار كثير وهو مبني على أن المفتر ليس بحرام والتحقيق أنه حرام كما دل عليه حديث أم سلمة المتقدم اهـ كلام ابن حمدون باختصار.

وحاصله أنه اختلف في كون هذه العشبة من المسكرات مطلقا فيكون نجسا موجبا للحد وحرمة قليله ككثيره أو من المفترات مطلقا وأنها تحدث استرخاء الأطراف وتخدرها وصيرورتها إلى وهن وانكسار كالحشيشة بحيث تشارك أولية الخمر في نشوته فيحرم استعمال القدر المؤثر في العقل اتفاقا وفي حرمة استعمال ما لا يؤثر في العقل خشية الوقوع في التأثير إذ الغالب وقوعه بأدنى شيء منها وحفظ العقول من الكليات الخمس المجمع عليها عند أهل الملل أو إباحته نظرا لكون العلة تدور مع المعلول وجودا وعدما قولان أو أنها ليست من المسكرات ولا من المفترات مطلقا وعليه فهل يحرم استعمال قليلها ككثيرها لأنها سرف وضرر ونجاسة لكونها تبل بالخمر أو تباح مطلقا لأنها مما سكت الله عنه في كتابه فهي مما عفا الله عنه للحديث المار فالأقوال فيها خمسة اختار ابن حمدون منها القول بأنها من المفترات مطلقا وأنه يحرم استعمال قليلها ككثيرها لحديث أم سلمة المتقدم وفيه نظر من ثلاثة أوجه

الوجه الأول أنه حكي الخلاف في إباحة قليلها واختار تحريمه ككثيرها مع أن مفاد قوله عن ضبح بعدما ذكر الفرق بين المسكرات والمرقدات والمفترات بمثل ما قدمته عن الأصل ما نصه وينبني على الإسكار ثلاثة أحكام دون الأخيرين الحد والنجاسة وتحريم القليل اهـ أنه لا يحرم استعمال القليل الذي لا يؤثر في العقل من المرقدات كالبنج والمفترات كالأفيون وقد قدمنا أيضا مثله عن الأصل فلم يحك الخلاف في إباحة ما هو الأصل في الترقيد كالبنج ولا ما هو الأصل في التفتير كالأفيون فكيف يحكى في إباحة ما هو فرع في التفتير كهذه العشبة ويرجح القول بتحريم قليلها ككثيرها

[47] الوجه الثاني أن حديث أم سلمة المتقدم إنما يدل على تحريم القدر المفتر منها فقط وذلك لأن المفتر وإن اقترن في الذكر والنهي في هذا الحديث بالسكر المتقرر عندنا تحريمه بالكتاب والسنة والإجماع والقاعدة عند المحدثين والأصوليين أن يعطى المقارن المجهول الحكم حكم مقارنه المعلوم إلا أن إعطاء حكم المسكر للمفتر إنما يظهر فيما تحقق فيه التفتير بالفعل لأن تحريم القليل من المسكر

In conclusion, aside from khamr, all mind-altering substances are considered pure unless impure ingredients are incorporated. Khamr is deemed impure and can only be used under medical necessity.

Applying al-Khamr Topically:

All schools accept that khamr is najs and there is consensus on this.[48]

قيل لنجاسته وكونه ذريعة لاستعمال القدر المسكر منه وقيل لنجاسته فقط فلا يحرم منه قليل ما ليس بنجس كغير الخمر والمفتر ليس بنجس اتفاقا فكيف يقال بتحريم قليله والحكم يدور مع العلة وكون استعمال قليل المفتر ذريعة لاستعمال القدر المفتر منه لا يظهر أن يكون مثل كون استعمال قليل المسكر ذريعة واستعمال كثيره في اقتضائه التحريم على أنه في المسكر عند القائل به جزء علة لا علة تامة وأيضا سيأتي عن اللكنوي أن التفتير هنا ليس هو التفتير الموجب للتحريم حتى يكون استعمال ما يؤدي إليه ذريعة فيما يوجب التحريم فافهم

[48] اختلفَ العُلَماءُ في نجاسةِ الخَمرِ على قَولَينِ:

القول الأول: أنَّ الخَمرَ نَجِسةٌ نجاسةً عَينيَّةً، وذلك باتِّفاقِ المَذاهِبِ الفِقهيَّةِ الأربَعةِ:

الحَنَفيَّة ((البحر الرائق)) لابن نجيم (247/8)، ويُنظر: ((بدائع الصنائع)) للكاساني (66/1). ،

والمالِكيَّة ((مواهب الجليل)) للحطاب (126/1)، ويُنظر: ((شرح مختصر خليل)) للخرشي (84/1). ،

والشَّافِعيَّة ((المجموع)) للنووي (563/2)، ((تحفة المحتاج)) لابن حجر الهيتمي (303/1). ،

والحَنابِلةِ ((الفروع)) لابن مفلح (327/1)، ((الإنصاف)) للمرداوي (229/1)، ويُنظر: ((المغني)) لابن قدامة (171/9). ،

وحُكِيَ الإجماعُ على ذلك قال ابن رشد: (والنجاساتُ على ضربينِ: ضَربٍ اتَّفق المسلمون على تحريمِ بَيعِها، وهي الخَمرُ، وأنَّها نَجِسةٌ، إلَّا خلافًا شاذًّا في الخَمرِ «أعني: في كونها نَجِسةً»). ((بداية المجتهد)) (145/3). وقال النووي:(ونقل الشيخ أبو حامد الإجماعَ على نجاستِها). ((المجموع)) (563/2). وقال العينيُّ: (قد انعقَد الإجماعُ على نجاسَتِها، وداود لا يُعتبَرُ خلافُه في الإجماعِ). ((البناية)) (447/1). وقال إبراهيم بن مفلح: (الخمرُ يَخمُرُ العَقلَ، أي: يُغطِّيه ويستُرُه، وهي نَجِسةٌ إجماعًا). ((المبدع)) (195/1) .

الأدلَّة:

أوَّلًا: مِنَ الكتاب - قَولُه تعالى: يَاأَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ [المائدة: 90].

وجهُ الدَّلالةِ: أنَّ قَولُه تعالى: رِجْسٌ يدُلُّ على نجاسَتِها؛ فإنَّ الرِّجسَ في اللِّسانِ: النَّجاسةُ ((تفسير القرطبي)) (289/6). ، ولا يضُرُّ قَرنُ المَيسِرِ والأنصابِ والأزلامِ بها، مع أنَّ هذه الأشياءَ طاهِرةٌ؛ لأنَّ هذه الثَّلاثةَ خرَجَت بالإجماعِ، فبَقِيَت الخَمرُ على مُقتَضى الكلامِ ((المجموع)) للنووي (564/2)..

ثانيًا: مِنَ السُّنَّة - عن أبي ثَعلبةَ الخُشَنيِّ رَضِيَ الله عنه قال: ((قُلتُ: يا رَسولَ اللهِ، إنَّا بأرضِ قَومٍ أهلِ كِتابٍ، أفنأكُلُ في آنيَتِهم؟ قال: لا تأكُلوا فيها إلَّا أنْ لا تَجِدوا غيرَها، فاغسِلوها وكُلُوا فيها)) أخرجه البخاري (5478)، ومسلم (1930). .

- Ḥanafīs – permissible as long as it is not of the four sources (al-ʿashrabat al-arbaʿah) from grapes and dates, then it is not najs according to Abu Ḥanifah and Abū Yūsuf
- Few scholars consider that khamr is not najs (i.e. not al-najāsat al-hissiyah)- such as Rabīʿat Ibn Abī ʿAbd al-Raḥmān Mālikī, al-Muznī Shāfiʿī, Layth Ibn Saʿd and some of the later scholars from

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وجهُ الدَّلالةِ: أنَّ الأصلَ في حالِ المُشرِكينَ أنَّهم يَطبُخونَ في قُدورِهم لَحمَ الِخنزيرِ ويَشرَبونَ في آنيَتِهم الخُمورَ، فلم يَجُزِ استِعمالُها إلَّا بعد الغَسلِ والتَّنظيفِ ((معالم السنن)) للخطابي (257/4).

القول الثاني: أنَّ الخَمرَ طاهِرةٌ وهو قَولُ ربيعةَ بنِ أبي عبدِ الرَّحمنِ، واللَّيثِ بنِ سَعدٍ، والمُزَنيِّ، وداودَ الظَّاهريِّ قال القرطبي: (وخالفهم في ذلك ربيعةُ، والليث بن سعد، والمُزني صاحب الشافعي، وبعض المتأخرين من البغداديِّين والقرويين، فرأوا أنها طاهرةٌ، وأنَّ المحرَّم إنما هو شُربُها). ((تفسير القرطبي)) (288/6). وقال النووي: (الخمرُ نَجِسةٌ عندنا وعند مالك وأبي حنيفة وأحمد وسائر العلماء، إلَّا ما حكاه القاضي أبو الطيِّبِ وغيرِه عن ربيعةَ شَيخِ مالك، وداود: أنَّهما قالا: هي طاهرةٌ). ((المجموع)) (563/2) ،

واختاره الصَّنعانيُّ قال الصنعاني: (فإذا عَرَفتَ هذا فتحريمُ الخُمُرِ والخَمرِ الذي دَلَّت عليه النصوصُ، لا يلزمُ منه نجاستُهما، بل لا بدَّ مِن دليل آخَرَ عليه، وإلا بقِيَتا على الأصلِ المتَّفَقِ عليه من الطهارة، فمن ادَّعى خلافَه، فالدليلُ عليه). ((سبل السلام)) (36/1). ،

والشَّوكانيُّ قال الشوكاني: (ليس في نجاسة المُسكِرِ دليلٌ يَصلُحُ للتمَسُّكِ به). ((السيل الجرار)) (ص25). والألبانيُّ قال الألباني: (وغيرُ هؤلاء كثيرون من المتأخِّرينَ مِن البغداديين والقرويين رأوا جميعًا أنَّ الخمرَ طاهرةٌ، وأنَّ المحَرَّم إنما هو شُربُها، كما في «تفسير القرطبي» «88/6» وهو الراجِحُ، وللأصلِ المشار إليه آنفًا [وهو أنَّ الأصلَ الطهارةُ، فلا يَنقُلُ عنها إلا ناقِلٌ صحيحٌ لم يعارِضْه ما يساويه أو يُقَدَّمُ عليه]، وعَدَمِ الدليلِ المُعارِضِ). ((تمام المنة)) (ص: 54). ، وابنُ عُثَيمينَ قال ابن عثيمين: (الخمرُ ليست بنجسةٍ، ولو كانت على صِفَتِها خَمرًا). ((الشرح الممتع)) (27/1) .

الأدلَّة:

أولًا: مِنَ السُّنَّةِ 1- عن أنسٍ رَضِيَ اللهُ عنه: ((كنتُ ساقيَ القَومِ في مَنزِلِ أبي طَلحةَ، وكان خَمرُهم يومَئذٍ الفَضيخَ، فأمر رَسولُ اللهِ صلَّى اللهُ عليه وسلَّم مُناديًا ينادي: ألَا إنَّ الخَمرَ قد حُرِّمَت، قال: فقال لي أبو طَلحةَ: اخرُجْ فأهْرِقْها، فخَرَجْتُ فهَرَقتُها، فجَرَت في سِكَكِ المدينةِ)) أخرجه البخاري (2464) واللفظ له، ومسلم (1980).

وجهُ الدَّلالةِ: أنَّ طُرُقاتِ المُسلِمينَ لا يجوزُ أن تكونَ مَكانًا لإراقةِ النَّجاسةِ؛ ولهذا يَحرُمُ على الإنسانِ أن يبولَ في الطَّريقِ، أو يَصُبَّ فيه النَّجاسةَ، ولا فَرْقَ في ذلك بين أن تكونَ واسِعةً أو ضَيِّقةً، كما جاء في الحديثِ: ((اتَّقوا اللَّعانَينِ، قالوا: وما اللَّعانانِ يا رسولَ اللهِ؟ قال: الذي يتخَلَّى في طريقِ النَّاسِ، أو في ظِلِّهم)) أخرجه مسلم (269). ويُنظر: ((تفسير القرطبي)) (288/6)، ((الشرح الممتع)) لابن عثيمين (430/1)..

2-عن ابنِ عبَّاسٍ رضي الله عنهما: ((أنَّ رجلًا أهدى لرسولِ اللهِ صلَّى اللهُ عليه وسلَّم راويةَ خَمرٍ، فقال له رسولُ اللهِ صلَّى اللهُ عليه وسلَّم: هل عَلِمتَ أنَّ اللهَ قد حرَّمها؟ قال: لا، فسارَّ إنسانًا، فقال له رسولُ اللهِ صلَّى اللهُ عليه وسلَّم: بمَ سارَرْتَه؟ فقال: أمَرْتُه ببيعِها، فقال: إنَّ الذي حرَّم شُربَها حرَّم بيعَها، قال: ففتَحَ المزادةَ حتى ذهب ما فيها)) أخرجه مسلم (1579). .

Baghdād and Mālikī, as well as al-Zāhirī.[49] Also later and contemporary scholars like al-Nawāb Ṣadīq Ḥasan Khan, Shaykh Ṭāhir ibn ʿAshūr, Shaykh Rashīd Riḍā, Shaykh Ṣāliḥ al-ʿUthaymīn[50], and hence can be applied topically generally.

- Ibn Taymiyyah considers it pure if khamr is combined with any pure liquid which is of the measure of more than 2 Qulla if the liquids properties do not change.[51]
- Mālikīs, Shāfiʿī, Ḥanbalī all consider khamr as najs even if it is mixed with abundant liquid other than water and the properties of the liquid do not change. [52] Ibn Taymiyyah rejects this and claims that these opinions from the 3 schools are not the preferred opinions as all pure liquids are like water.[53] Therefore those who claim that the imāms claim for khamr to be pure if mixed with pure liquids are incorrect as the Imāms are suggesting that they are permitted to be used as tadāwi bil-muḥarram (medicinal uses) if they are mixed with pure liquids and not that they become pure, rather they remain impure, but can be used due to ḍarūrah (necessity).

The common substances used in a medical setting containing ethanol are mufsid so they are all pure and permissible. For a detailed discussion see my article on khamr.[54]

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[49] في تفسير القرطبي هم الجمهور من تحريم الخمر، واستخباث الشرع لها، وإطلاق الرجس عليها، والأمر باجتنابها، الحكم بنجاستها. وخالفهم في ذلك ربيعة والليث بن سعد والمزني صاحب الشافعي، وبعض المتأخرين من البغداديين والقرويين فرأوا أنها طاهرة، وأن المحرم إنما هو شربها. وقد استدل سعيد بن الحداد القروي على طهارتها بسفكها في طرق المدينة، 6:288

[50] الروضة الندية لصادق حسن خان 1:20, التحرير و التنوير لابن عاشور 7:25, تفسير المنار لرشيد رضا 7:48, الشرح الممتع علي زاد المستقنع للعثيمين 15:195

[51] ابن تيمية: مجموع الفتاوى 21:514, 34:212

[52] في المجموع شرح المهذب للنووي رحمه الله تعالى: "أما غير الماء من المائعات وغيرها من الرطبات، فينجس بملاقاة النجاسة وإن بلغت قلالا. وهذا لا خلاف فيه بين أصحابنا. 1:125

في مواهب الجليل اللحطاب وقال خليل رحمه الله تعالى: "وينجس كثير طعام مائع بنجس قل" وقال الحطاب: "لاخصوصية للطعام بماذكر..بل هو حكم سائر المائعات." 1:108

في المغني لابن قدامة رحمه الله تعالى في هذه المسئلة ثلاثة أقوال أولها: "أنه ينجس بالنجاسة وإن كثر. " وقال في الأخير: "والأول أولى."

[53] ابن تيمية: مجموع الفتاوى 21:489

[54] Rashid R, Revising The Fiqh of Khamr and Alcohol: Ethical Use from an Islamic Perspective, Al Balagh Publications, can be accessed, https://www.academia.edu/122849819/Revising_The_Fiqh_of_Khamr_and_Alcohol_Ethical_Use_from_an_Islamic_Perspective

3. Harmful Substances

Principle 4:
Any substance which is harmful is prohibited.

كُلُّ مَادَّةٍ ضَارَّةٍ مَحْظُورَةٌ

It is not permissible to consume anything harmful, such as poisonous plants just like another's mucus, dirt, or stones. Allāh says: "And do not kill yourselves" [Surah An-Nisa: 29] and "And do not throw [yourselves] with your own hands into destruction" [Surah Al-Baqarah: 195]. Consuming such things leads to harm, so it is obligatory that they are not permissible. However, the Mālikī scholars have different views on eating clay; some say it is disliked, while others say it is forbidden, which is the stronger opinion. It is lawful to eat anything that does not cause harm, such as fruits and grains, based on Allāh's statement: "Say: Who has forbidden the adornment of Allāh which He has produced for His servants, and the good things of provision?" [Surah Al-Aʿrāf: 32].

Mufsid in Medicine

Toxic substances/ poisons (al-summ) fall under al-mufsid and refer to any chemical, plant, living thing, or mineral substance that, when ingested by a human, causes a specific disturbance or functional disorder, and may lead to death, depending on its type, quantity, and method of entry.

The use of substances that have potentially toxic properties in the medical field are numerous. Many medications contain toxic substances i.e., chemotherapy, and the use or non-use of them depends on the appropriate dosage. It may seem surprising that toxic substances can be used as medicine and for healing, but the fact is that its medicinal use has been known since ancient times and today for destroying cancerous lesions. Interestingly, if we observe the symbol of the pharmaceutical profession, it often depicts a snake exhaling its venom into a cup, signifying the historical association of medicine with poison or toxins.

The scholars of Islamic jurisprudence (fiqh) have differed on the ruling regarding using poison or any substance mixed with poison, and their opinions can be categorized into two main views:

- *The first view:*
  Some scholars hold that using poison or any substance containing poison is not permissible if the quantity taken could lead to death or likely result in death. They argue that if it is harmful and

offers no benefit, it should be completely prohibited. Some Ḥanafīs, Shāfiʿīs, Ḥanbalīs, and Dhahiris follow this opinion.[55]

- *The second view:*

Other scholars believe that using poison or any substance mixed with poison can be permissible if there is a necessity for it. They argue that if it is at a safe dose and beneficial, it can be used for treatment when necessary. This opinion is followed by the majority of Ḥanafīs, Mālikīs, and Shāfiʿīs.[56]

Conclusion:

After considering the various opinions and evidence, the treatment with toxic substances and anything containing toxins is permissible. This is due to the clarity and strength of their evidence and the necessity of its use and proven benefits by experts in the field. However, the permissibility of using toxic substances for treatment is subject to specific conditions and regulations, and Allāh knows best. Chemotherapy drugs, Antipsychotic medications, Antiepileptic drugs, Lithium, Methotrexate Antiviral drugs, Cyclosporine etc, can all be used if advised by medical professional with conditions.

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[55] ابن عابدين: حاشية رد المحتار (4/208) النووي: المجموع (3/8) (9/34) لبهوتي: كشاف القناع (2/76) المرداوي: الإنصاف (4/272) ابن حزم: المحلى (7/418).

[56] ابن عابدين: حاشية رد المحتار (4/208) الحطاب: مواهب الجليل (3/230) المواق: التاج والإكليل (3/228-230) النووي: المجموع (3/8 9) (9/34) الماوردي: الحاوي الكبير (12/93 (94 الهيثمي: تحفة المحتاج (9/388) ابن قدامة: المغني (1/241) البهوتي: شرح منتهى الإرادات (407/3) المرداوي: الإنصاف (2/463) ابن مفلح: الفروع (2/132) البهوتي: كشاف القناع (2/76) الشوكاني: نيل الأوطار (9/76).

Section 3 – Animal-Derived Foods

Animal-Derived Foods: An Exploration of Important Principles

In this discussion, we will elaborate on the topic of animal-derived foods through the lens of guiding principles. Each principle pertains to general rulings that, when applied, will offer insights into the permissibility of various food types for consumption.
While there may be some overlap among these principles, many of them can apply to the same food type or animal source. This overlap can provide a more nuanced understanding of the ruling, but it may also introduce complexities and potential conflicts in interpretations. We will explore these complexities as we present each principle and its specific details.
By understanding these principles, we aim to clarify the Islamic legal framework regarding the consumption of animal-derived foods, ultimately guiding individuals in making informed choices about what is ḥalāl and ḥarām in their dietary practices.

- **Principle 5:** Every impure substance or anything contaminated by impurity is prohibited to consume.
- **Principle 6:** Anything that is considered repulsive (al-fāḥish) by sound natural instincts is prohibited to consume.
- **Principle 7:** Every predator, whether animal or bird, is prohibited to eat.
- **Principle 8:** Every bird with talons is prohibited to eat.
- **Principle 9:** Anything that the Lawgiver (Islamic law) has permitted to be killed is prohibited to eat.
- **Principle 10:** Anything that the Lawgiver has prohibited from being killed, its consumption is also prohibited.
- **Principle 11** Anything that dwells within the body of water and cannot live outside of it is permissible to eat, regardless of how it is found.
- **Principle 12:** Any animal that lives both on land and in water is subject to the ruling of land animals, as a precaution

- **Principle 13:** Anything that Islamic law has not permitted to possess or own for a specific reason is prohibited.

Principle 5:
Every impure substance or anything contaminated by impurity is prohibited to consume.

كُلُّ نَجِسٍ وَمُتَنَجِّسٍ يَحْرُمُ أَكْلُهُ

In Islamic jurisprudence, substances are classified based on their purity. Those considered impure (najis) in any form are referred to as "intrinsically impure" (*li-dhātihi*) or "impure by its essence" (*li-ʿaynihi*), even if they are not perceived as repulsive by people.
On the other hand, substances that are contaminated with impurity are known as "mutanajjis." These are not inherently impure but have become impure through external factors. This category is referred to as "impure due to external factors" (*al-najis li-ghayrihi*).[57]

Permissibility of Consuming Livestock and Birds
There is unanimous agreement among scholars regarding the permissibility of consuming livestock such as camels, cows, and sheep, as they are explicitly permitted in the Qurān, provided they are slaughtered according to Islamic guidelines. Additionally, it is permissible to eat non-predatory birds, which include pigeons, ducks, ostriches, geese, quail, larks, starlings, sandgrouse, curlews, nightingales, and other songbirds.[58]

General Principle of Impurity and Permissibility
The overarching principle is that anything proven to be impure by evidence from Islamic law—whether food or drink—is forbidden for consumption, as it falls under the category of impure substances that Allāh has prohibited. However, it is important to note that purity does not always equate to permissibility. There may be instances where a substance is pure but still impermissible to consume due to other factors. These complexities will be discussed further in the following sections.

First: Intrinsically Impure (*Najis al-ʿAyniyya*):

In Islamic jurisprudence**,** intrinsically impure substances (najis al-ʿayn) are those explicitly or implicitly deemed impure in scripture, regardless of context. This category includes several specific items: bodily

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[57] قلعجي، معجم لغة الفقهاء , 2:79 ,الحموي غمز عيون البصائر: 1:251 الموسوعة الفقهية الكويتية: 5:153 بن عثيمين، الشرح الممتع: 1:95

[58] كتاب الفقه الإسلامي وأدلته للزحيلي [وهبة الزحيلي] (4:593)

discharges and excrement, which are considered inherently harmful; carrion from humans, prohibited due to the respect and dignity afforded to human life; pig derivatives and pork, which are explicitly forbidden in the Qurān; body parts separated from a living animal, which violate the sanctity of life; and spilled blood, which is considered impure as stated clearly in the Qurān. Understanding these substances is vital for adhering to dietary laws in Islam and ensuring that one's consumption aligns with Islamic principles.

1. Bodily discharges and excrement
2. Dead meat (Carrion)
3. Pig Derivates and Pork
4. Body Parts Separated from a Living Animal
5. Spilled Blood

1) Bodily Discharges and Excrement

Urine, faeces, post-urination discharge (wadī), pre-ejaculatory fluid (madhī) during foreplay, menstrual blood, post-natal bleeding, and irregular vaginal bleeding (istihāda), as well as vomit, pus, and other discharges are generally all impure.[59] Even though they may be considered pure by some schools like the Shāfiʿī who consider semen, mucus, saliva, and sweat as pure, they are prohibited to consume due to their repulsive nature (see Principle 6).[60]

- Human Urine, Vomit, and Faeces:

All schools of Islamic law agree that human urine, faeces, and vomit are intrinsically impure (*najis*).[61] However, specific rulings account for situations of medical or practical hardship. In such cases, certain concessions may apply—such as the example of the urine of an exclusively breastfed infant boy. While it remains legally impure, both the Shāfiʿī and Ḥanbalī schools permit it to be purified by sprinkling water rather than washing, as a form of legal facilitation (*takhfīf*).[62]

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[59] الكاساني بدائع الصنائع: 1 60 الدسوقي حاشية الدسوقي: 1 58 ابن المنذر الإجماع: 37 النووي المجموع: 2 504 البهوتي شرح منتهى الإرادات: 1:108

[60] النووي، المجموع: ج 3، ص 139 ، ج 9، ص 34

[61] الموسوعة الفقهية الكويتية (56/8). أخرجه البزار في مسنده برقم (4907)

[62] الفقه الإسلامي وأدلته للزحيلي [وهبة الزحيلي] (1:301)

Anything deemed ritually or legally impure (*najis*) is, by that very classification, prohibited for consumption. However, even bodily fluids that are not technically impure may still be forbidden to consume due to their repulsive nature (*istiqdhā'*). This raises a further question: do Muslim jurists permit the consumption of such substances for medicinal purposes, particularly when their effectiveness is uncertain? On this matter, the jurists differ, with opinions varying based on the degree of necessity, certainty of benefit, and the nature of the substance involved.

School	Purity	Consuming urine for medical reasons generally
Ḥanafī[63]	All urine is impure – from humans and both animals that can be consumed and those that cannot According to Imām Muḥammad the urine is pure of animal that can be consumed only (similar to Mālikis/ Ḥanbalīs)	Some allow urine of animals that can be consumed only.[64]
Mālikīs[65]	Urine is pure of animal that can be consumed only	Some allow urine of animals that can be consumed only
Shāfiʿī[66]	All urine is impure – from humans and both animals that can be consumed and those that cannot	urine of all animals can be consumed
Ḥanbalis[67]	Urine is pure of animal that can be consumed only	Only urine of camels

- Animal Urine, Vomit, and Faeces:

It is forbidden to consume the urine or faeces of any animal whose meat is not permissible to eat, as these are considered impure by consensus.[68]

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[63] الكساني : بدائع الصنائع 1:60

[64] فتح القدير1:102, رد المحتار 5:216

[65] التاج و الاكليل 1:41, 1:118

[66] النووي: المجموع 2:547 , 9:50

[67] كشاف القناع 1:18, 6:189 ,ابن مفلح: المبدع شرح المقنع 9:479

[68] الكاساني بدائع الصنائع: 1:61 الدردير، الشرح الصغير: 1 47 الدسوقي، حاشية الدسوقي 1:51 :وعندهم – أي المالكية ـ أن لمتغذي بالنجس من الحيوان مباح الأكل فإن بوله وروثه نجس الماوردي الحاوي الكبير: 2:581 البهوتي شرح منتهى الإرادات: 1:108

Similarly, the urine, faeces, and vomit of sharʿī non-permitted animals are also considered impure, except for the droppings of birds and the urine of mice and bats according to the Ḥanafi school, as it is difficult to avoid them, and bats urinate in high places. Their impurities are excused only in clothing and food, but not in water containers. The regurgitated matter of animals (cud) is also considered impure.[69]

1) *Mālikī and Ḥanbalī Schools:*[70]
   a) Urine, faeces, and vomit of animals that are lawful to eat, such as camels, cows, sheep, chickens, pigeons, and all birds, are considered pure. However, the Māliki school makes an exception for animals that consume impure substances (like filth), in which case their waste is considered impure. Additionally, for animals that are considered disliked (makrūh) to consume, their urine and faeces are also disliked (makrūh). The Ḥanbali consider animal excrement and urine, from permissible animals like those whose meat is allowed, as repulsive and forbidden to consume, even though they may be technically pure according to them (see Principle 2).
   b) The reasoning behind this ruling is based on the ḥadīth in which the Prophet ﷺ allowed the people of ʿUraynah to drink camel urine and milk for medicinal purposes.[71] Moreover, the allowance of performing prayer in sheepfolds implies the purity of their urine and faeces.[72]
   c) According to these schools, the purity of an animal's urine and faeces follows the ruling of its meat: the urine of animals prohibited for consumption is impure, while that of animals permissible to eat is pure. For animals that are disliked, their waste is likewise disliked.

2) *Shafiʿī and Ḥanafī Schools:*[73]
   a) Urine, faeces, and vomit of all animals, whether human or animal, are considered impure. This view is supported by the Prophet's ﷺ instruction to pour water over the urine of a Bedouin who

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[69] الفقه الإسلامي وأدلته للزحيلي [وهبة الزحيلي] (1:301)

[70] الشرح الصغير: (1:47)، بداية المجتهد: (1:77) ومابعدها، القوانين الفقهية: ص33 ومابعدها، كشاف القناع: 1:220

[71] روى الشيخان وأحمد عن أنس بن مالك «أن رهطا من عكل أو قال: عرينة، قدموا، فاجتووا المدينة، فأمر لهم رسول الله صلى الله عليه وسلم بلقاح، وأمرهم أن يخرجوا، فيشربوا من أبوالها وألبانها» واجتووها أي استوخموها، يقال: اجتويت المدينة: إذا كرهت المقام فيها، وإن كنت في نعمة، وقيده الخطابي: بما إذا تضرر بالإقامة، وهو المناسب لهذه القصة (نيل الأوطار: 1:48).

[72] قال ابن تيمية في نهاية الحديث السابق: وقد ثبت عنه أنه قال: صلوا في مرابض الغنم، روى أحمد والترمذي وصححه قال: قال رسول الله صلى الله عليه وسلم: «صلوا في مرابض الغنم، ولاتصلوا في أعطان الإبل» قيل: إن حكمة النهي مافيها من النفور، فربما نفرت وهو في الصلاة فتؤدي إلى قطعها (نيل الأوطار:2:137)..

[73] مغني المحتاج: 1:79، المهذب:1:46، فتح القدير: 1:142 ومابعدها، مراقي الفلاح: ص٢٥ ومابعدها، الدر المختار: 1:295 - .

urinated in the mosque.[74] Additionally, the ḥadīth about the two graves mentions that one of the people was being punished because they did not properly avoid urine.[75] The Prophet ﷺ also rejected using faeces for cleaning after defecation, saying, "This is filth."

b) Vomit is considered impure, even if it has not changed, because it is a waste product like urine. Phlegm from the stomach is also impure, while phlegm from the head or throat is considered pure.

c) Regarding the ḥadith of the people of ʿUraynah, in which the Prophet ﷺ instructed them to drink camel urine, the Shāfiʿī and Ḥanafī scholars interpret this as an exception for medicinal purposes, and they permit using impure substances for treatment when there are no pure alternatives available.

d) The Ḥanafī school further differentiates between the types of impurities:
   i) The urine of edible animals is considered a "light impurity" (*najāsa mukhaffafah*), meaning that if it contaminates less than one-quarter of one's clothing, prayer is still valid. This opinion is held by both Imām Abū Ḥanīfah and Abū Yusuf.
   ii) As for the faeces of horses and the dung of cows, it is classified as a "severe impurity" (*najāsa mughallaẓah*) according to Abū Ḥanīfah, similar to the waste of animals not permissible to eat. He based this on the ḥadīth in which the Prophet ﷺ discarded faeces, saying, "This is filth." However, Abū Ḥanīfah's companions (Abu Yusuf and Muhammad) classified it as a light impurity, allowing prayer to be valid if the contamination is minor, given the widespread presence of such waste on roads. The companions' opinion is considered more lenient due to the practical difficulties in avoiding such impurities.

- Tears:

Defined as the water from the eyes. They are considered pure by consensus of scholars[76]

- Mucous:

A sticky secretion from the nasal membranes, also regarded as pure[77]

- Saliva:

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[74] متفق عليه بين أحمد والشيخين عن أنس بن مالك (نيل الأوطار:1:43، نصب الراية: 1:212) . رواه البخاري ومسلم عن ابن عباس (نصب الراية:1:214).

[75] رواه البخاري ومسلم عن ابن عباس (نصب الراية:1:214).

[76] الأوسط في السنن والإجماع والاختلاف(1/157)

[77] معجم لغة الفقهاء محمد قلعجي (414/1). كتاب: الأم (18/1)

It is defined as the fluid that exits the mouth and is deemed pure based on several ḥadīths[78] This rule applies if the substance is proven to be from the mouth. However, if it is proven to be from the stomach, then it is impure, although many scholars have denied the possibility that it could be from the stomach. Spit**:** this is the saliva and mucous which is expelled and is considered pure, though spitting in the mosque is disliked, as mentioned in ḥadīths where the Prophet ﷺ discouraged such actions[79]

Saliva from a Sleeping Person:

1. *Shāfiʿī and Ḥanbalī Schools:*[80] The fluid that flows from a person's mouth during sleep is considered pure. However, if the fluid comes from the stomach (as indicated by a foul smell or yellowish colour), then it is considered impure, like phlegm that comes from the stomach.
2. *Shāfiʿī and Mālikī Schools:* If the fluid is suspected to come from the stomach or there is doubt about its origin, it is still considered pure unless it is confirmed to be from the stomach.
3. *Mālikī School:*[81] The Mālikīs also consider *qals* (the regurgitation of water from the stomach when it is full) to be pure, as long as it does not exhibit any characteristics of faeces.

4. Sweat**:**

Described as the fluid excreted from the skin, it is pure even from non-Muslims and animals, except for dogs and pigs[82]

- Pus from wounds (Mā' al-Qurūh):

[78] لموسوعة الفقهية الكويتية (96/8).انظر: البحر الرائق (1/ 133)، والمغني (70/1).

[79] مجموع الفتاوى (589/21).على قول من يرى رفع الحديث للنبي صلى الله عليه وسلم.إتحاف النبهاء بضوابط الفقهاء (127/1). فتح الباري لابن حجر (1/ 514).

[80] مغني المحتاج:1:79، كشاف القناع:.1:220

[81] الشرح الصغير:1:48

[82] المجموع (559/2) فائدة: قال النووي أيضاً في المجموع: "ومراد الفقهاء بقولهم (سؤر الحيوان طاهر أو نجس): لعابه ورطوبة فمه" المجموع (172/1).الفروع وتصحيح الفروع (215/1). الموسوعة الفقهية الكويتية (61/30). الأم (18/1).

If it has no smell, it is considered pure; otherwise, it is regarded as impure[83].It is considered impure as it is corrupted blood that has undergone a transformation and does not contain actual blood. The same applies to *sadeed* (discharge), which is a thin fluid mixed with blood. The impurity of both is only significant when they are in large quantities; a small amount is excused.[84]

1. *Ḥanafī and Mālikī Schools:*[85]

   Pus (*qiḥ*)—a thick discharge from an abscess—and *ṣadīd*—a thinner liquid that may contain blood—are considered impure, as is *Mā' al-Qurūh* (white fluid from wounds), which is any fluid that seeps from a wound caused by fire, scabies, itching, or similar injuries. However, a small amount of pus and *ṣadīd* is excused, similar to the ruling on blood.

2. *Shāfiʿī and Ḥanbalī Schools:*[86]

   The Shāfiʿī and Ḥanbalī scholars, along with the other schools, also consider pus and *ṣadīd* to be impure. However, the Ḥanbalīs allow for leniency regarding a small amount of pus, blood, or any fluid resulting from them (such as *ṣadīd* and *Mā' al-Qurūh*) as long as it is not in a liquid or consumable substance. The reason for this is that people often cannot avoid such impurities, and it would be difficult to maintain complete purity. This is similar to the leniency granted in cases of residual traces after cleaning oneself with stones (istijmār). However, no amount of such impurities is excused in liquid or consumable items.

Amount Excused (Yasīr al-Maʿfū ʿAnhu):

The excused amount is defined as that which does not invalidate *wudu'* (ritual purification) and is not considered excessive by societal standards. More leniency is given for pus and similar substances than for blood. The excused amount applies to impure substances from pure animals (including humans), provided that the impurity does not come from the private parts. If it does, no amount is excused.

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[83] المجموع (558/2) تنبيه مهم: وقع في حاشية الروض المربع لابن قاسم (351/1) ما يلي: "وقال النووي: الدلائل على نجاسة الدم متظاهرة، ولا أعلم فيه خلافاً عن أحد من المسلمين، وقال: القيح نجس بلا خلاف، وكذا ماء القروح نجس" انتهى، والصحيح أن النووي رحمه الله قيَّد نجاسة ماء القروح بقوله: "المتغير" كما نقلناه في متن هذا البحث، فليتنبه لهذا. شرح العمدة في الفقه (الطهارة) (105/1). الشرح المختصر على بلوغ المرام (الطهارة والصلاة والصوم) (110/2)، شرحه فضيلة الشيخ محمد بن صالح بن عثيمين.

[84] الفقه الإسلامي وأدلته للزحيلي [وهبة الزحيلي](1:304)

[85] البدائع:1:60، الدر المختار:1:294، الشرح الكبير:1:56 ومابعدها، الشرح الصغير:1:55 ١، القوانين الفقهية: ص .33

[86] كشاف القناع:1:219، مغني المحتاج:1:193، المهذب:1:47

Shāfiʿī Position on Small Impurities: According to the Shāfiʿī school, blood from small boils, flea bites, and fly stains, as well as *Mā' al-Qurūh* from wounds and blisters (whether it has a smell or not), are considered pure. The same applies to blood from cupping or phlebotomy, regardless of the amount. The dominant opinion is also to excuse small amounts of blood that become separated from the body and then return to it (e.g., blood from another person).

In summary, while all schools agree on the impurity of pus and *ṣadīd*, leniency is applied in excusing small amounts of these impurities, especially when avoiding them would be difficult.

- Semen**:**

Semen is defined as the fluid released during the peak of sexual pleasure, such as during intercourse or similar actions. Considered pure by the majority view, though it should be cleaned due to its natural aversion[87]

Human Semen:

1. *Ḥanafī and Mālikī Schools:*[88]
   Semen is considered impure (*najis*) and must be washed off. The Ḥanafīs differentiate between wet and dry semen: wet semen must be washed, but if it dries on the clothes, it is sufficient to rub it off. The Mālikīs, however, rule that semen is impure whether wet or dry, because they consider it disgusting and transformed from its original pure state into an impure substance. This is because semen originates from blood, and just because its origin (blood) can be excused in small amounts, it does not mean that semen is excused in the same way.
   Supporting ḥadīth: In a narration from ʿĀishāh, it is mentioned that she used to wash the semen from the clothes of the Prophet ﷺ, and he would then go out to pray while the marks of the water were still visible[89]Additionally, semen is likened to other excretions from the body, which are considered impure.

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[87] رواه الدارقطني في سننه الحديث في باب: ما ورد في طهارة المني وحكمه رطباً ويابساً، وصحح الحديث الألباني في إرواء الغليل في تخريج أحاديث منار السبيل، برقم الحديث (180).الموسوعة الفقهية الكويتية (7/3).(333/6).(22/261-262).

[88] مغني المحتاج 1:79، المهذب 1:46، فتح القدير 1:142 وما بعدها، مراقي الفلاح ص25 وما بعدها، الدر المختار 1:295 - 297، الدر المختار 1:287 وما بعدها، اللباب شرح الكتاب 1:55، مراقي الفلاح ص26، بداية المجتهد 1:79، الشرح الصغير 1:54، الشرح الكبير 1:56

[89] رواه الدارقطني في سننه والبزار في مسنده، وقال: لا يعلم أسنده عن عائشة إلا عبد الله بن الزبير. وأما حديث «اغسليه إن كان رطبا، وافركيه إن كان يابسا» فهو غريب، وحديث لا يعرف (نصب الراية 1:209). وفي الجملة: هذا الحديث مضطرب، إذ في بعضه الغسل، وفي بعضه: (فيصلي فيه).

2. *Shāfiʿī (predominant view) and Ḥanbalī Schools :*[90]
   Semen is considered pure (*ṭāhir*), but it is recommended to wash or rub it off if it is from a human male. This view is supported by the ḥadīth of ʿĀishāh, who said she would scrape the semen off the Prophet's clothes, and he would pray in them.[91] Another narration says she would rub it off while he was praying.[92] Ibn Abbās also likened semen to mucus or spit, indicating that it is not impure.[93]

   The difference between semen and urine or pre-ejaculatory fluid (*madhy*) is that semen is the beginning of the creation of a human being, which highlights its significance and purity.

Semen of Non-Humans:

- *Ḥanafī and Mālikī Schools:*
  The semen of non-human animals is impure, regardless of whether the animal is lawful to eat or not.
- *Ḥanbalī School:*
  The semen of animals that are lawful to eat is considered pure, while the semen of unlawful animals is impure.
- *Shāfiʿī School:*
  The semen of all animals, except dogs and pigs or their offspring, is considered pure.

Prostatic Fluid (Madhī) and Pre-seminal Fluid (Wadī):

Prostatic Fluid (Madhī) is a clear fluid released during sexual arousal, considered impure and necessitating the washing of the affected area[94]
It is impure like urine, and the affected area should be washed.

Pre-seminal fluid (Wadī) is a thick, white, and cloudy fluid that is discharged from the penis, typically after urination or sometimes as a result of physical exertion, such as lifting heavy objects. Unlike semen

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[90] مغني المحتاج 1:79 - 80، كشاف القناع 1:224، المهذب 1:47

[91] رواه الجماعة، ولفظه: «كنت أفرك المني من ثوب رسول الله صلى الله عليه وسلم ثم يذهب فيصلي فيه» (نيل الأوطار:1:53).

[92] رواه ابنا خزيمة وحبان في صحيحيهما.

[93] رواه سعيد ورواه الدارقطني مرفوعا

[94] شرح النووي على مسلم (3/222-223). مجموع فتاوى ورسائل ابن عثيمين (11/162).

(*manī*), *wadī* is not released due to sexual arousal or pleasure and does not result in feelings of relief or exhaustion.
Impurity (Najāsa): *Wadī* is considered impure (*najis*) according to all four major Islamic schools of thought (Ḥanafī, Mālikī, Shāfiʿī, and Ḥanbalī). Its impurity is likened to urine because it typically emerges from the same pathway as urine.

2) Dead Meat (Carrion)

Dead animals are prohibited by the explicit text of the Quranic verse, "and their default ruling is impurity".[95] A dead animal is defined as "that from which the soul has departed without proper slaughter or due to non-Islamic methods of slaughter."[96] Therefore, anything not slaughtered according to Islamic guidelines is considered dead meat, including:[97]

- Strangled Animals (al-Munkhaniqah): Those that die due to suffocation or asphyxiation.
- Beaten Animals (al-Mauqūdhah): Those that die from being struck with a heavy object like a stick or stone.
- Fallen Animals (al-Mutaradiyyah): Those that die from falling from a height.
- Gored Animals (al-Naṭīḥah): Those that die due to being gored by another animal.
- Animals Killed by Predators: Those attacked and killed by predators like lions, tigers, or foxes.

- *Carrion (al-Maytah)*

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[95] الحصني القواعد: 78 :4 الْقرافِي ,الذخيرة: 1 166 ابن رجب القواعد: 336 قاعدة رقم.(158)

[96] الْقُرطُبِي الجامع لأحكام القرآن: 2 .217 وقال الْجصاص: "وقد يكون ميتة بأن يموت حتف أنفه من غير سبب لآدمي فيه وقد يكون ميتة لسبب فعل آدمي إذا لم يكن فعله فيه على وجه الذكاة المبيحة له" نظر: الْجصاص أحكام القرآن: .132 :1

المَيتة لُغةً: ما فارَقَتْه الرُّوحُ بِغَيرِ ذَبحٍ ((تهذيب الأسماء واللغات)) (146/4).

المَيتة شرعًا: ما مات بغيرِ ذَكاةٍ ((أحكام القرآن)) للجصَّاص (132/1)، ((المصباح المنير)) للفيومي (583/2)، ((تفسير البقرة للعثيمين)) (250/2).

[97] الْقُرطُبِي الجامع لأحكام القرآن: 6 :48-49

الْمُنْخَنِقَةُ :الحيوان الذي يُخنق حتى يموت.

الْمَوْقُوذَةُ :الحيوان الذي يُضرب بعصا أو غيرها حتى يموت.

الْمُتَرَدِّيَةُ :الحيوان الذي سقط من مكان مرتفع فمات.

النَّطِيحَةُ :الحيوان الذي مات نتيجة نطح حيوان آخر له.

This is that part of the animal body which has signs of life sensation, voluntary movement when alive. Hair and hooves etc do not have these properties even though it grows, hence they are pure.[98] Moisture is what determines impurity, so anything which has flowing blood will therefore be impure.
The skin of dead animal not ritually slaughtered is impure according to consensus of jurists.[99]

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[98] عَنِ ابنِ عبَّاسٍ رَضِيَ اللهُ عنهما قال: ((وجَد النبيُّ صلَّى اللهُ عليه وسلَّم شاةً ميتةً، أُعطِيَتْها مولاةٌ لميمونةَ من الصَّدقةِ، قال النبيُّ صلَّى اللهُ عليه وسلَّم: هلَّا انتفعتُم بجِلدِها؟ قالوا: إنَّها مَيتةٌ. قال: إنَّما حَرُمَ أكْلُها رواه البخاريُّ (1492) واللفظ له، ومسلم (363)..

وجه الدَّلالة:

أنَّ الحديثَ يدلُّ على جوازِ الانتفاعِ مِنَ الميتةِ بما سِوَى الأكلِ قال الجصَّاص: (أبان النبيُّ صلَّى اللهُ عليه وسلَّم عن مُرادِ الله تعالى بتحريمِ المَيتةِ، فلمَّا لم يكُن الشَّعْرُ والصُّوفُ والعَظمُ ونحوها ممَّا ذَكَرْنا من المأكولِ، لم يتناوَلْها التَّحريمُ). ((أحكام القرآن)) (150/1).

ثالثًا: أنَّ الأصلَ في الأشياءِ الإباحةُ والطَّهارةُ؛ ولا دليلَ على النَّجاسةِ؛ فإنَّ هذه الأعيانَ هي من الطيِّباتِ، وليست مِن الخبائِثِ، فتدخُلُ في آيةِ التَّحليلِ؛ وذلك لأنَّها لم تدخُلْ فيما حرَّمَه اللهُ من الخبائِثِ لا لفظًا، ولا معنًى ((الفتاوى الكبرى)) لابن تيميَّة (264/1، 267).

رابعًا: أنَّ المَيتةَ المحرَّمةَ هي ما كان فيها الحِسُّ والحَرَكةُ الإراديَّةُ، وأمَّا الشَّعْرُ ونحوُه، فإنَّه ليس فيه حسٌّ ولا يتحرَّك بإرادةٍ، ولا تُحِلُّه الحياةُ الحيوانيَّة حتى يموتَ بِمُفارَقَتِها، وإنَّما هو كالزَّرعِ يَنمو ويغتذي، وإذا يَبِسَ الزَّرعُ، أو ماتت الأرضُ، فإنَّ ذلك لا يُوجِبُ نَجاسَتَها باتِّفاقِ المُسلمي . ((الفتاوى الكبرى)) لابن تيميَّة (267/1، 268).

خامسًا: أنَّ الموجِبَ للنَّجاسةِ هو الرُّطوباتُ، وهي إنَّما تكون فيما يجري فيه الدَّمُ؛ ولهذا حُكِم بطهارةِ ما لا نفْسَ له سائلة، فما لا رُطوبةَ فيه من الأجزاءِ بمنزلةِ ما لا نفْسَ له سائلة ((مجموع الفتاوى)) لابن تيميَّة (20/21).

سادسًا: أنَّ الشَّعرَ لو كان جزءًا من الحيوانِ، لَمَا أُبيحَ أخْذُه في حالِ الحياة، فلمَّا اتَّفَقَ العُلَماء على أنَّ الشَّعرَ والصُّوفَ إذا جُزَّ من الحيوانِ حالَ حياتِه، كان حلالًا طاهرًا، عُلِم أنَّه ليس مثل اللَّحمِ ((الفتاوى الكبرى)) لابن تيميَّة (268/1).

[99] جِلدُ المَيتةِ نَجِسٌ قَبل دَبْغِه، وذلك باتِّفاقِ المَذاهِبِ الفِقهيَّةِ الأربَعةِ:

الحنفيَّة ((البحر الرائق)) لابن نجيم (88/6)، ((مراقي الفلاح)) للشرنبلالي (ص 65).

والمالكيَّة ((منح الجليل)) لعليش (51/1)، وينظر: ((شرح مختصر خليل)) للخرشي (89/1)، ((القوانين الفقهية)) لابن جزي (27/1).

والشَّافعيَّة ((روضة الطالبين)) للنووي (27/1)، وينظر: ((الحاوي الكبير)) للماوردي (62/1).

والحنابلة ((الإنصاف)) للمرداوي (324/1،72)، وينظر: ((المغني)) لابن قدامة (49/1).

وحُكِيَ الإجماعُ على ذلك قال ابن قدامة: (لا يختلِفُ المذهَبُ في نجاسةِ المَيتةِ قبل الدَّبغ، ولا نَعلَمُ أحدًا خالَفَ فيه). ((المغني)) (49/1). وقال ابن عبدِ البَرِّ: (وبطل بالدَّليلِ منه قَولُ مَن قال إنَّ جلدَ المَيتةِ- وإن لم يُدبَغ- يُستمتَعُ به ويُنتَفَع، وهو قول ابن شهاب، ورُوِيَ عن الليث بن سعد مثلُه، وذكره مَعمَر بإثر حديثِه المُسنَد المذكور، قال مَعمَر: وكان الزهريُّ يُنكِرُ الدِّباغ ويقول: يُستمتَعُ به- يعني الجِلدَ- على كلِّ حالٍ، قال أبو عبد الله محمَّد بن نصر المروزيُّ: وما علمتُ أحدًا قال ذلك قبل الزهريِّ، وروى الليث عن يونس عن ابنِ شِهابٍ الحديثَ المذكور، ثم قال بإثرِه: فلذلك لا نرى بالسِّقاءِ فيها بأسًا ولا بِبَيعِ جِلدِها وابتياعِه وعَمَلِ الفِرَاءِ منها). ((الاستذكار)) (301/5)

But one can benefit from animal skin / fur even if it is not one which is permissible to eat, if tanned. Can be used as a coat of fur to keep warm.[100]

School	Dead body part of animal (not ritually slaughtered)[101]	Skin of any dead animal and Tanning (Dibāgh)	Ritual slaughter and its effect on the purity of animals that are not permissible to eat
Ḥanafī[102]	pure if it has no blood or moisture	Tanning purifies the skin of the dead	Ritual slaughter makes pure the fat/ meat and skin of an animal

[100] أَوَّلًا: من الكتاب - 1- قولُه تعالى: وَالأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ [النحل: 5]. وجه الدَّلالة: أنَّ الدِّفءَ ما يُتدفَّأُ به مِن شَعْرِها ووبَرِها وصُوفِها؛ وعمومُ ذلك يقتضي إباحةَ الجَميعِ مِن غَيرِ فصْلٍ بين المذكَّى منها وبين المَيتةِ

[101] الخطاب مواهب الجليل (4/261) 1;103) العبدري التاج والإكليل (1/100) ابن عبد البر: التمهيد (9/52) القرطبي: الجامع الأحكام القرآن (10/156) النووي: المجموع (1/238 (2/572 297، روضة الطالبين (1/43) الحصيني كفاية الأخيار (1/18 (19)، الشربيني مغني المحتاج (1/87) ابن قدامة المغنى (1/89) الشرح الكبير (1/74) اين مفلح المبدع (1:75) ابن عابدين حاشية رد المحتار (1/138) ابن الهمام: شرح فتح القدير (1/197) ابن نجيم البحر الرائق (1/112) السرخسي شرح السير الكبير (1/138)، نظام الفتاوى الهندية 127/5) (الجصاص أحكام القرآن (1/150) الكاساني بدائع الصنائع (5/142) الرازي: مفاتح الغيب (5/15) ابن مفلح المبدع (1/76) ابن تيمية مجموع الفتاوى (21/96) الفتاوى الكبرى(266/1)

[102] الحنفية

في الفقه الاسلامى و أدلته لوهبة بن مصطفى الزحيلي الدباغ للجلود النجسة أو الميتة يطهرها كلها إلا جلد الإنسان والخنيزير، وما لا يحتمل الدبغ كجلد حية صغيرة وفأرة، لقول النبي صلّى الله عليه وسلم : «أيما إهاب دبغ فقد طهر» (2) وروي أن النبي صلّى الله عليه وسلم مر بفِناء (ساحة الدار أو جوانبها) قوم في غزوة تبوك، فاستسقاهم، فقال: «عندكم ماء؟ فقالت امرأة: لا، يا رسول الله، إلا في قربة لي ميتة، فقال صلّى الله عليه وسلم : ألست دبغتِها؟ فقالت: نعم، فقال: فإن دباغها طهورها» ، ولأن الدبغ يزيل سبب نجاسة الميتات وهو الرطوبات والدماء السائلة، فصار الدبغ كالثوب النجس إذا غسل.

والدبغ عند الحنفية مطهر إذا كان بما يمنع النَّتَن والفساد، ولو دباغة حُكْمية كالتتريب والتشميس، لحصول المقصود بها. وكل ما يطهر بالدباغة يطهر بالذكاة. والدبغ يطهر جلد الكلب والفيل على المعتمد، واستثناء جلد الآدمي للكرامة الإلهية، واستثناء جلد الخنزير لنجاسته العينية، وألحقوا بهما ما لا يحتمل الدباغة كفأرة صغيرة. أما ما على جلد الميتة من شعر ونحوه فهو طاهر

الذكاة الشرعية (الذبح) في تطهير الذبيح: وهو أن يذبح مسلم أوكتابي (يهودي أو نصراني) حيواناً ولو غير مأكول اللحم. فيطهر بالذكاة في أصح مايفتى به عند الحنفية من الحيوان غير المأكول الجلد دون اللحم والشحم، لأن كل حيوان يطهر بالدباغ يطهر جلده بالذكاة، لقوله صلّى الله عليه وسلم : « دباغ الأديم ذكاته»

	(i.e. not alive) i.e. hair, hooves, horns and bone	animal, even if it is an animal that is not permissible to eat except pig. Both types of tanning: dabgh al-ḥaqīqī and dabgh al-ḥukmī (exposure to sun or covering in dust). Some allow it to be eaten.[103]	that is impermissible to eat, except man and pig. preferred opinion muftā bihī qawl of the Aḥnāf is that fat and meat are not pure
Mālikī[104]	All its parts are impure, but can be	impure, regardless of whether it is tanned	Ritual slaughter makes pure the fat/ meat and skin of an animal

ألحق الذكاة بالدباغ، وبما أن الجلد يطهر بالدباغ، فيطهر بالذكاة، لأن الذكاة كالدباغ في إزالة الدماء السائلة والرطوبات النجسة، فتفيد الذكاة الطهارة كالدبغ، إلا في الآدمي والخنزير. وأما فعل المجوسي فليس بذكاة شرعية، لعدم أهلية الذكاة، فلا يفيد الطهارة، فتعين تطهيره بالدباغ، وكل شيء لا يسري فيه الدم لا ينجس بالموت كالشعر والريش المجزوز والقرن والحافر والعظم ما لم يكن به دسم. والعصب نجس في الصحيح. ونافجة المسك طاهرة كالمسك.

وأما الحيوان المأكول اللحم، فيطهر بالذبح جميع أجزائه إلا الدم المسفوح، باتفاق المذاهب.

أي أن الحنفية يجيزون الدبغ الحقيقي بمواد كيماوية، والدبغ الحكمي كالتتريب والتشميس؛ لأن كل ذك مجفف قالع مطهر، كما قدمنا سابقاً.

[103] البحر الرائق 1:185

[104] المالكية

في الفقه الاسلامى و أدلته لوهبة بن مصطفى الزحيلي وقال المالكية والحنابلة على المشهور : لا يطهر الجلد النجس بالدبغ، لحديث عبد الله بن عُكيم، قال: «كتب إلينا رسول الله صلّى الله عليه وسلم قبل وفاته بشهر أن لاتنتفعوا من الميتة بإهاب ولا عصب» (2) فهو ناسخ لما قبله من الأحاديث، لأنه في آخر عمر النبي صلّى الله عليه وسلم ، ولفظه دال على سبق الترخيص، وأنه متأخر عنه، وقال الدردير المالكي: ما ورد من نحو قوله عليه الصلاة والسلام: «أيما إهاب ـ أي جلد ـ دبغ، فقد طهر» فمحمول على الطهارة اللغوية، لا الشرعية في مشهور المذهب. وحينئذ لا تجوز الصلاة عليه.

وعلى القول المشهور عند المالكية من نجاسة الجلد المدبوغ: يجوز استعماله بعد الدبغ في اليابسات غير المائعات، كلبسه في غير الصلاة والجلوس عليه في غير المسجد، ولا يجوز استعماله في المائعات كالسمن والعسل والزيت وسائر الأدهان، والماء غير المطلق كماء الورد، والخبز المبلول قبل جفافه، والجبن، فلا يوضع فيه، ويتنجس بوضعه فيه. واستثنوا من ذلك جلد الخنزير فلا يجوز استعماله

	used for medicinal reasons	or not except if from animal permissible to eat. Exceptions are Saḥnūn and Ibn ʿAbd al-Ḥakam[105]	that is impermissible to eat, except man and pig and other animals like dog, mule, horse.
Shāfīʿī[106]	Feather and hair/ fur is pure; bones and all other parts are impure, but can be used for medicinal reasons	Tanning purifies the skin of the dead animal, even if it is an animal that is not permissible to eat except pig and dog.	Impure - Quranic verse: "Forbidden to you is carrion" [5:3]. For the Shāfiʿīs, "carrion" refers to any creature that dies without proper Islamic slaughter, such as

مطلقاً، دبغ أو لم يدبغ، في يابس أو مائع، وكذا جلد الآدمي، لشرفه وكرامته، وأما صوف الحيوان ونحوه فلا ينجس بالموت عند المالكية.

وقال المالكية في المشهور : إذا ذبح ما لا يؤكل كالسباع وغيرها، يطهر لحمه وشحمه وجلده، إلا الآدمي والخنزير، أما الآدمي فلحرمته وكرامته، وأما الخنزير فلنجاسة عينه (ذاته). لكن قال الصاوي والدردير: مشهور المذهب: لا تعمل الذكاة في محرم الأكل من حمير وبغال وخيل، وكلب وخنزير، أما سباع الوحوش وسباع الطير فتطهر بالذبح.

[105] بداية المجتهد 1:78, الذخيرة للقرافي 1:166

[106] الشافعية

في الفقه الاسلامى و أدلته لوهبة بن مصطفى الزحيلي والدبغ مطهر أيضاً عند الشافعية ، فيطهر كل جلد نجس بالموت ظاهره، وكذا باطنه على المشهور وإن كان من غير مأكول اللحم للحديثين السابقين مع حديث ابن عباس (في الحاشية)، لكن يشترط أن يكون الدبغ بشيء قالع: وهو نزع فضول الجلد (وهي مائيته ورطوباته التي يفسده بقاؤها، ويطيبه نزعها) بحرِّيفpungent (ما يحرف الفم أي يلذع burns اللسان بحرافته) كالقَرَظ pods of species of sant tree (ورق السَلَم مثل شجر الجوزnutmeg يدبغ به) والعفصgall nut وقشور الرمان pomegranate skin ، والشبalum) crystalline salt) (شيء معروف من جواهر الأرض). سواء أكان طاهراً أم نجساً كذرق الطيور bird droppings ، ولا يصح الدبغ بشمس وتراب وتجميد وتمليح بما لا ينزع الفضول، وإن جف الجلد، وطابت رائحته؛ لأن الفضلات لم تزل، وإنما جمدت، بدليل إنه لو نقع في الماء عادت إليه العفونة.

ولا يطهر عند الشافعية بالدبغ جلد الكلب والخنزير وما تولد منهما أو من أحدهما مع حيوان طاهر، كما لا يطهر عندهم بالدبغ ما على جلد الميتة من شعر ونحوه، لكن يعفى عن القليل من ذلك لمشقة إزالته.

الشافعية والحنابلة : لا تؤثر الذكاة في شيء من الحيوان غير المأكول؛ لأن أثر الذكاة في إباحة اللحم هو الأصل، والجلد تبع للحم، فإن لم تعمل الذكاة في اللحم، لم تعمل فيما سواه، كذبح المجوسي، أو الذبح غير المشروع، ولا يقاس الذبح على الدباغ، لكون الدبغ مزيلاً للخبث والرطوبات كلها، مطيباً للجلد على وجه يتهيأ به للبقاء على وجه لا يتغير، والذكاة لا يحصل بها ذلك، فلا يستغنى بها عن الذبح. وهذا الرأي هو الأرجح لدي؛ لأن القياس (قياس الذكاة على الدباغ) في التعبديات أمر غير مقبول

		They only accept the dabgh al-ḥaqīqī (extracting or absorbing the impurity). Some allow it to be eaten.[107]	the sacrifices of non-Muslims or animals slaughtered improperly.
Ḥanbalī[108]	The wool and hair is pure, all other parts are impure, but can be used for medicinal reasons	impure, regardless of whether it is tanned or not except if from animal permissible to eat, but permit its use.	impure

The jurists have differed regarding the ruling on using carrion for medicinal purposes when needed, either by consuming it directly or when it is included in some compound medications through mixing and utilization. This issue has led to two main opinions:

1. First Opinion: The Mālikī and Ḥanbalī schools maintain that it is not permissible to use carrion for medicinal purposes. This stance is based on the belief that carrion is not recognized as having significant therapeutic benefits. However, if evidence demonstrates that carrion

[107] شرح المهذب 1:229

[108] الحنابلة

في الفقه الاسلامى و أدلته لوهبة بن مصطفى الزحيلي وعند الحنابلة روايتان في الانتفاع بالجلد النجس المدبوغ:

إحداهما ـ لا يجوز، لحديث ابن عكيم المذكور، وحديث البخاري في تاريخه «لا تنتفعوا من الميتة بشيء» .

والثانية ـ وهي الراجحة ـ يجوز الانتفاع به، لقول النبي صلّى الله عليه وسلم السابق: «هلا أخذتم إهابها، فدبغتموه» ، ولأن الصحابة رضي الله عنهم لما فتحوا فارس انتفعوا بسروجهم وأسلحتهم وذبائحهم ميتة، ولأنه انتفاع من غير ضرر، فأشبه الاصطياد بالكلب، وركوب البغل والحمار. وصوف الميتة وشعرها ووبرها وريشها طاهر عند الحنابلة.

والراجح عندي رأي الحنفية والشافعية في أن الدباغ مطهر، لأن حديث ابن عكيم فيه اختلاف واضطراب، قال الحازمي في الناسخ والمنسوخ: وطريق الإنصاف فيه: أن يقال: إن حديث ابن عكيم ظاهر الدلالة في النسخ، لو صح، ولكنه كثير الاضطراب، لا يقاوم حديث ميمونة في الصحة. والمصير إلى حديث ابن عباس أولى لوجوه من الترجيح، ويحمل حديث ابن عكيم على منع الانتفاع به قبل الدباغ، وحينئذ يسمى إهاباً، وبعد الدباغ يسمى جلداً، ولا يسمى إهاباً، وهذا معروف عند أهل اللغة، وليكون جمعاً بين الحكمين، وهذا هو الطريق في نفي التضاد

provides substantial efficacy in treatment, its use could be considered permissible under certain principles.

2. Second Opinion: This group allows its use, provided that a Muslim is aware that it contains potential for cure and no other lawful alternative is available. This view is held by the Ḥanafī school and the Shāfiʿī school in their correct opinion.[109]

- *Dead Human Body:*

The table outlines the differing rulings of four major Islamic schools regarding the status of dead human flesh:

1. Ḥanafī School: Ranks dead human flesh as impure (najis)
2. Mālikī School: Considers dead human flesh to be pure.
3. Shāfīʿī and Ḥanbalī Schools: Both also classify dead human flesh as pure.

School	Dead flesh of Human[110]

[109] ابن عابدين حاشية رد المحتار (4/215) الكاساني بدائع الصنائع (1/61) النووي المجموع (50:9) الشوكاني نيل الأوطار(2014/8)

[110] فتح القدير:1:72، الشرح الصغير:1:44، مغني المحتاج:1:78، كشاف القناع:1:222، المهذب:.1:47

الأدلَّة:

أوَّلًا: من الكتاب - عمومُ قَولِه تعالى: وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ [الإسراء: 70].

وجه الدَّلالة: أنَّ تكريمَ عُمومِ بَني آدَمَ يقتضي بألَّا يُحكَمَ عليه بالنَّجاسةِ، سواءٌ في حالِ الحياةِ أو حالِ الموتِ، وسواء كان مسلمًا أم كافرًا قال الماورديُّ: (فلمَّا طهُروا أحياءً لأجْل الكرامةِ، وجَب أن يُخَصُّوا بها أمواتًا لأجْلِ الكرامةِ) ((الحاوي الكبير)) (8/3).

ثانيًا: مِن السُّنَّةِ- عن أبي هُريرةَ رَضِيَ اللهُ عنه قال: ((لقِيَني رسولُ الله صلَّى اللهُ عليه وسلَّم وأنا جُنُب، فأخذَ بيدي، فمشيتُ معه حتى قعَدَ فانسلَلْتُ، فأتيتُ الرَّحْلَ فاغتسَلْتُ، ثم جئتُ وهو قاعِدٌ، فقال: أين كنتَ يا أبا هِرٍّ؟ فقلتُ له، فقال: سبحانَ اللهِ! يا أبا هِرٍّ، إنَّ المُؤمِنَ لا يَنجُسُ رواه البخاري (285) واللفظ له، ومسلم (371).

وجهُ الدَّلالة: أنَّ قولَه صلَّى اللهُ عليه وسلَّم ((إنَّ المؤمِنَ لا يَنجُسُ)) مُطلقٌ يشمَلُ حالَ الحياةِ وحالَ المَوتِ قال النوويُّ: (هذا الحديثُ أصلٌ عظيمٌ في طهارةِ المُسلم حيًّا وميِّتًا، فأمَّا الحيُّ فطاهِرٌ بإجماعِ المُسلمين، حتى الجنينُ إذا ألقَتْه أمُّه وعليه رُطوبةُ فَرْجِها؛ قال بعض أصحابنا: هو طاهِرٌ بإجماعِ المُسلمين ... وأمَّا الميِّتُ ففيه خلاف للعلماء) ((شرح مسلم)) (66/4). يُنظر: ((المجموع)) للنووي (561/2)..

ثالثًا: من الآثار - عَنِ ابنِ عبَّاسٍ رَضِيَ اللهُ عنهما قال: (المسلمُ لا يَنجُسُ حيًّا ولا ميِّتًا رواه البخاريُّ معلقًا بصيغة الجزم قبل حديث (1253) واللفظ له، ورواه موصولًا ابنُ أبي شَيبة في ((المصنَّف)) (11246) موقوفًا على ابن عبَّاس رَضِيَ اللهُ عنهما. قال البيهقيُّ في

Ḥanafī	Impure - The dead human body is considered impure (*najis*), based on the opinions of some Companions, such as Ibn ʿAbbās and Ibn al-Zubayr, who viewed it similarly to other dead bodies.
Mālikī	Pure[111] - this is based on the saying of the Prophet ﷺ: "A Muslim does not become impure."
Shāfīʿī	Pure[112]
Ḥanbalī	Pure[113]

3) Pig Derivates and Pork

The prohibition of eating pork is explicitly mentioned in the Qurān, as it is considered impure, and the entire Muslim community unanimously agrees on its prohibition.[114]

Majority fuqahā' of all schools agree that the pig is impure (*najs li-ʿaynihi*). This includes its meat, fat, bone and all its parts and it is not permissible to use any of its parts also includes its saliva and sweat.[115]

((السنن الكبرى)) (306/1): معروف، وصحَّح إسنادَه ابن حجر في ((تغليق التعليق)) (460/2) وقال: وهو موقوف. وقد رُوي من هذا الوجه مرفوعًا. يُنظر: ((المجموع)) للنووي (561/2).

رابعًا: أنَّ المؤمِنَ الميِّتَ يُشرَعُ غُسلُه، ولو كان نَجِسًا لم يكُن في تغسيلِه فائدةٌ ((الحاوي الكبير)) للماوردي (8/3). ((المجموع)) للنووي (560/2).

خامسًا: دلَّ الدَّليلُ على طهارةِ المُشرِكِ الحيِّ عن أبي هريرة رَضِيَ اللهُ عنه قال: ((بعَث رسولُ الله صلَّى اللهُ عليه وسلَّم خيلًا قِبَل نَجدٍ، فجاءتْ برجُلٍ مِن بني حنيفة يُقال له: ثُمامة بن أثال، فرَبطوه بساريةٍ مِن سواري المسجِدِ)) رواه البخاري (469) واللفظ له، ومسلم (1764). ، وليس هناك دليلٌ على نجاسَتِه ميِّتًا.

[111] ((مواهب الجليل)) للحطاب (141/1)، ((التاج والإكليل)) للمواق (99/1).

[112] ((المجموع)) للنووي (563/2)، ((مغني المحتاج)) للشربيني (78/1).

[113] ((كشاف القناع)) للبهوتي (193/1)، وينظر: ((المغني)) لابن قدامة (34/1).

[114] الفخر الرازي مفاتيح الغيب: 5 21 الْقُرطُبِي، الجامع لأحكام القرآن: 2 222 ابن حزم مراتب الإجماع 149. :

[115] الخِنزيرُ نَجِسٌ نجاسةً عينيَّةً في جميعِ أجزائه، حتى ما انفصَلَ عنه كعَرَقِه ولُعابه؛ وهو مَذهَبُ الجُمهورِ:

الحنفيَّة ((المبسوط)) للسرخسي (48/1)، وينظر: ((بدائع الصنائع)) للكاساني (63/1).

والشافعيَّة ((روضة الطالبين)) للنووي (31/1)، ((المجموع)) للنووي (568/2).

والحنابلة ((الفروع)) لابن مفلح (314/1)، ((الإنصاف)) للمرداوي (310/1).

وهو قولٌ للمالكيَّة ((التمهيد)) لابن عبدِ البَرِّ (320/1)، ((الكافي)) لابن عبدِ البَرِّ (161/1).

Its impurity can be washed away just like other impurities.[116] It does not become ḥalāl from ritual sacrifice nor does its parts. All its parts are also seen as impure (najs) with the exception of the Mālikīs[117] who consider its hair as pure and the Ẓāhiri and Abu Yūsuf[118] who see its skin as being pure

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وحُكيِ فيه الإجماعُ قال النوويُّ: (نقَل ابن المُنذِر في كتاب الإجماع إجماعَ العلماءِ على نجاسة الخِنزير، وهو أوْلى ما يُحتجُّ به لو ثبت الإجماعُ، ولكن مذهَب مالك طهارةُ الخِنزيرِ ما دام حيًّا). ((المجموع)) (568/2). وقال ابنُ حزم: (اتَّفقوا أنَّ لحم الميتةِ وشَحمَها ووَدَكَها وغُضروفَها ومُخَّها، وأنَّ لحم الخنزير وشحمَه ووَدَكَه وغُضروفَه ومخَّه وعصَبَه، حرامٌ كلُّه، وكلُّ ذلك نجِسٌ). ((مراتب الإجماع)) (ص: 23). وقال ابن رشد: (وأمَّا أنواعُ النَّجاسات، فإنَّ العلماء اتَّفقوا من أعيانها على أربعة: ميتةِ الحيوان ذي الدَّمِ الذي ليس بمائي، وعلى لحمِ الخِنزير بأيِّ سببٍ اتَّفق أن تذهَبَ حياتُه). ((بداية المجتهد)) (83/1). وقال ابن قُدامة: (وحُكمُ الخِنزير حُكمُ الكَلبِ؛ لأنَّ النصَّ وقَعَ في الكَلبِ، والخِنزيرُ شرٌّ منه وأغلَظُ؛ لأنَّ الله تعالى نصَّ على تحريمه، وأجمَع المسلمون على ذلك، وحرُم اقتناؤه). ((المغني)) (42/1).

الدليل من الكتاب: قوله تعالى: قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ [الأنعام: 145].

وجه الدَّلالة: أنَّه نصَّ على أنَّ لحمَ الخنزيرِ رِجسٌ، والرِّجسُ بمعنى النَّجِس

[116] نجاسةُ الخِنزير تُغسَلُ كما تُغسَلُ باقي النَّجاساتِ الأخرى؛ وهذا مَذهَبُ الحنفيَّة ((المبسوط)) للسرخسي (48/1)، وينظر: ((بدائع الصنائع)) للكاساني (63/1). ، والمالكيَّة ((حاشية الدسوقي)) (78/1)، وينظر: (بداية المجتهد)) لابن رشد (29/1-30). ، وقولُ الشَّافعيِّ في القَديمِ ((روضة الطالبين)) للنووي (32/1)، ((المجموع)) للنووي (586/2). ، وروايةٌ عن أحمد ((الفروع)) لابن مفلح (316/1)، ((الإنصاف)) للمرداوي (224/1). ، وهو اختيارُ النوويِّ قال النوويُّ: (اعلَم أنَّ الرَّاجِحَ من حيث الدليلُ أنَّه يَكفي غسلةٌ واحدةٌ بلا ترابٍ، وبه قال أكثرُ العلماءِ الذين قالوا بنجاسة الخِنزيرِ، وهذا هو المختار؛ لأنَّ الأصلَ عدمُ الوجوبِ حتى يرِدَ الشَّرعُ، لا سيَّما في هذه المسألة المبنيَّة على التعبُّد). ((المجموع)) (586/2). ، وابنِ حَزمٍ قال ابن حزم: (أمَّا قياسُ الخِنزير على الكلبِ، فخطأٌ ظاهر- لو كان القياس حقًّا- لأنَّ الكلبَ بعضُ السِّباعِ، لم يُحرَّم إلَّا بعمومِ تَحريمِ لُحومِ السِّباع فقط، فكان قياسُ السِّباع وما وَلَغَت فيه على الكَلبِ الذي هو بعضُها، والتي يجوز أكْلُ صيدِها إذا عُلِّمَت، أوْلى من قياسِ الخِنزير على الكَلبِ، وكما لم يجُزْ أنْ يُقاسَ الخنزير على الكلبِ في جواز اتِّخاذه وأكْل صيدِه، فكذلك لا يجوزُ أن يُقاس الخنزيرُ على الكلب في عددِ غَسْلِ الإناءِ مِن وُلوغِه). ((المحلى)) (123/1).

[117] مواهب الجليل لشرح مختصر خليل 4:262

[118] المبسوط للسرخسي 1:202

after tanning. The relied upon opinion in the Mālikī school is that a living pig, its sweat, tears, mucus, and saliva are considered pure.[119]

Using it for medicinal purposes there are 2 opinions: [120]

1. Not permissible even in state of ḍarūrah- Majority of the Ḥanafī, Mālikīs, Shāfiʿīs and Ḥanbalīs
2. Permissible in state of need and necessity (ḍarūrah) – Some Ḥanafīs, Shāfiʿīs,

It is now clear that the prevailing opinion is that of the school which allows treatment with prohibited or impure substances in cases of necessity, provided specific conditions are met. These conditions include confirming that the prohibited or impure substance is indeed a cure for a particular illness. While historically this may have been uncertain and speculative, today it can be established with greater certainty. Furthermore, the condition that no lawful and pure alternative is available must also be satisfied. In the past, other speculative treatments were often available, making the use of impure or prohibited substances forbidden, even in cases of necessity (ḍarūrah). The medicine must be prescribed by a trustworthy and competent Muslim physician, or the patient must be confident, based on personal experience or past treatment, that this is the only effective option. Additionally, the use of the prohibited substance should be limited to the necessary amount. This stance is supported by clear verses regarding necessity.

As for the arguments of those who oppose permissibility, they pertain to cases where the use of such substances is optional or where the effectiveness is uncertain and equivalent lawful alternatives exist. Historically, scholars prohibited their use in such scenarios, as not all the necessary conditions were met. And Allāh knows best.

4) Body Parts Separated from a Living Animal

Anything separated from a living animal is considered impure and therefore forbidden to consume, such as a limb cut off from a sheep or cow while the animal is still alive. The ḥadīth narrated by Abu Dāwūd states: "What is cut from a living animal is considered a dead animal."

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[119] فتح القدير 1:135 وما بعدها، اللباب شرح الكتاب 1:55 وما بعدها، مراقي الفلاح ص25 وما بعدها، القوانين الفقهية ص34، بداية المجتهد 1:73 وما بعدها، الشرح الصغير 1:49 وما بعدها، مغني المحتاج 1:77 وما بعدها، المهذب 1:46 وما بعدها، كشاف القناع 1:213 وما بعدها، المغني 1:52 وما بعدها، الشرح الصغير 1:49 - 55

[120] ابن عابدين: حاشية رد المحتار 4:215, ابن نجيم: البحر الرائق 8:237, النووي المجموع 9:50, النووي: روضة الطالبين 3:285, الشربيني: مغني المحتاج 4:188, ابن قدامة المغني 8:605, البهوتي: كشاف القناع 6:200, مصنف عبد الرزاق 9:250

The ruling on parts separated from a living animal follows the ruling of its dead body. It is known that all dead animals are impure. But rulings may differ regarding parts that do not contain blood:

School	Body part separated from live animal and had no blood perfusion
Ḥanafī[121]	Pure i.e. hair, hooves, horns
Mālikī[122]	Impure – all parts

[121] الحنفية

في الفقه الاسلامى و أدلته لوهبة بن مصطفى الزحيلي الدباغ للجلود النجسة أو الميتة يطهرها كلها إلا جلد الإنسان والخنيزير، وما لا يحتمل الدبغ كجلد حية صغيرة وفأرة، لقول النبي صلّى الله عليه وسلم : «أيما إهاب دبغ فقد طهر» وروي أن النبي صلّى الله عليه وسلم مر بفِناء (ساحة الدار أو جوانبها) قوم في غزوة تبوك، فاستسقاهم، فقال: «عندكم ماء؟ فقالت امرأة: لا، يا رسول الله، إلا في قربة لي ميتة، فقال صلّى الله عليه وسلم : ألست دبغتِها؟ فقالت: نعم، فقال: فإن دباغها طهورها» ، ولأن الدبغ يزيل سبب نجاسة الميتات وهو الرطوبات والدماء السائلة، فصار الدبغ كالثوب النجس إذا غسل.

والدبغ عند الحنفية مطهر إذا كان بما يمنع النَّتَن والفساد، ولو دباغة حُكْمية كالتتريب والتشميس، لحصول المقصود بها. وكل ما يطهر بالدباغة يطهر بالذكاة. والدبغ يطهر جلد الكلب والفيل على المعتمد، واستثناء جلد الآدمي للكرامة الإلهية، واستثناء جلد الخنزير لنجاسته العينية، وألحقوا بهما ما لا يحتمل الدباغة كفأرة صغيرة. أما ما على جلد الميتة من شعر ونحوه فهو طاهر

الذكاة الشرعية (الذبح) في تطهير الذبيح: وهو أن يذبح مسلم أوكتابي (يهودي أو نصراني) حيواناً ولو غير مأكول اللحم. فيطهر بالذكاة في أصح مايفتى به عند الحنفية من الحيوان غير المأكول الجلد دون اللحم والشحم، لأن كل حيوان يطهر بالدباغ يطهر جلده بالذكاة، لقوله صلّى الله عليه وسلم : « دباغ الأديم ذكاته»

ألحق الذكاة بالدباغ، وبما أن الجلد يطهر بالدباغ، فيطهر بالذكاة، لأن الذكاة كالدباغ في إزالة الدماء السائلة والرطوبات النجسة، فتفيد الذكاة الطهارة كالدبغ، إلا في الآدمي والخنزير. وأما فعل المجوسي فليس بذكاة شرعية، لعدم أهلية الذكاة، فلا يفيد الطهارة، فتعين تطهيره بالدباغ، وكل شيء لا يسري فيه الدم لا ينجس بالموت كالشعر والريش المجزوز والقرن والحافر والعظم ما لم يكن به دسم. والعصب نجس في الصحيح. ونافجة المسك طاهرة كالمسك.

وأما الحيوان المأكول اللحم، فيطهر بالذبح جميع أجزائه إلا الدم المسفوح، باتفاق المذاهب.

أي أن الحنفية يجيزون الدبغ الحقيقي بمواد كيماوية، والدبغ الحكمي كالتتريب والتشميس؛ لأن كل ذك مجفف قالع مطهر، كما قدمنا سابقاً.

[122] المالكية

في الفقه الاسلامى و أدلته لوهبة بن مصطفى الزحيلي وقال المالكية والحنابلة على المشهور : لا يطهر الجلد النجس بالدبغ، لحديث عبد الله بن عُكيم، قال: «كتب إلينا رسول الله صلّى الله عليه وسلم قبل وفاته بشهر أن لاتنتفعوا من الميتة بإهاب ولا عصب» فهو ناسخ لما قبله من الأحاديث، لأنه في آخر عمر النبي صلّى الله عليه وسلم ، ولفظه دال على سبق الترخيص، وأنه متأخر عنه، وقال الدردير

Shāfīʿī[123]	Pure i.e. Feather and hair/ fur is pure; bones and all other parts are impure
Ḥanbalī[124]	Pure i.e. Feather and hair/ fur is pure; bones and all other parts are impure

المالكي: ما ورد من نحو قوله عليه الصلاة والسلام: «أيما إهاب ـ أي جلد ـ دبغ، فقد طهر» فمحمول على الطهارة اللغوية، لا الشرعية في مشهور المذهب. وحينئذ لا تجوز الصلاة عليه.

وعلى القول المشهور عند المالكية من نجاسة الجلد المدبوغ: يجوز استعماله بعد الدبغ في اليابسات غير المائعات، كلبسه في غير الصلاة والجلوس عليه في غير المسجد، ولا يجوز استعماله في المائعات كالسمن والعسل والزيت وسائر الأدهان، والماء غير المطلق كماء الورد، والخبز المبلول قبل جفافه، والجبن، فلا يوضع فيه، ويتنجس بوضعه فيه. واستثنوا من ذلك جلد الخنزير فلا يجوز استعماله مطلقاً، دبغ أو لم يدبغ، في يابس أو مائع، وكذا جلد الآدمي، لشرفه وكرامته، وأما صوف الحيوان ونحوه فلا ينجس بالموت عند المالكية.

وقال المالكية في المشهور : إذا ذبح ما لا يؤكل كالسباع وغيرها، يطهر لحمه وشحمه وجلده، إلا الآدمي والخنزير، أما الآدمي فلحرمته وكرامته، وأما الخنزير فلنجاسة عينه (ذاته). لكن قال الصاوي والدردير: مشهور المذهب: لا تعمل الذكاة في محرم الأكل من حمير وبغال وخيل، وكلب وخنزير، أما سباع الوحوش وسباع الطير فتطهر بالذبح.

[123] الشافعية

في الفقه الاسلامى و أدلته لوهبة بن مصطفى الزحيلي والدبغ مطهر أيضاً عند الشافعية ، فيطهر كل جلد نجس بالموت ظاهره، وكذا باطنه على المشهور وإن كان من غير مأكول اللحم للحديثين السابقين مع حديث ابن عباس (في الحاشية)، لكن يشترط أن يكون الدبغ بشيء قالع: وهو نزع فضول الجلد (وهي مائيته ورطوباته التي يفسده بقاؤها، ويطيبه نزعها) بحرِّيفpungent (ما يحرف الفم أي يلذع burns اللسان بحرافته) كالقَرَظ pods of species of sant tree (ورق السَلَم مثل شجر الجوزnutmeg يدبغ به) والعفصgall nut وقشور الرمان pomegranate skin ، والشبalum) crystalline salt) (شيء معروف من جواهر الأرض). سواء أكان طاهراً أم نجساً كذرق الطيور bird droppings ، ولا يصح الدبغ بشمس وتراب وتجميد وتمليح بما لا ينزع الفضول، وإن جف الجلد، وطابت رائحته؛ لأن الفضلات لم تزل، وإنما جمدت، بدليل إنه لو نقع في الماء عادت إليه العفونة.

ولا يطهر عند الشافعية بالدبغ جلد الكلب والخنزير وما تولد منهما أو من أحدهما مع حيوان طاهر، كما لا يطهر عندهم بالدبغ ما على جلد الميتة من شعر ونحوه، لكن يعفى عن القليل من ذلك لمشقة إزالته.

الشافعية والحنابلة : لا تؤثر الذكاة في شيء من الحيوان غير المأكول؛ لأن أثر الذكاة في إباحة اللحم هو الأصل، والجلد تبع للحم، فإن لم تعمل الذكاة في اللحم، لم تعمل فيما سواه، كذبح المجوسي، أو الذبح غير المشروع، ولا يقاس الذبح على الدباغ، لكون الدبغ مزيلاً للخبث والرطوبات كلها، مطيباً للجلد على وجه يتهيأ به للبقاء على وجه لا يتغير، والذكاة لا يحصل بها ذلك، فلا يستغنى بها عن الذبح. وهذا الرأي هو الأرجح لدي؛ لأن القياس (قياس الذكاة على الدباغ) في التعبديات أمر غير مقبول

[124]الحنابلة

في الفقه الاسلامى و أدلته لوهبة بن مصطفى الزحيلي وعند الحنابلة روايتان في الانتفاع بالجلد النجس المدبوغ:

Anything slaughtered using modern non-Islamic methods, such as electrocuting the animal, causing it to die from electric shock or anaesthesia, or strangulation, is also considered forbidden, as the conditions of Islamic slaughter are not met.[125]

5) Spilled Blood

It is forbidden to consume spilled blood, which is the blood that flows out of an animal when it is slaughtered or that which comes out as a result of a wound or similar circumstances, as explicitly stated in the Qurān. Scholars unanimously agree on this prohibition.[126]

There are two opinions on whether blood is impure:

1. Blood is pure- Mainly contemporary scholars like al-Shaukāni, Sadīq Ḥasan Khan and Ibn ʿUthaymīn, Albānī and Qarḍāwī[127]

إحداهما ـ لا يجوز، لحديث ابن عكيم المذكور، وحديث البخاري في تاريخه «لا تنتفعوا من الميتة بشيء» .

والثانية ـ وهي الراجحة ـ يجوز الانتفاع به، لقول النبي صلّى الله عليه وسلم السابق: «هلا أخذتم إهابها، فدبغتموه» ، ولأن الصحابة رضي الله عنهم لما فتحوا فارس انتفعوا بسروجهم وأسلحتهم وذبائحهم ميتة، ولأنه انتفاع من غير ضرر، فأشبه الاصطياد بالكلب، وركوب البغل والحمار. وصوف الميتة وشعرها ووبرها وريشها طاهر عند الحنابلة.

والراجح عندي رأي الحنفية والشافعية في أن الدباغ مطهر، لأن حديث ابن عكيم فيه اختلاف واضطراب، قال الحازمي في الناسخ والمنسوخ: وطريق الإنصاف فيه: أن يقال: إن حديث ابن عكيم ظاهر الدلالة في النسخ، لو صح، ولكنه كثير الاضطراب، لا يقاوم حديث ميمونة في الصحة. والمصير إلى حديث ابن عباس أولى لوجوه من الترجيح، ويحمل حديث ابن عكيم على منع الانتفاع به قبل الدباغ، وحينئذ يسمى إهاباً، وبعد الدباغ يسمى جلداً، ولا يسمى إهاباً، وهذا معروف عند أهل اللغة، وليكون جمعاً بين الحكمين، وهذا هو الطريق في نفي التضاد

[125] ابن المنذر الإجماع: 40 أبو دَاود سنن أبي دَاود:كتاب الصيد، باب في صيد قطع منه قطعة 3 70 رقم(2860) الترمذي سنن الترمذي: كتاب الأطعمة، باب ما قطع من الحي فهو ميت 4 74 رقم(1480) وقال: هذا حديث حسن غريب نعرفه إلا من حديث زيد بن أسلم والعمل على هذا عند أهل العلم بو واقد الليثي اسمه الحرث بن عوف.

[126] الْقُرطُبِي، الجامع لأحكام القرآن: 20: 119 أخرج ابن المنذر عن ابن جريج في قوله أو دما مسفوحا قال: المسفوح الذي يهراق ولا بأس بما كان في العروق منها، ينظر السيوطي الدر المنثور: 3 :373 ابن حزم، مراتب الإجماع: .150

[127] الشوكاني: السيل الجرار 1:35, صديق حسين خان: الروضة الندية 1:15, ابن عثيمين: الشرح الممتع 1:260, الألباني: تمام المنة 1:50,

2. Blood is impure- Majority view of Ḥanafīs, Mālikīs, Shāfiʿīs, Ḥanbalīs and Ibn Taymiyyah.[128]

The most authoritative position is that blood is impure, and it can be used only in situations of necessity (ḍarūrah) for medicinal purposes.

In Islamic law, human blood—excluding that of a martyr—is generally considered najis (impure) by all Sunni schools, with the exception of the Mālikī school, which holds that human blood is ṭāhir (pure). The impurity applies particularly to flowing or gushing blood that separates from the body, regardless of whether the individual is alive or deceased. However, the blood of a martyr, if it remains on his body or clothing, is treated as pure and honoured, and is not subject to ritual washing.

As for animal blood, the same principle applies: the blood of land animals that flows after separation is deemed impure. However, there are several exceptions across the schools. For example, the Ḥanafī school considers the blood that remains in the veins after proper slaughter to be pure, as long as it does not gush or flow. They also regard the blood of fish, the blood found in organs such as the liver, spleen, and heart, and even the blood of lice, fleas, and bedbugs as ṭāhir, even if it is present in larger amounts. By contrast, the Mālikī and Shāfiʿī schools maintain that all flowing blood, even from insects like flies, ticks, and fish, is najis, and must be avoided. This stricter interpretation has practical implications, especially in cases involving the consumption of certain foods.
One such example is the case of feseekh (fermented or salted fish), in which multiple layers of fish are stacked together during preparation. As the fish ferments, fluids may flow from one layer to another, raising the question of whether this is blood and thus impure. According to the Shāfiʿī school and the dominant view among Mālikīs, only the top layer of the fish—where blood might flow—is subject to impurity, and only that layer or layers clearly affected should be avoided.
In contrast, the Ḥanafī school, and some Mālikī scholars such as Ibn al-ʿArabī, rule that the entire batch remains permissible to consume, since the exuding liquid is not considered blood in the legal sense, but rather natural moisture of the fish, and thus pure.[129]

Rulings on Blood by School and Condition

Condition	*Ḥanafī*	*Mālikī*	*Shāfiʿī*	*Ḥanbalī*

[128] الحصكفي: الدر المختار 1:390, ابن نجيم: البحر الرائق 1:222, ابن الهمام: شرح فتح القدير 1:194, ابن العربي: أحكام القرآن 1:53, القرطبي: الجامع لأحكام القرآن 2:149, الكشناوي: أسهل المدارك 2:64, النووي: المجموع 2:556, النووي: روضة الطالبين 1:16, ابن مفلح: الفروع 1:253, المرداوي: الإنصاف 1:325, ابن تيمية: مجموع الفتاوى 21:222,598

[129] لشرح الكبير للدرير وحاشية الدسوقي: 1:57 الفقه الإسلامي وأدلته للزحيلي (1:303)

Spilled Blood *(from slaughter or wound)*	Prohibited – based on Qur'anic injunction	Prohibited – consensus	Prohibited – consensus	Prohibited – consensus
Human Blood (general)	Impure (*najis*)	Pure (*ṭāhir*)	Impure	Impure
Animal Blood (flowing after separation)	Impure	Impure	Impure	Impure
Blood Remaining in Veins (after slaughter)	Pure if not gushing	Pure if not gushing	Pure if not gushing	Pure if not gushing
Blood in Organs *(liver, spleen, heart)*	Pure	Pure	Pure	Pure
Blood of Insects *(lice, fleas, bedbugs)*	Pure, even in large amounts	Impure – flowing blood is *najis*	Impure – same as Mālikī	Impure – same as Mālikī

Secondly: Impurity Due to External Contamination (Mutanajjis): (*Najāsah Li-Ghayrihi*)

Impurity due to external contamination (mutanajjis) refers to substances that become impure through external factors rather than being intrinsically impure. This concept is essential in Islamic jurisprudence, as it highlights the importance of maintaining purity in food and drink.

Contamination can occur through three broad means, each impacting the status of food and drink:

1. **Change of Property:** This occurs when a pure substance is affected by an impurity. For example, if ghee is solid and a mouse dies in it, the mouse and the surrounding area should be removed to restore purity. However, if the ghee is liquid, the ruling depends on whether the impurity has altered any of its characteristics—such as taste, colour, or smell. The same principle applies to other liquids, including vinegar, molasses, milk, and honey. If the liquid shows any noticeable change due to contamination, it becomes impure and is not permissible for consumption.

2. **Absorption:** This form of contamination happens when food absorbs impurities from its cooking medium. For instance, meat cooked in impure oil—such as oil derived from a prohibited source—becomes contaminated. In such cases, the absorbed impurity renders the meat impermissible to eat. It is crucial to ensure that the oils and fats used in cooking are pure to avoid such issues.[130]

[130] البهوتي، كشاف القناع: 1:88

3. **Addition:** Contamination can also occur through the addition of impure ingredients to foods and drinks. Items like blood, impure rennet, and fats that have not undergone transformation according to Islamic law fall into this category. For example, water contaminated with pork lard that has not been transformed is considered impure and should not be used for drinking. Similarly, foods containing blood, such as blood sausages, black pudding, bloody hamburgers, baby food with blood, blood-based doughs, and blood soups, are prohibited due to the presence of flowing blood that has not undergone any transformation.[131]

Table: Distinction Between Types of Contamination in Islamic Dietary Law

Aspect	Change of Property	Absorption	Addition
Nature of Contact	External impurity contacts a substance *from outside*.	Internal transfer: substance *soaks up* impurity from surrounding medium.	Direct mixing: *impure ingredient is intentionally added* into the product.
Mechanism of Contamination	Impurity affects surface or surroundings; causes visible change (colour, smell, taste).	Impurity enters the item through cooking, boiling, or soaking—no visible external change.	Impurity is present as a raw material or component in the final product.
Key Legal Criterion	Judged by observable change in the food/drink's physical properties.	Judged by inseparability of the absorbed impurity into the substance.	Judged by presence of forbidden ingredient, regardless of sensory detection.
Reversibility	Partially reversible: solid foods can sometimes be purified by removing the impure portion.	Not reversible: impurity has entered the internal structure of the food.	Not reversible unless the ingredient undergoes *istiḥālah* (legal transformation into a pure substance).
Typical Examples	- Dead mouse in solid ghee → remove area - Vinegar smells foul after impurity enters → impure	- Meat cooked in oil made from pig fat or reused non-halal oil → impure - Soup cooked in wine	- Water with pork lard - Food with non-halal rennet, blood sausage, or gelatin from dead animals
Underlying Principle	Impurity causes perceptible change; no change = possibly still pure.	Impurity is absorbed and becomes inseparable, regardless of outward change.	Impurity is part of the composition, so item is impure even if no trace is noticeable.

[131] توصيات الندوة الطبية التاسعة للمنظمة الإسلامية للعلوم الطبية بالدار البيضاء (يونيو- حزيران 1997 م)، المواد المحرمة والنجسة في الغذاء والدواء ص 80. (حماد) [المصدر: http://www.islamset.com/arabic/abioethics/clone.html]

How to Identify	Through direct observation: sensory signs like altered taste, smell, or color.	May require contextual knowledge (e.g. cooking history), or lab testing to detect absorbed impure matter.	Identified by ingredient analysis, labels, or product formulation records—even if no outward trace is seen.
Scientific Correlate	Analogous to cross-contamination + sensory spoilage: e.g. mold, decay, oxidation altering observable traits.	Analogous to diffusion/osmosis/absorption: e.g. cooking meat in contaminated broth or fat.	Analogous to adulteration/formulation impurity: e.g. undeclared ingredients, E-numbers from haram sources, hidden additives.

Conclusion

The concept of impurity due to external contamination (Mutanajjis) underscores the meticulous nature of Islamic jurisprudence in safeguarding the purity of food and drink. The principles of change of property, absorption, and addition provide a comprehensive framework for determining impurity, emphasizing the need for vigilance in modern food practices.

In today's context, the principles of mutanajjis are particularly relevant as food production, processing, and preparation often involve complex systems that may inadvertently introduce impurities. For instance:

- Change of Property: Modern food storage and handling may lead to contamination, such as liquids exposed to decayed materials or the mixing of impure substances during industrial processing.
- Absorption: The use of non-halal fats, oils, or cooking mediums in global food chains can result in impurities being absorbed into otherwise permissible foods, necessitating thorough checks and certifications for halal compliance.
- Addition: The inclusion of impermissible ingredients like non-halal gelatin, blood derivatives, or rennet in processed foods and beverages highlights the need for scrutiny in ingredient sourcing and transparency.

Given these complexities, it is vital to review and address impurity in light of scientific advancements and modern food technology. The focus should be on assessing whether impurities significantly alter the properties of food or drinks, ensuring that their purity and permissibility align with Islamic principles.

Principle 6:
Anything that is considered repulsive (istiqdhār) by sound natural instincts is prohibited to consume.

كُلُّ مَا اسْتَقْذَرَتْهُ الطِّبَاعُ السَّلِيمَةُ يَحْرُمُ تَنَاوُلُهُ

This principle is related to what people consider repulsive, either in their essence or because of an external reason.

Naturally Repulsive in Essence:

Anything that is inherently repulsive and contrary to sound, healthy instincts—whether food or drink—is deemed objectionable under Islamic law, even if it is not technically considered impure.

Definition: The term *istiqdhār* is derived from the Arabic root word "qadhar," which signifies dirt or filth. In Islamic jurisprudence, *istiqdhār* refers to anything that is generally disliked or considered repulsive by people, regardless of its technical purity. This concept emphasizes the importance of both cleanliness and the intrinsic nature of substances when assessing their acceptability in consumption.[132]

Based on this principle, several issues arise, including the following:

1. *Shāfiʿī Examples of Repulsive Substances:* Substances such as semen, mucus, saliva, and sweat are considered pure but are prohibited to consume due to their repulsive nature.[133]
2. *Ḥanbalī Examples:* Animal excrement and urine, even if from permissible animals like those whose meat is allowed, are considered repulsive and forbidden to consume, even though they may be technically pure.[134]
3. *Inclusion of Insects as Repulsive Substances:* Insects are prohibited due to their repulsive nature,[135] which sound instincts find distasteful[136]. This includes wasps, flies, mosquitoes, spiders, beetles,

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[132] ابن نجيم، البحر الرائق:

[133] النووي، المجموع: 3:139, 9:34

[134] الرحيباني، مطالب أولي النهى: ج 6، ص 309

[135] الحشرات: الهامة من هوام الأرض كالخنافس والعقارب والدابة الصغيرة من دواب الأرض كالفئران والضباب، ينظر: مصطفى وآخرون، المعجم الوسيط: مادة حشر.

[136] الكاساني، بدائع الصنائع: ج 5، ص 36 ؛ ابن عابدين، حاشية ابن عابدين: ج 6، ص 304 ؛ النووي، المجموع: ج 9، ص 15, 25 ؛ الرحيباني، مطالب أولي النهى: ج 6، ص 309 ؛ ابن قدامة، المغني: ج 11 ، ص 65

scorpions, and the like, as well as reptiles without flowing blood, such as snakes and lizards, and all insects and vermin such as mice, ticks, frogs, lice, fleas, chameleons, rats, and similar creatures.

Prohibition of Eating Insects and Vermin:

It is prohibited to eat land insects (small land creatures) such as scorpions, snakes, mice, ants, and bees due to their toxicity and because sound human nature finds them repulsive.

Regarding the Ruling on Eating Insects
The opinions of scholars regarding the permissibility of eating insects are as follows:

1. Imām Mālik: He stated that ground insects are ḥalāl (permissible) to eat.[137]
2. Majority of Scholars: The majority of scholars from the Ḥanafī[138], Shāfiʿī[139], Ḥanbalī[140], and Zahiri schools consider insects to be ḥarām (forbidden).

Evidence Cited by the Mālikī School:
The Mālikīs support the permissibility of eating insects with the following evidence:

1. Quranic Verse: They reference the verse:
   "Say, 'I do not find within that which was revealed to me any matter prohibited to one who would eat it, unless it be that it is dead meat or blood spilled forth or the flesh of swine, for indeed, it is impure or that which has been dedicated to other than Allāh.'" (Surah Al-Anʿām, 6:145).
   - The argument derived from this verse is that Allāh has limited the prohibited items to the four mentioned in the verse, which implies that everything else, including insects, is permissible (ḥalāl).

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[137] حاشية الدسوقي على الشرح الكبير ج ٢ ص ١٣٦، قال الخصاص في التفسيرة أحكام القرآن ما نصه واختلف في هوام الأرض فكرة أصحابنا أكل عوام الأرض اليربوع والفقد والفار وجميع عوام الأرض، وقال ابن أبي ليل لا بأس بأكل الحية إذا ذكيت و وهو قول مالك والأوزاعي إلا أنه لم يشترط من الذكاء وقال الليث لا بأس بكل الفقد وفراخ النحل وجود الجبن و التمر و نحوه وقال ابن القاسم من مالك لا بأس بأكل الضفدع قال ابن القاسم وقياس مالك ااانه لا بأس بأكل خشاش الأرض وعقاربها ودودها لأنه قال موته في الماء لا يفسده أحكام القرآن للجصاص، ج 4 ص 190

[138] بدائع الصنالم، ج 5 من 39، حاشية ابن عابدين، ج 9 من 304 الفتوى الفنية، 5:255.

[139] المجموع، ج 9 من 16، ونهاية المحتاج، ج من 19

[140] الاقتناع، ج 1 ص 309

In summary, while Imām Mālik and his followers find insects to be permissible to eat, the majority of scholars from the other schools of thought regard them as forbidden. The Mālikīs' interpretation hinges on the understanding of the Quranic text and the definition of permissible food.
Therefore, the Mālikī school permits the consumption of land insects, such as scorpions, beetles, and crickets, ants, worms, and weevils, if slaughtered according to Islamic law. They also permit eating a snake, if its poison is not harmful, provided it is slaughtered.[141]
Eating locusts is permissible, as established in the Sunnah. Worms alone are prohibited according to scholars other than the Mālikīs. However, worms found in food, fruit, grains, or vinegar, if consumed alongside the food and are not found repulsive, are permissible to eat due to the difficulty in separating them.[142]
Regarding the purity of locusts and other insects, particularly those without flowing blood, the following table summarizes their rulings on purity. These rulings clarify whether such insects are considered pure and whether they render other substances impure upon contact.

School	Locusts[143]	That which has no blood flow like some insects
Ḥanafī	Pure[144]	Pure- Insects and Small Creatures without Flowing Blood (e.g., flies, wasps, scorpions): These do not render water impure if they fall into it. Their dead bodies are considered pure, as indicated by the ḥadīth about the fly.[145]

[141] الشرح الكبير: 2:115،وسمي ذلك خشاشا لأنه يخش أي يدخل في الأرض ولا يخرج منها إلا بمخرج، ويبادر برجوعه إليها

[142] مغني المحتاج: 4:268، المغني: 8:605

[143] مَيتةُ الجَرادِ طاهِرةٌ، باتِّفاقِ المَذاهِبِ الفِقهيَّةِ الأربَعةِ: ، ، وحُكِيَ الإجماعُ على ذلك قال النوويُّ: (فالسَّمك والجرادُ إذا ماتا، طاهرانِ بالنَّصوصِ والإجماع) ((المجموع)) (561/2). وقال الشربينيُّ: (وأمَّا مَيتةُ السَّمَكِ والجراد، فللإجماعِ على طهارَتِهما) ((مغني المحتاج)) (232/1). قال ابن العربي: (ومنعَ مِن أكلِ الجرادِ إلَّا بذكاةٍ؛ قاله مالك وغيره؛ وذلك لأنَّ عمومَ الآية يجري على حاله حتى يخصِّصَه الحديثُ الصحيح... وهو مِن صَيدِ البَرِّ فلا بدَّ فيه من ذكاةٍ) ((أحكام القرآن)) (79/1)

2- عن عبدِ اللهِ بنِ عُمَرَ، قال: ((أُحِلَّتْ لنا مَيتتانِ ودَمَانِ: الجرادُ والحِيتانُ، والكَبِدُ وَالطِّحالُ أخرجه البيهقي (1241) موقوفا على ابن عمر رَضِيَ اللهُ عنهما.

[144] الحنفيَّةِ ((البناية شرح الهداية)) للعيني (526/11)، وينظر: ((بدائع الصنائع)) للكاساني (79/1)

[145] فتح القدير 1:57، البدائع 1:62 وما بعدها، مراقي الفلاح ص25

Mālikī	Pure[146]	Pure - These are generally considered pure. Dead bodies of these creatures do not make anything impure, including food and water.[147]
Shāfiʿī	Pure[148]	Some claim it is pure- The dead bodies of insects like flies, cockroaches, and beetles are considered impure. The dead bodies of small worms found in food or vinegar are considered impure, but their presence does not render the substance impure due to the difficulty of avoiding them.[149] The dead bodies of creatures without flowing blood is impure due to the Quranic verse: "Forbidden to you is carrion" [5:3]. For the Shāfiʿīs, "carrion" refers to any creature that dies without proper Islamic slaughter, such as the sacrifices of non-Muslims or animals slaughtered improperly.

[146] والمشهور مِن مَذهَبِ المالكيَّة ((مواهب الجليل)) للحطاب (122/1)، وينظر: ((شرح مختصر خليل)) للخرشي (81/1). وقال ابنُ رشد: (واختلفوا في الجَرادِ، فقال مالك: لا يُؤكَلُ من غيرِ ذكاةٍ، وذكاتُه عنده هو أن يُقتَلَ إما بقَطعِ رأسِه أو بغيرِ ذلك. وقال عامَّةُ الفقهاء: يجوز أكلُ مَيتَتِه، وبه قال مُطَرِّف، وذكاة ما ليس بذي دَمٍ عند مالك كذكاةِ الجَراد. وسببُ اختلافِهم في مَيتةِ الجَرادِ هو هل يتناوَلُه اسمُ المَيتةِ أم لا، في قوله تعالى: حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ) ((بداية المجتهد)) (443/1). وقال الحطَّاب: (أن الطَّاهِرَ أنواع: منها مَيتةُ الحيوانِ البَرِّي الذي لا دَمَ فيه، وهو الذي يقال فيه: ليس له نَفسٌ سائلة كما تقَدَّمَ بيانُ ذلك، ولو كانت فيه رطوبةٌ؛ كالعنكبوت والجداجد، والعقرب والزُّنبور، والصرصار والخنافس، وبنات وردان، والجراد والنحل، والدود والسوس، وفي مَيتةِ ما لا نفسَ له سائلة طريقتان في المذهب؛ الأولى: أنَّها طاهرةٌ باتِّفاقِ وهذه طريقة ابن بشير؛ قال في العتبية: وأما البَرِّي مما لا نفْسَ له سائلة لا ينجُسُ بالموتِ، بلا خلاف. انتهى. والطريقة الثانية: أنَّ فيها قَولينِ المشهورُ أنَّها طاهرةٌ، قال في التوضيح: نقل سند عن سحنون أنَّها نَجِسةٌ، لكنها لا تُنَجِّسُ غيرها. انتهى. وقال ابن عرفة: مَيتةُ بَرِّي ذي نفسٍ سائلة غير إنسانٍ، كالوزغ؛ نَجِسٌ، ونقيضها طاهِرٌ) ((مواهب الجليل)) (122/1)..

الأدلَّة مِن السُّنَّةِ: 1- عن عبدِ اللهِ بنِ أبي أَوْفَى رَضِيَ اللهُ عنه قال: ((غزَوْنا معَ النبيِّ صلَّى اللهُ عليه وسلَّم سَبعَ غزَواتٍ أو سِتًّا، كُنَّا نأكُلُ معَه الجَرادَ رواه البخاري (5495) واللفظ له، ومسلم (1952).

[147] بداية المجتهد 1:47، الشرح الصغير 1:44، 45، 49، القوانين الفقهية ص34

[148] والشَّافعية ((المجموع)) للنووي (560/2)، وينظر: ((الحاوي الكبير)) للماوردي (56/1).

[149] مغني المحتاج 1:78، المهذب 1:47، المغني 1:42 - 44، كشاف القناع 1:223

Ḥanbalī	Pure[150]	Pure - These are generally considered pure if they originate from pure substances. However, if they come from impure substances (e.g., sewer worms, cockroaches), they are considered impure.[151]

Insects are generally considered ḥarām (forbidden) in Islamic law not because they are najis (impure) in essence, but primarily because of their inclusion under the category of *al-khabāʾith* (repulsive or loathsome things), which the Qur'an prohibits.

1. Qur'anic Basis:

Qur'an 7:157
"...and He (the Prophet ﷺ) makes lawful for them the good things (al-ṭayyibāt) and prohibits for them the impure/loathsome things (al-khabāʾith)."

Insects generally fall under al-khabāʾith due to:

- Their repulsive nature in most cultures.
- Being associated with decay, filth, or disease.
- Not being slaughtered or prepared in a way consistent with Islamic dietary law.

2. Not All Insects Are Haram:

Some exceptions exist:

- The Ḥanafī school generally prohibits all insects except those that die in water and do not cause a change in its properties (e.g., mosquitoes, flies—permitted only when they fall unintentionally).
- The Mālikī school allows eating locusts and even some other insects if customary in the region and not harmful.
- All schools permit locusts, explicitly mentioned in ḥadīth:

> Hadith: "Two types of dead animals have been made lawful for us: fish and locusts..." (Abū Dāwūd, Ibn Mājah)

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[150] والحنابلة ((شرح منتهى الإرادات)) للبهوتي (138/1)، ((مطالب أولي النهى)) للرحيباني (232/1). ،

[151] مغني المحتاج 1:78، المهذب 1:47، المغني 1:42 - 44، كشاف القناع 1:223

3. Not Najis by Default:

Most insects are not classified as inherently najis (impure). In fact:

- Their blood is exempted from impurity rules due to their small size.
- The Ḥanafīs allow even large amounts of blood from insects like lice or fleas to be considered ṭāhir.

Summary:

Reason	Are Insects Ḥarām Because...?	Explanation
They are najis	No (not inherently)	Most insects are not legally impure; their blood is also exempt from impurity rules.
They are khabīth	Yes (main reason)	Their repulsive nature falls under Qur'anic prohibition of *al-khabā'ith*.
They are harmful	Sometimes	If harmful/toxic, they are prohibited due to the principle of avoiding harm.
Exception – locusts	Permitted	Explicit ḥadīth confirms their permissibility.

The Ruling on Eating Lizard Meat (Ḍabb)

The scholars have differed on this issue, leading to two main opinions:

The First Opinion:
The permissibility of eating lizard (dabb) meat. This is the opinion of the majority of scholars.[152]
Their Evidence: A narration from Ibn Abbās, from Khālid ibn Al-Walīd, who said: *"I entered with the Messenger of Allāh ﷺ into the house of Maimunah, and a roasted lizard was presented. The Messenger of Allāh ﷺ reached out his hand to eat it, but one of the women said: 'Inform the Messenger of Allāh of what he is about to eat.' They said: 'It is lizard meat, O Messenger of Allāh.' He then withdrew his hand. So I asked: 'Is it forbidden, O Messenger of Allāh?' He replied: 'No, but it was not found in the land of my people, and I find myself disliking it.' Then Khalid said: 'So I took it and ate it while the Messenger of Allāh looked on."*[153]

- This ḥadīth is narrated by all the major collections of ḥadīth (Saḥīḥ Bukhārī, Muslim, etc.).

[152] أسنى المطالب 1:414، روضة الطالبين 2:3، جواهر الإكليل 1:217، التاج والإكليل 2:230، الفروع 6:299

[153] أخرجه البخاري (فتح 9:663) كتاب الذبائح والصيد، باب الضب (5537)، ومسلم 3:1541 كتاب الصيد والذبائح، باب إباحة الضب(1945)

The Second Opinion:
The Dislike (Makrūh) of Eating Lizard (Ḍabb) Meat: This is the view of the Ḥanafī school.[154]
Their Evidence: The narration recorded by Muslim from Abu Saʿīd, who said: "A man said: 'O Messenger of Allāh, we are in a land with many lizards (dabb), so what do you command us to do, or what is your ruling?' The Prophet ﷺ mentioned that a group from the Children of Israel were transformed (as punishment), but he neither commanded nor forbade them (eating it).' In another narration, an Arab man said: 'Indeed, Allāh cursed or was angry with a group from the Children of Israel, and transformed them into creatures that crawl on the earth, and I do not know, perhaps this is one of them, so I do not eat it, and I do not forbid it.'"[155]

- A narration from Al-Ṭaḥāwī, reported from ʿĀishā', who said: "A lizard (dabb) was gifted to the Prophet ﷺ, and he refrained from eating it. A beggar came, and ʿĀishā' wanted to give it to her, but the Prophet ﷺ said: 'Do not feed others what you do not eat yourself.'"
- Muhammad ibn Al-Hasan commented that this indicates the Prophet ﷺ personally disliked it due to its nature or his own personal preference.[156]

Locusts (al-Jarād):

There is a difference of opinion regarding whether locusts are terrestrial (بري) or aquatic (بحري):

1. First Opinion: They are considered aquatic.
2. Second Opinion: They are considered terrestrial, as it is observable and evident that they are often found on land.

The prevailing view is that locusts (الجراد**)** are terrestrial animals **(**من حيوان البر**),** although there are some species that are aquatic (بحري). In *Hayat Al-Hayawan Al-Kubra*, it is stated that locusts are both terrestrial and aquatic. The author differentiates between the terrestrial types and then discusses the aquatic ones, stating:
"The marine locust is an animal with a square head, which has a ceramic shell on the side near its head, while the other half does not have such a shell. It has ten long appendages on both sides, resembling the legs of spiders."[157]

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[154] الهداية 4:400 تكملة شرح فتح القدير 9:500 تبيين الحقائق 5:295، الاختيار 5:15

[155] أخرجه مسلم 3:1546 حديث (1951)

[156] شرح معاني الأثار 4:210 كتاب الصيد والذبائح باب أكل الضباب

[157] حياة الحيوان الكبرى، (1:224)

Additionally, Al-Sarakhsi mentions in *Al-Mabsut* that locusts are originally marine animals but are primarily terrestrial in their habitat.[158]

Muslims unanimously agree on the permissibility of eating locusts. There are many ḥadīths that support this permissibility, including: [159]

1. Narration from Abu Hurayrah: The Prophet Muhammad (ﷺ) said, "The locust is among the food of the sea." This statement affirms that locusts are permissible to eat.
2. Narration from Ibn ʿUmar: The Prophet (ﷺ) mentioned locusts as a lawful food, further solidifying the consensus on their permissibility.

After the scholars reached a consensus on the permissibility of eating locusts, they differed regarding the ruling on consuming locusts that have not been properly slaughtered (ذكات):

Regarding locusts (al-jarād) they differed on the requirement of slaughtering (tadhkiyah) for its permissibility, with two opinions:

1. Mālikī School: They argue that locusts cannot be eaten without proper slaughter [160]. This is also a view held by a narration from the Ḥanbalī school.[161] The method of slaughter is that they must be killed, either by severing their heads or through another means.[162]
2. Majority of Scholars: According to the majority of scholars from the Ḥanafī school[163], Shāfiʿī school[164], and some Ḥanbalī scholars[165], it is permissible to eat the carcass of locusts (ميتة الجراد). This is the view of the majority of scholars, based on the ḥadīth narrated by Ibn Umar mentioned earlier.[166]

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[158] المبسوط، (11:229)

[159] ٤١ فتح الباري ج 9 ص 121، شرح النووي على صحيح مسلم ج 13 ص 103، حاشية ابن عابدين ج 1 ص 307، الفتاوى الهندية ج 5 ص 255، بداية المجتهد ج 1 ص 359، المجموع ج 9 ص 23، المغني والشرح الكبير ج 11 ص 41

[160] بداية المجتهد، 1:359

[161] المغني والشرح الكبير، 11:41.

[162] بداية المجتهد، 1:359

[163] حاشية ابن عابدين على الدر المختار، (1:307)

[164] المجموع، 9:23 .

[165] المغني والشرح الكبير، 11:41

[166] الهداية 4:401، تبيين الحقائق 5:297، حاشية ابن عابدين 5:195، روضة الطالبين 3:377

The Mālikīs support their position by citing the verse from the Qurān:
"Indeed, prohibited to you are dead animals (الميتة)…" (Surah Al-Mā'idah, 5:3).
The argument derived from this verse is that since locusts that have died fall under the category of dead animals (ميتة), they should be considered impermissible to eat according to the clear text of the Qurān.

Worms **(الدود)*:***

Regarding the ruling on eating worms the scholars of the four schools of thought have discussed the ruling on eating worms. Their opinions are summarized as follows:

1. Ḥanafī School: They state that it is permissible to eat the larvae of wasps (دود الزنبور) before they are infused with life, as anything without life is not considered carrion. Therefore, eating the worms found in food, such as fruits or grains, is not permissible if they have been infused with life[167].
2. Mālikī School: They maintain that if worms or similar creatures die in food and can be distinguished from it, they must be removed, and it is prohibited to eat them with the food because they have not been properly slaughtered (ذكاة). However, the food remains pure (طاهر) because the carrion of worms is considered pure. If the worms are alive in the food, it is permissible to eat them together with the food, provided that the intention of slaughter (ذكاة) is made while chewing and mentioning Allāh's name. If the worms cannot be distinguished from the food because they have mixed in, the food is still deemed permissible to eat, but any visibly dead worms should be discarded, preferably fed to a dog or thrown away. If the amount of indistinguishable worms is less than one-third of the food, it is permissible to eat them together because they are considered negligible. This discussion applies as long as the worms or similar creatures have not originated in the food. If they do originate, whether the food is fruit, grains, or dates, it is permissible to eat it together with the worms, regardless of whether the amount is small or large.[168]
3. Shāfiʿī School: The consumption of worms that develop from food, such as vinegar or fruit, is conditional:[169]

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[167] حاشية ابن عابدين، 1:302، وانظر الفتاوى الثانية بهامش الفتاوى الهندية، 3:358

[168] الشرح الصغير بحاشية الصاوي ، 2:181

[169] نهاية المحتاج، 7:240

(a) If they are eaten with the food, whether alive or dead, this is acceptable due to the difficulty in distinguishing them, as they are considered part of the food. However, if the worms are separate, their consumption is prohibited.
(b) They should not be transferred from one place to another; if they are transferred separately, their consumption is not allowed. These two conditions consider the notion of being part of the food.
(c) The worms should not alter the taste, colour, or consistency of the food. If they change any of these characteristics, it is not permissible to eat the food.
This ruling is applicable to various situations, including when dealing with beans, fruits, and honey if worms are present.

4. Ḥanbalī School: They allow the consumption of foods that contain worms and weevils, such as fruits, grains, cucumbers, melons, and other similar items, provided that the individual does not find it distasteful to consume them. It is acceptable to eat food that has worms in it as long as it is palatable.[170] This permissibility is based on a narration from Anas ibn Mālik, who reported that the Prophet Muhammad (ﷺ) had a servant named Atīq, who would inspect his food and remove the weevils from it.[171]

The Ruling on Eating Hedgehog Meat (al-Qunfudh)

The scholars have differed on this issue, leading to two main opinions:

The First Opinion: It is not permissible to eat hedgehog meat.

- This is the opinion of Abū Ḥanīfah and Aḥmad.[172]

Their Evidence:

1. A narration from Ibn Umar where he was asked about the hedgehog, and he recited the verse: *"Say, I do not find in what has been revealed to me anything forbidden for one who wishes to eat it..."* (Surah Al-Anʿām: 145). A man who was present said: *"I heard Abu Hurayrah say that the hedgehog was mentioned to the Prophet ﷺ, and he said: 'It is one of the impure things (khabīth).' "*
Ibn Umar then said: *"If the Messenger of Allāh ﷺ said this, then it is as he said."*[173]
(Narrated by Abu Dawūd). This ḥadīth indicates that the hedgehog is considered impure.

The Second Opinion: The permissibility of eating hedgehog meat.

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[170] المغني والشرح الكبير، 11:83

[171] رواه أبو داود في سننه كتاب الأطعمة باب في تفتيش النمر المسوس عند الأكل، 2:325

[172] حاشية شلبي 5:295 - الإنصاف 10:358 الفروع 6:296، المغني 11:65

[173] اخرجه أبو داود ٣/٣٥٤ كتاب الأطعمة باب في أكل حشرات الأرض (3899)

- This is the view of Mālik, Shāfiʿī, Ibn Abi Layla, Al-Layth, and Abu Thawr.[174]

Their Evidence: The general statement of Allāh (SWT):
"Say, I do not find in what has been revealed to me anything forbidden for one who wishes to eat it..." (Surah Al-An'am: 145).

- They argue that there is no specific evidence indicating the prohibition of hedgehog meat, and the basic principle in Islamic law is that all things are permissible unless there is clear evidence of prohibition. Since there is no strong proof that hedgehogs are impure or forbidden, they remain permissible to eat. Additionally, it is not established that hedgehogs are generally considered impure or disgusting in most cases, which further supports their permissibility.[175]

Naturally Repulsive due to External Factors

Jallālah Animals (Those Who Eat Filth):[176]

Al-Jallālah refers to an animal that feeds on impure or filthy substances (excrement). This term applies to various animals, such as cows, sheep, camels, chickens, and birds. Ibn Ḥazm mentioned that the term "jallālah" applies specifically to quadrupeds.

The Ruling on Eating Al-Jallālah (Animals That Feed on Filth)
The scholars have differed on when an animal is considered jallālah, leading to three main opinions:

The First Opinion: An animal becomes jallālah as soon as it eats filth.

- This is the view of the Mālikī school.[177]
- Their reasoning is based on the apparent meaning of the ḥadīths regarding jallalah, which they interpret to mean that an animal becomes jallalah immediately after consuming filth.

The Second Opinion: An animal becomes jallālah if the smell of filth is detected in its breath or body.

- This is the opinion of the Shāfiʿī school.[178]
- According to this view, the quantity of filth consumed does not matter. If the foul smell of impurity is evident in the animal's body or breath, it is considered jallālah.

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[174] مواهب الجليل 3:230، التاج والإكليل 3:230، أسنى المطالب 1:567، روضة الطالبين 3:277

[175] نيل الأوطار 8:133

[176] كتاب الفقه الإسلامي وأدلته للزحيلي [وهبة الزحيلي] (4:593)

[177] مواهب الجليل 3:229

[178] أسنى المطالب 1:18 روضة الطالبين 3:178

The Third Opinion: An animal becomes jallālah if the majority of its feed is filth.

- This is the opinion of the Ḥanafī and Ḥanbalī schools, and it is also a view within the Shāfiʿī school.[179]
- The reasoning is that if the animal primarily consumes impure substances, this will affect its meat, making it disliked (Makrūh) to eat. This is similar to food that has gone bad or has been contaminated, and this is the stronger opinion, as rulings are based on the predominant factor. Minor or rare consumption of filth does not lead to a ruling of jallālah.

This shows that the ruling on whether an animal is considered jallālah depends on how much filth it consumes and the impact of that consumption on the animal's body.

If the meat of camels, cows, or sheep that feed on impurities becomes foul and changes due to their diet, it is considered impure and forbidden due to its repulsiveness and the harm it causes people. This is the opinion of the Ḥanafīs, who stated: "What matters is the change in smell and foulness, not the mere contact with impurity." They said: "The prohibition is not due to something inherent in the object itself but because of an external factor that affected it, so its use is permissible in itself, but it is prevented due to external reasons." This is also an opinion held by some Shāfiʿī scholars.[180]

- Mālikī View: Meat of *Jallālah* Animals: The Mālikīs permit eating the meat of *jallalah* animals, as previously mentioned. Mālik, in one narration, and Aḥmad, the Ḥanafīs, and Shāfiʿīs view it as disliked. The Ḥanbalīs consider it prohibited.

- Ḥanafī View: It is disliked consuming the meat and milk of *jallālah* animals, as well as the meat and milk of female donkeys and the milk of horses. Camel urine is also disliked, but Abu Yusuf permitted the use of camel urine and horse meat for medicinal purposes. *Jallalah* animals should be confined until the foul odour of their meat dissipates, which is estimated to be three days for chickens, four days for sheep, and ten days for camels and cows, according to the more reliable opinion. If *jallālah* animals consume both impurities and other food such that their meat does not become foul, their meat is permissible. Similarly, a kid (young goat) fed with pig's milk is permissible to eat because its meat does not change, and what it was fed with

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[179] تبيين الحقائق 6:10، بدائع الصنائع 5:39، روضة الطالبين 3:278، الإنصاف 10:311، الفروع 6:300

[180] وهو قول الحنفية، حيث قالوا :" العبرة بالتغير والنتن، لا لتناول النجاسة"، وقالوا:" النهي ليس لمعنى يرجع إلى ذاتها بل(، لعارض جاورها فكان الانتفاع بها حلالا في ذاته إلا أنه يمنع عنه لغيره"، ينظر: الكاساني، بدائع الصنائع: ج 5، ص 40 .وهو قول عند الشافعية، الخطيب الشَّربيني، مغني المحتاج: ج 4، ص 304

becomes assimilated and has no remaining effect. Therefore, it is acceptable to eat chicken because it mixes impure food with other food, and its meat does not become foul. [181]

- Shāfiʿī View: It is disliked eating the meat of *jallālah* animals, which are those that predominantly eat faeces, such as camels, sheep, cows, roosters, or chickens. This is based on the ḥadīth narrated by Ibn Umar. However, eating their meat is not prohibited, as the only concern is the change in the flavour of the meat, which does not necessitate prohibition. If *jallalah* animals are fed with pure food, then it is no longer disliked eating their meat. Ibn Umar said: "Feed the *jallalah* animals with pure food: if it is a camel, for forty days; if it is a sheep, for seven days; and if it is a chicken, for three days." [182]

- Ḥanbalī View re: *Jallālah* animals are prohibited to consume if they predominantly feed on impurities, and their milk is also prohibited. This is one narration from Imām Aḥmad. According to another narration, they are disliked but not prohibited, and the dislike is removed by confining the animal, as agreed upon. There is a difference of opinion on the duration of confinement. One narration from Aḥmad states that all *jallalah* animals, whether birds or livestock, should be confined for three days. Another narration states that chickens should be confined for three days, while camels, cows, and similar animals should be confined for forty days. It is also disliked to ride *jallālah* animals.
  According to the Ḥanbalī school of thought, it is prohibited to eat the meat of "Jallālah"[183] (animals that primarily feed on filth), as their flesh is considered to be generated from impure substances, making it impure, like the ashes of impurity. This is supported by a narration from Abu Dawūd.[184]

From the above, it can be concluded that legal repulsiveness (impurity) is different from what is considered repulsive by sense and nature. All impurities are repulsive, but not everything that is repulsive in sense and nature is considered impure.

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[181] كتاب الفقه الإسلامي وأدلته للزحيلي [وهبة الزحيلي] (4:593)

[182] كتاب الفقه الإسلامي وأدلته للزحيلي [وهبة الزحيلي] (4:593)

[183] وهي الأنعام التي تأكل الجلة وهي البعر والعذرة وغيرها من النجاسات نظر: الفَيومي المصباح المنير: 1: 106 الخطيب الشَّربيني مغني المحتاج: 4 :.304

[184] ابن قدامة المغني: 11 66 البهوتي كشاف القناع: 6:193)أبو دَاود سنن أبي دَاود: كتاب الأطعمة باب النهي عن أكل الْجَلَّالَة وألبانها، 3 412 رقم (3787)الترمذي، سنن الترمذي: كتاب الأطعمة اب كل لحوم الْجَلَّالَة وألبانها، 4 270 رقم(1824) قال ":هذا حديث حسن غريب وروى الثوري عن ابن أبي نجيح عن مجاهد عن النبي صلى االله عليه سلم مرسلا" وقال الألباني: "صحيح" الألباني، إرواء الغليل: 8:214

Exceptions to the Principle: The following issues are exceptions to the previous principle:

1. Shāfiʿī Opinion: If something is considered repulsive due to an incidental reason, it is not forbidden but merely disliked (Makrūh). This includes: the meat of slaughtered animals if it has a foul odour, and rotten eggs[185], as long as there is no harm in consuming them.[186]
2. Exception for Locusts Among Insects: Eating locusts is permissible, based on the narration from ʿAbdullah ibn ʿUmar, who reported that the Prophet ﷺ said: "Two types of dead animals and two types of blood have been made lawful for you: As for the two types of dead animals, they are fish and locusts, and as for the two types of blood, they are liver and spleen."[187]

Principle 7:
Every predator, whether animal or bird, with fangs is prohibited to eat.

كُلُّ مُفْتَرِسٍ مِنْ حَيَوَانٍ أَوْ طَائِرٍ ذُو أَنْيَابٍ فَأَكْلُهُ حَرَامٌ

Predator is distinguished as those with fangs. Every animal with fangs from the predatory beasts is prohibited to eat.[188] What is meant by "an animal with fangs" according to the jurists is any animal that uses its fangs to attack and prey on others.[189]
According to the jurists, "predatory beast" refers to "any animal that attacks with its claws and typically kills," or it is defined as "any animal that preys using its fangs."[190]

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[185] What is meant by "madhir" here is an egg where the yolk has mixed with the white without any rotting. However, if rotting occurs and it becomes spoiled, it is considered impure or repulsive and is prohibited to eat.

[186] الخرشي، شرح مختصر خليل: ج 1، ص 85 ؛ النووي، المجموع: ج 2، ص 513, الخطيب الشَّربيني، مغني المحتاج: ج 4، ص 304 ؛ لنووي، المجموع: ج 2، ص 513 ؛ الرملي، نهاية المحتاج: ج 8، ص 15

[187] الكاساني، بدائع الصنائع: ج 5، ص 36 ؛ ابن عبد البر، الكافي في فقه أهل المدينة: ج 1، ص 437 ؛ النووي، المجموع: ج 9، ص 18 ؛ ابن قدامة، المغني: ج 11 ، ص 43

[188] الكاساني، بدائع الصنائع: ج 5، ص 39 ؛ الزيلعي، تبيين الحقائق: ج 5، ص 249 ؛ العبدري، التاج والإكليل (: ج 3، ص 235 ؛ الماوردي، الحاوي الكبير: ج 15 ، ص 311 ؛ ابن قدامة، المغني: ج 11 ، ص 6

[189] الزيلعي، تبيين الحقائق: ج 5، ص 294 ؛ النووي، المجموع: ج 9، ص 15

[190] ابن نجيم، البحر الرائق: ج 3، ص 38 ابن قدامة، المغني: ج 11 ، ص 66 ؛ البهوتي، الروض المربع: ص 6

The general meaning of the principle is that any animal with fangs and / or claws from the predatory beasts is considered forbidden and cannot be eaten. Two conditions must be met for this ruling to apply:[191]

The jurists have differed on the specific meaning of the fanged beasts, leading to two positions:

First Opinion:

- Every predatory, seizing, and injurious animal that habitually kills is included, such as the hyena and fox.
- This is the view of the Ḥanafī school.[192]

Second Opinion:

- It refers to any animal with fangs that strengthens itself with them and typically overpowers others, such as the lion and cheetah. However, animals that do not attack, such as the hyena and fox, are not considered forbidden.
- This is the view of the Shāfiʿī,[193] Layth, and Ḥanbalī schools[194].

Since the two opinions are close and agree on many cases, as Imām Aḥmad said, "Anything that bites with its fangs is considered a beast of prey," it appears that the most accurate view is that forbidden beasts are those that possess two characteristics:[195]

1. The animal must have fangs that it uses for strength and predation.
2. It must be aggressive towards humans and other animals.

With these two characteristics, the animal is considered repulsive and forbidden to consume. However, if the animal has fangs but does not use them for aggression, such as the rabbit, it is permissible to eat.

Mālikī school has varied opinions:

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[191] ابن عابدين، حاشية ابن عابدين: ج 6، ص 304 ؛ الزيلعي، تبيين الحقائق: ج 5، ص 295؛ النووي، المجموع: ج 9 ص 13 ؛ ابن قدامة، المغني: ج 11 ، ص 66

[192] تبيين الحقائق 5:294، الهداية 4:299

[193] أسي المطالب 1:464، روضة الطالبين 1:281

[194] الإنصاف 10:255، الفروع 6:295، المغني 11:26

[195] فتح الباري 9:177، شرح مسلم 13:83، المغني 11:16، الإفصاح 1:407

1. It has been reported from Al-Sha’bi, Saʿīd bin Jubayr, and some companions of Mālik that they permitted eating all animals with fangs among the beasts of prey and all birds with talons. This was also narrated from Ibn ʿUmar and ʿĀishā’.[196]

- In Al-Sharḥ Al-Kabīr, the Mālikī scholars mentioned three opinions regarding beasts of prey:
    1. Dislike (Makrūh) of eating them: This is the narration from Ibn al-Qāsim from Mālik.[197]
    2. Prohibition of eating them: This is the apparent position of Al-Muwatta’, where Mālik categorized the prohibition of eating animals with fangs among the beasts of prey and then narrated the ḥadīth of Abu Tha'labah al-Khushāni, may Allāh be pleased with him: *"The Prophet ﷺ forbade the consumption of any animal with fangs among the beasts of prey."* He also narrated on the authority of Abu Hurayrah, may Allāh be pleased with him, in a marfūʿ (elevated) ḥadīth: *"Eating any animal with fangs among the beasts of prey is forbidden."* He then said, *"And this is the ruling according to us."* This is clear evidence that the correct view, according to Mālik, is the prohibition of such animals.
    3. Prohibition of only the aggressive beasts of prey, such as lions, cheetahs, tigers, and wolves, and dislike (Makrūh) of others, such as bears, foxes, and hyenas. [198]
- As for birds, the Mālikī school generally permits both birds with talons and those without. (see later)[199]

Scholars have differed on the ruling regarding eating bears as follows:

1. The Ḥanbalī School: If the bear has fangs and uses them to hunt, it is ḥarām (forbidden). If it does not have fangs, it is considered permissible. Imām Aḥmad said: *"If it does not have fangs, there is no harm in eating it."*[200]

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[196] قال القرطبي وروي عن ابن عمر أنه مثل عن لحوم السباع فقال: لا بأس بها فقيل له حديث في ثعلبة الخشني، فقال لا ندع كتاب الله ربنا الحديث أعرابي يبول على ساقيه، وسئل الشعبي من لحم الفيل والأسد فتلا هذه الآية وقل لا أحد فيها أوحي إلي محرماً على طاعم يطعمه . وقال القاسم كانت عائشة رضي الله عنها، تقول لما سمعت الناس يقولون حرم كل ذي ناب من السباع وذلك حلال وتتلو هذه الآية تفسير القرطبي، 7:118

[197] بداية المجتهد، 1:380

[198] حاشية الدسوقي على الشرح الكبير، 2:137

[199] حاشية الدسوقي على الشرح الكبير، 2:135) والتاج والاكليل شرح المختصر خليل مع مواهب الجليل، 3:1229 والمنتقى شرح موطأ مالك، ج ٣ ص ١٣٠. وجاء في المدونة قال ابن القاسم لم يكره مالك أكل شيء من الطير كله الرخام والعقبان والنسور والأحدية والغربان وجميع سباع الطير وغير سباعها ما أكل الجيف منها وما لم يأكلها، انظر أسهل المدارك شرح إرشاد السالك في فقه الإمام مالك، 2:58

[200] المغني والشرح الكبير، 11:98

2. The Ḥanafī, Mālikī, and Shāfiʿī Schools, along with another narration from Imām Aḥmad, hold that bears are generally ḥarām due to their nature as beasts of prey. It is the more correct opinion that the bear is considered a beast of prey. Based on this, it is ḥarām (forbidden) according to the Ḥanafī and Shāfiʿī schools. The Mālikī school has differing views on beasts of prey, considering them either Makrūh (disliked) or ḥarām. [201]

Those who argue for permissibility of eating the bear base their argument on the principle that the default ruling is permissibility unless clear evidence of prohibition is established.[202]

What is the Ruling on Eating Rabbit Meat?

The scholars have differed on this issue, leading to two main opinions:

The First Opinion: The permissibility of eating rabbit meat.

- This is the opinion of the majority of scholars.[203]

Their Evidence: A narration from Anas: *"We chased a rabbit while we were at Marr al-Zahran. The people ran after it but became tired, so I caught it. I brought it to Abu Talha, who slaughtered it, and he sent its two thighs — or he said, its leg — to the Prophet ﷺ, and the Prophet accepted them."*[204]

The Second Opinion: It is disliked (Makrūh) to eat rabbit meat.

- This is the opinion of ʿAbdullah ibn ʿAmr, ʿIkrimah, and Ibn Abi Layla.[205]

These scholars viewed eating rabbit meat as disliked based on their interpretation or personal reservations, though the majority permits it.

Their evidence: Narrated from ʿAbdullah ibn ʿAmr: *"A rabbit was brought to the Prophet ﷺ, and he did not eat it, nor did he forbid it."*[206]

What is the ruling on eating animals with fangs from among the beasts of prey?

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[201] بدائع الصنائع ج 5 ص 39، حاشية الدسوقي على الشرح الكبير ج 2 ص 137، المجموع ج 1 ص 12، شرح المنهاج ج 2 ص 272

[202] المغني والشرح الكبير، 11:98

[203] الهدية 4:400، تبيين الحقائق 5:295، التاج والإكليل 3:230، جواهر الإكليل 1:217، أسنى المطالب 1:564، روضة الطالبين 3:272، الإنصاف 10:363، الفروع 6:298

[204] اخرجه البخاري كتاب الذبائح والصيد حديث (5535) ومسلم حديث (1903)

[205] الجامع الأحكام القرآن للقرطبي 7:123

[206] أخرجه أبو داود ٣/٣٥٢ كتاب الأطعمة باب في أكل الأرنب (3792).

The scholars have differed on this issue in two opinions. The reason for their disagreement lies in the apparent contradiction between the texts and the reports[207], as will be shown through the presentation of the scholars' views and their evidence:

First Opinion:
It is forbidden to eat any animal with fangs from among the beasts of prey. This is the view of the majority of scholars and is one of the reported opinions from Imām Mālik.[208] Their Evidence: The narration from Abu Tha'labah Al-Khushāni, who said that the Messenger of Allāh ﷺ forbade eating any animal with fangs from among the beasts of prey.[209]

The Second Opinion:
It is disliked (Makrūh) to eat any animal with fangs among the beasts of prey. This is the well-known view in the Mālikī school[210] and has been reported from Ibn Abbas**,** Ibn Umar**,** ʿĀishā'**,** Al-Sha'bi, and Saeed bin Jubayr.[211] Their Evidence: They derive their understanding from the verse: *"Say: I do not find in what has been revealed to me anything forbidden to be eaten by one who wishes to eat it unless it be carrion, or blood poured forth, or the flesh of swine - for that surely is impure - or what is profane, invoked with the name of other than Allāh"* (Surah Al-Anʿām: 145). Mālik said: "Nothing is explicitly forbidden except what is mentioned in this verse."[212]

Wild Animals:

The jurists unanimously agree on the prohibition of wild predatory animals such as lions, wolves, tigers, dogs, cheetahs, and others, as they are considered to be fanged predatory beasts.[213]

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[207] بداية المجتهد 1:468

[208] تبيين الحقائق 5:294، الهداية 4:222، أسنى المطالب 1:564، روضة الطالبين 3:271، الإنصاف 10:350، الفروع 6:295، المغني 11:16

[209] أخرجه البخاري كتاب المواقع والصيد حديث (5530)، ومسلم (3:1533) الكتاب الصيد والذبائح حديث (1932)

[210] المعونة 2:801 التفريع 1;406 المدونة 1:436 مواهب الجليل 3:235

[211] الجامع الأحكام القرآن للقرطبي 7:118، المغني 11:19 بداية المجتهد 1:198

[212] الجامع الأحكام القرآن 7:166، بداية المجتهد 1:198

[213] نظام الدين، الفتاوى الهندية: ج 5، ص 289 ؛ الكاساني، بدائع الصنائع: ج 5، ص 39 ؛ ابن عبد البر، أبو عمر يوسف بن عبد الله 463 ه. (ط 2000 م). الاستذكار الجامع لمذاهب فقهاء الأمصار، تحقيق سالم محمد عطا .ومحمد علي معوض، دار الكتب العلمية بيروت، ج 5، ص 291 ؛ النووي، المجموع: ج 9، ص15

Hyena (Dabʿ):

The First Opinion- The Shāfiʿī, Ḥanbalī, and Zahiri scholars have excluded the hyena from the prohibition of fanged animals.[214] This is due to specific textual evidence[215] regarding it and because it is not aggressive and can live without relying on its fangs.[216]

Ibn Qayyim al-Jawziyyah explains the reasoning behind this exception: "Only animals possessing both characteristics are prohibited: having fangs and being predatory by nature, such as lions, wolves, tigers, and cheetahs. As for the hyena, it only has one of these traits, which is having fangs, but it is not considered an aggressive predator. There is no doubt that true predators are a more specific category than merely having fangs. The predatory nature found in wolves, lions, tigers, and cheetahs is not present in hyenas, and therefore, they should not be equated in terms of prohibition. Linguistically and conventionally, hyenas are not considered among the predatory beasts."[217]

The Second Opinion: The prohibition of eating hyena.

- This is the view of the Ḥanafī school and a narration from Imām Aḥmad.[218] They take a narration from Khuzaymah ibn Juza' who said: "I asked the Messenger of Allāh (ﷺ) about eating hyena, and he said: 'Does anyone eat hyena?'" They argue that the hyena has fangs and thus falls under the general prohibition that Allāh placed on every animal with fangs.[219]

The Third Opinion: Dislike (Makrūh) of eating hyena:

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[214] ومحمد علي معوض، دار الكتب العلمية بيروت، ج 5، ص 291 ؛ النووي، المجموع: ج 9، ص 15 الشافعي، الأم: ج 3، ص 12 ؛ الخطيب الشَّربيني، مغني المحتاج: ج 4، ص 300(ابن قدامة، المغني: ج 11 ، ص 79 ؛ البهوتي، كشاف القناع: ج 6، ص 190 (ابن حزم، المحلى: ج 7، ص 402 ،398

[215] عن ابن أبي عمار قال قلت لجابر: الضبع صيد؟ قال نعم قال قلت آكلها؟ قال نعم قال قلت له أقاله رسول الله(صلى الله عليه وسلم قال: نعم"، ينظر: الترمذي، سنن الترمذي، كتاب الأطعمة، ج 4، ص 252 رقم(1791 وقال: حديث حسن صحيح

[216] الماوردي، الحاوي الكبير: ج 15 ، ص 316 ؛ بينما ذهب الحنفية إلى تحريم أكل الضبع؛ لكونه سبع ذو ناب، (فيدخل تحت الحديث المحرم لكل ذي ناب من السباع، والمحرم مقدم على المحلل احتياطًا، وأنه من الخبائث، التي حرمها الشارع الحكيم، ينظر: الكاساني، بدائع الصنائع: ج 5، ص 39 ؛ الزيلعي، تبيين الحقائق: ج 5، ص 295

[217] ابن قيم الجوزية، إعلام الموقعين: ج 2، ص 13

[218] تبيين الحقائق 5:295، الهداية 4:399، الإنصاف 10:255

[219] أخرجه الترمذي 3:162الواب الأطعمة باب ما جاء في أكل الضبع (1852)

This is the view of the Mālikī school[220], their Reasoning:- Explicit texts indicate that it is permissible to eat hyena, and there are no strong authentic narrations prohibiting its consumption. However, due to the hyena's nature, habits, and the type of food it consumes, it is considered disliked (Makrūh) to eat it.

Foxes (Thaʿlab):

What is the ruling on eating foxes?
The scholars have differed on this issue, leading to two main opinions:

The First Opinion: It is prohibited to eat foxes.

- This is the view of Abū Ḥanīfah and the correct position in the Ḥanbalī school[221].

Their Evidence:

- They argue that the fox is a beast of prey and has fangs, thus falling under the general prohibition of eating animals with fangs mentioned in the prophetic texts.

The Second Opinion: It is permissible to eat foxes.

- This is the view of the Mālikī school (though they state it is disliked - Makrūh) and the Shāfiʿī school, as well as a narration from Imām Aḥmad.[222]

Their Evidence:

- They argue that the fox does not rely on its fangs for strength (i.e., it is not a strong predator). Additionally, they mention that if it is permissible to kill a fox during sacred times (such as in the state of Ihram during pilgrimage), it should be permissible to eat it.

Cats (al-Hirr) :

What is the ruling on eating cats?
The scholars have differed on this issue, leading to three main opinions:

The First Opinion: It is strictly prohibited to eat cats.

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[220] مواهب الجليل 3:235

[221] تبيين الحقائق 5:295، تكملة شرح فتح القدير 9:199، الإنصاف 10:360، الفروع 6:198

[222] مواهب الجليل 3:235، أسنى المطالب 1:64، روضة الطالبين 3:172، الإنصاف 10:310

- This is the opinion of the majority of scholars (jumhūr).[223]

Their Evidence:

- A narration from Jabir: *"The Prophet ﷺ forbade eating cats and the price of selling them."*[224]
- They argue that the cat is a predatory animal that hunts with its fangs, and therefore, it falls under the general prohibition of eating animals with fangs.

The Second Opinion: It is disliked (Makrūh) to eat cats.

- This is the view of the Mālikī school.[225] Ibn Taymiyyah mentioned that Imām Aḥmad did not explicitly state anything except its dislike.[226]

The Third Opinion: Eating wild cats is permissible.

- This is a view in the Shāfiʿī school and a narration from Imām Aḥmad.[227]

Their Evidence:

- They argue that cats are divided into domestic and wild species, and the wild species is permissible to eat, similar to wild donkeys (al-himar al-wahshi).

Dogs (al-Kalb)[228]**:**

Eating these is forbidden because dogs are considered impure, as indicated by the saying of the Prophet ﷺ: "The dog is impure, and its price is also impure."[229]

- Ḥanafī School: Dogs are generally considered pure, and only their saliva, mouth, or regurgitated matter is deemed impure. This impurity does not extend to the rest of their body.

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[223] حاشية ابن عابدين 1:995، حاشية أحمد شلبي على تبيين الحقائق 5:295، أسنى المطالب 1:564، روضة الطالبين 3:279، الإنصاف 10:385، الفروع 6:295

[224] أخرجه أبو داود من أكل السِّباع حديث (3807)، والترمذي 2:375 أبواب البيوع، باب ما جاء في كراهية ثمن الكلب والسنور حديث (1298)، وابن ماجه 2:1082 كتاب الصيد، باب الهرة حديث(2520)

[225] مواهب الجليل 3:236، التاج والإكليل 3:236

[226] الإنصاف 10:350 الفروع9:295

[227] روضة الطالبين 3:272 الإنصاف 10:355

[228] كتاب الفقه الإسلامي وأدلته للزحيلي [وهبة الزحيلي] (4:593)

[229] روى أحمد ومسلم وأبو داود والترمذي وصححه والنسائي عن رافع بن خديج: «ثمن الكلب خبيث» (نيل الأوطار: 5:143).

Thus, if a dog licks a vessel, it must be washed seven times, one of which should be with soil, as per the ḥadīth of the Prophet ﷺ.[230]

- Mālikī School: Dogs are considered pure in their entirety, including their body, fur, and saliva. However, if a dog's saliva contaminates something, it must be washed seven times, with one wash using soil, as an act of worship, not because the dog itself is impure. The authoritative opinion in the Mālikī school is that domestic dogs are disliked to consume, while water dogs are permissible.[231]
- Shāfiʿī and Ḥanbalī Schools: Dogs are considered inherently impure, including their saliva, sweat, and any part of their body. Anything contaminated by a dog, whether it is the saliva or any other part, must be washed seven times, one of which should be with soil. This ruling is derived from the ḥadīth about the impurity of a dog's saliva.[232]

Hooved Creatures[233]

Donkeys:

Additionally, the Prophet ﷺ forbade consuming domesticated donkeys and mules on the day of Khaybar[234] according to majority jurists.[235] Wild donkeys are permissible to consume as has been stated through ḥadīth and all jurists agree on this.[236]
According to Mālikīs some claim it is prohibited to consume domestic donkeys[237] They claim anything slaughtered (whether by cutting the throat, piercing, or stabbing) is pure, except animals prohibited

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[230] فتح القدير 1:64، رد المحتار لابن عابدين 1:192، 300، البدائع 1:63

[231] الشرح الكبير:1:83، الشرح الصغير:.1:43

[232] مغني المحتاج1:78 ، كشاف القناع 1:208، المغني:1:52

[233] كتاب الفقه الإسلامي وأدلته للزحيلي [وهبة الزحيلي] (4:593)

[234] رواه الحاكم في المستدرك عن جابر بن عبد الله، وقال: حديث صحيح على شرط مسلم، ولم يخرجاه (نصب الراية: 4:197).

[235] الهداية 1:100، الاختيار 5:14، تبيين الحقائق 5:195، المعونة 2:207، أسنى المطالب 1:11، روضة الطالبين 3:271، الإنصاف 10:355

[236] وقد اتفق الفقهاء على إباحة أكل لحوم الحمر الوحشية الحديث جابر ون قال أكلنا زمن خبير الخيل وحمر الوحش ونهاد النبي عن الحمار الأهلي الخرجه مسلم أخرجه مسلم (3:1811)كتاب الصيد والقبائح حديث 1941

[237] مواهب الجليل 3:235 التاج والاكليل 3:235

for consumption, like donkeys and mules, as the act of slaughter does not purify them.[238] However the majority Mālikī opinion is that it is Makrūh disliked.[239]

Permissibility of Eating Horses:

Eating all types of horses, whether purebred or not, is permissible according to the Shāfiʿī, Ḥanbalī, and the two companions of Abū Ḥanīfah, based on the Prophet's ﷺ permission to eat horse meat on the day of Khaybar. Abū Ḥanīfah himself as well as some Mālikī scholars considered it disliked (Makrūh tanzīhi), due to a ḥadīth that forbids eating horse meat as it is used for jihad. The prevailing opinion in the Mālikī school is that eating horses is prohibited.[240]
Generally, it is permissible to eat non-predatory wild animals such as gazelles, wild cattle, and wild donkeys, as the Prophet ﷺ allowed their consumption.

Prohibition of Hybrids:

It is permissible to eat hybrids when both parents are from ḥalāl source and prohibited if born from both prohibited source, however most consider it forbidden to eat hybrids born from a lawful and unlawful source, such as mules born from donkeys and horses, and hybrids between wild donkeys and domestic donkeys. This is because they are a combination of what is lawful and unlawful to eat, so the prohibition takes precedence based on the principle of prioritizing the prohibitive over the permissible.[241]

1. Ibn Ḥazm said that mules are permissible (ḥalāl), and it has been reported that Al-Hasan al-Baṣri also allowed them.[242]
2. According to the Ḥanafī school, the ruling on mules follows the ruling of the mother.[243] If the mother is a donkey, the mule is ḥarām (forbidden), and if the mother is a horse, the mule falls under the same ruling as horses, which is Makrūh (disliked) according to Abū Ḥanīfah but permissible according to his two companions (Abu Yusuf and Muhammad al-Shaybānī).

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[238] بداية المجتهد: 1:455، الشرح الكبير: 2:117 المجموع، 1;8

[239] الجامع لاحكام القران لقرطبي 7:117

[240] بداية المجتهد: 1:455، الشرح الكبير: 2:117

[241] المهذب: 1:249، مغني المحتاج: 4:303، كشاف القناع: 6:190

[242] المحلى، 7:409

[243] حاشية ابن عابدين، ج 6 ص 305 تبيين الحقائق، ج 5 ص 295

If the mule is born from a donkey and a cow or from a horse and a cow, it is considered permissible by all Ḥanafī scholars without any dispute. However, in the Fatāwa al-Hindiyya, there is a case where a sheep gave birth to an offspring that resembled a dog, leading to confusion about its ruling. If the offspring resembled a dog, it is not eaten. If it resembled a sheep, it is eaten. If it resembled both animals, they would observe how it drinks water: if it drinks with its tongue, it is considered a dog and is not eaten; if it drinks with its mouth, it is considered a sheep and is eaten. Additionally, if it eats both, it is slaughtered, and they examine its intestines: if it has dog-like intestines, it is not eaten; if it has sheep-like intestines, it is eaten.[244]

This ruling contradicts the usual Ḥanafī principle that follows the mother, as stated in Ibn Abidin's commentary and as confirmed by Al-Zaylaʿi in Tabyīn al-Haqā'iq. The ruling in this case seems to be based on resemblance, but both the authors of Al-Durr al-Mukhtār and Sharḥ al-Abṣār rejected the consideration of resemblance in determining the ruling.[245]

3. Among the Mālikīs, there are two opinions regarding the consumption of mules: the first, which is the more reliable opinion, is prohibition, while the second is dislike (Makrūh).[246]
4. According to the Shāfiʿī and Ḥanbalī schools, if the material that is mixed is mostly impure (ḥarām), then the ruling leans toward prohibition. If a liquid is predominantly impure, such as wine, then the ruling follows the side of prohibition, making the consumption of mules forbidden due to their relation to the prohibition of wine.[247]

Apes and Monkeys:

The jurists have differed regarding the ruling on eating monkeys (القرد) as follows:

1. Mālikī School: There are four opinions regarding the permissibility of eating monkeys:
    - The first opinion, held by Mālik and his companions, is that it is Makrūh (disliked).
    - The second opinion is that it is permissible if it eats grass; otherwise, it is considered Makrūh.
    - The third opinion is that it is permissible unconditionally.
    - The fourth opinion is that it is ḥarām (forbidden).

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[244] الفتاوى الهندية، ج 5 ص 256

[245] حاشية الطحطاوي على الدر المختار ج 1 ص 122، ج 1 ص 159، وحاشية ابن عابدين ج 1 ص 305 - 311

[246] حاشية الدسوقي ج 2 ص 137، المنتقى شرح موطأ مالك ج 3 ص 1133، بداية المجتهد ج 1 ص 1381، شرح الزرقاني ج 3 ص 91

[247] نهاية المحتاج ج 8 ص 118، المجموع ج 1 ص 18، المغني والشرح الكبير ج 11 ص 169، المقنع ج 3 ص 528

Al-Dasūqi stated in his commentary on *Al-Sharh Al-Kabir* that he affirmed the permissibility of eating everything that is considered "morphed" or transformed (ممسوخ), such as monkeys and certain types of fish.[248]

Mālikīs: The more apparent opinion is that eating monkeys and apes is disliked. It is also disliked to eat house mice that have come into contact with impurity. If it is doubtful whether they have contacted impurity, then it is not disliked, and if they have not come into contact with impurity, they are permissible to eat. [249]

In conclusion: The majority of scholars prohibit eating predatory animals such as wolves, lions, and tigers. The Mālikīs, however, consider them disliked but not forbidden. It is also prohibited to eat predatory birds like falcons, hawks, and vultures. According to the Mālikīs, these birds are permissible to eat, except for the bat, which is disliked according to the more reliable opinion. [250]
The Shāfiʿī and Ḥanbalī schools permit eating lizards and hyenas. The Shāfiʿī school also allows eating foxes, while the Ḥanbalīs prohibit it. The Ḥanafīs, however, prohibit consuming all of these animals. The Mālikī school permits eating all predatory animals, though with dislike, as previously mentioned. Eating rabbits is permissible, as established in the Sunnah. [251]

And according to the majority of scholars from the Ḥanafī[252], Shāfiʿī[253], Ḥanbalī[254], and Zahiri[255] schools, it is considered ḥarām (forbidden) to eat monkeys.
In *Al-Mughni*, it is stated that eating monkeys is not permissible, and it was disliked by Umar, Ata, Mujahid, Makhluf, and Al-Hasan. They did not permit selling them, and it was reported from Al-Shabi that the Prophet Muhammad (ﷺ) forbade the flesh of monkeys. This is because monkeys are predatory animals (سبع), and they fall under the general prohibition in the ḥadīth. Additionally, they are also considered "morphed" (ممسوخ), making them part of the impure (خبائث) things that are forbidden.[256]

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[248] وحاشية الدسوقي على الشرح الكبير(2:137-9)

[249] كتاب الفقه الإسلامي وأدلته للزحيلي [وهبة الزحيلي] (4:593)

[250] كتاب الفقه الإسلامي وأدلته للزحيلي [وهبة الزحيلي] (4:593)

[251] مغني المحتاج 4:268، 303، المغني 8:605

[252] بدائع الصنائع ج 5 ص 137، الفتاوى الهندية ج 5 ص 255

[253] المجموع ج 9 ص 117، شرح المنهاج ج 2 ص 272

[254] المغني والشرح الكبير، 11:97

[255] المحلى، 7:430

[256] المغني والشرح الكبير، 11:97

Al-Nawawi stated in his *Sharh Al-Muhadhdhab* that eating monkeys is ḥarām according to us, and this view is also supported by Ata, Ikrimah, Mujahid, Makhluf, Al-Hasan, and Ibn Habib from the Mālikī school.[257]
Those who argue for the permissibility of eating monkeys cite the verse of Allāh (SWT):
"Say, 'I do not find within that which was revealed to me any matter prohibited to one who would eat it, unless it be that it is dead meat or blood spilled forth or the flesh of swine, for indeed, it is impure or that which has been dedicated to other than Allāh.'" (Surah Al-An'ām, 6:145).

Those who argue for the prohibition of eating monkeys (الفرد) support their stance with the following points:

1. Narration from Al-Shabi: It was reported that the Prophet Muhammad (ﷺ) forbade the flesh of monkeys[258].
2. Predatory Nature: Monkeys are considered predatory animals (سبع), which falls under the general prohibition against eating predatory creatures.[259]
3. Transformation of Sinners: Allāh transformed some disobedient people into the forms of pigs and monkeys as a punishment. It is well understood by anyone with sound reasoning that Allāh does not transform beings into the forms of pure animals. Thus, it is established that monkeys are not part of the pure (الطيبات) animals. If they are not pure, then they must be considered impure (خبائث), as all creatures fall into one of these two categories: pure (طيب) or impure (خبيث). Therefore, if something is not pure, it is impure, which classifies monkeys as impure.[260]

Conclusion:
From the aforementioned points, it is evident that the prevailing opinion is that eating monkeys is ḥarām (forbidden) because they are transformed creatures (ممسوخ) and considered impure (مستخبث). Allāh does not transform beings into forms that are pure, thus affirming that monkeys are impure (خبيث).

[257] المجموع، 9:17

[258] ذكره في المغني ولم أجد له تخريجاً انظر المغني والشرح الكبير، 11:97

[259] المغني والشرح الكبير، 11:97

[260] المحلي، 7:430

Principle 8:
Every bird with talons is prohibited to eat.

كُلُّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ فَأَكْلُهُ حَرَامٌ.

General Meaning of the Principle: It is prohibited to eat any bird with talons from the predatory species, as they are considered repulsive due to their consumption of carrion. The two conditions that must be met are: the bird must have talons, and it must be a predatory bird that hunts using its talons.

A "mikhlab" (talon) refers to the claw of a predatory animal, whether walking or flying. Some define it specifically as the claw used by predatory birds, distinguishing it from a simple claw. According to jurists, a bird with "mikhlab" refers to those among predatory birds that hunt using their talons, not just any bird with claws.
Ibn Ḥazm stated: "In Arabic, only those birds that hunt with their talons are called 'birds with mikhlab.' Chickens, sparrows, doves, and other non-predatory birds are not referred to as 'birds with mikhlab.'"[261]
Birds refer to anything that flies in the air with wings, collectively known as birds or fowl[262].

Based on the principle "Every bird with talons is prohibited to eat," several specific rulings are derived, including the following:
The majority of jurists have ruled that it is forbidden to eat the following animals: the hawk, the sparrowhawk, the falcon, the peregrine falcon, the kite, the vulture, the eagle, the bearded vulture, and similar birds.[263]
Though there may be slight differences amongst the Mālikīs, the Mālikīs permit the consumption of all types of birds, whether with talons or not. Ibn Al-Qāsim considers them disliked but not prohibited and stated: "Mālik did not dislike eating any type of bird, including the bearded vulture, eagles, hawks, crows, and all predatory and non-predatory birds, whether they eat carrion or not. It is also permissible to eat the hoopoe and the swift.[264]

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[261] الزيلعي، تبيين الحقائق: ج 5، ص 294 ابن حزم، المحلى: ج 7، ص 4

[262] مصطفى وآخرون، المعجم الوسيط: مادة طار، ج 2، ص 5

[263] الكاساني، بدائع الصنائع: ج 5، ص 39 ؛ ابن نجيم، البحر الرائق: ج 8، ص 195 ؛ النووي، المجموع: ج 9(ص 21 ؛ ابن قدامة، المغني: ج 11 ، ص 66 ؛ البهوتي، كشاف القناع: ج 6، ص 190 ؛

[264] ينظر: العبدري، التاج والإكليل: ج 3، ص 229 ؛ الآبي، الثمر الداني: ج 1، ص 67

Included with predatory birds are those without talons but which eat carrion, as they share the same reason for prohibition. Examples include the hooded crow, the bat, the stork, the swift, and the hoopoe.[265]

The Crow:

The jurists have differed regarding the ruling on eating the crow as follows:

1. Mālikī School: According to the Mālikī scholars, all birds are permissible to eat, whether they have talons or not, as previously stated in the rulings on eating all animals with fangs among beasts and all birds with talons.[266]

2. Ḥanafī School: According to the Ḥanafī school, there are three types of crows:
   (a) The type that eats carrion (the black crow), which is not permissible to eat.
   (b) The type that only eats grains, which is permissible to eat.
   (c) The type that mixes both diets, which is also permissible to eat according to Abū Ḥanīfah. However, according to Abu Yusuf (may Allāh be pleased with him), it is disliked because it predominantly consumes carrion, and the first opinion is considered more accurate.[267]
   Abu Yusuf said, "I asked Abū Ḥanīfah about the magpie (العقعق), and he said it is permissible." I conveyed that it eats impurities (نجاسات), and he responded that it mixes the impurity with something else before eating.[268]

3. According to the Shāfiʿī School: The crow has different types:

- One type is the black crow (الغراب الأبقع), which is impermissible according to authentic ḥadīths.
- Another type is the large black crow, which has two opinions regarding its ruling, the more authentic being its prohibition.
- The third type is the agricultural crow (غراب الزرع), which is small and black, known as the naz'āʿ (النزاع), and it may have a reddish beak and legs. There are two well-known opinions

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[265] ابن نجيم، البحر الرائق: ج 8، ص 195 ؛ الزيلعي، تبيين الحقائق: ج 5، ص 295 ؛ النووي، المجموع: ج 9 ص 21 ؛ الخطيب الشَّربيني، مغني المحتاج: ج 4، ص 302 ؛ ابن قدامة، المغني: ج 11 ، ص 6

[266] حاشية الدسوقي على الشرح الكبير، 2:135، والتاج والإكليل شرح مختصر خليل مع مواهب الجليل، 3:1229 والمنتقى شرح موطأ مالك، 3:130، وقد تقدم

[267] تبيين الحقائق، 5:295

[268] الفتاوى الهندية، 5:255

regarding it: the more correct one is that it is permissible because it is a desirable bird that picks up seeds, making it similar to pigeons and chickens.[269] The second opinion is that it is not permissible.[270]

4. According to the Ḥanbalī School: The crow is categorized into three types:

- The crow of separation (غراب البين), which is the largest of the crows.
- The broken crow (الغرب الأقطع), which is impermissible.
- The agricultural crow (غراب الزرع), which is permissible because it grazes on crops and grains, making it akin to the partridge (الحجل).[271]

From the overview of these opinions, it is evident that the three Imāms, excluding the Mālikīs, agree on the prohibition of the black crow and the permissibility of the agricultural crow, as is the more accurate opinion according to the Shāfiʿīs. They have differing views on the crow that consumes both carrion and grains.

The crow that combines eating carrion and grains is considered impermissible, similar to the black crow (الغراب الأبقع) due to the aforementioned authentic ḥadīth. This is because its predominant diet consists of carrion, which removes it from the category of pure foods, making it among the impure creatures.

As for the agricultural crow (غراب الزرع), it is permissible to eat because it consumes crops and grains, making it desirable as its diet consists of pure foods.

Among the birds that do not have talons are pigeons, sparrows, crows, cranes, and magpies (العقعق), all of which are unanimously considered ḥalāl (permissible), as stated by Al-Kasani in *Al-Bada'i*.[272]

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[269] المجموع، 9:22-23

[270] المهذب مع شرحه المجموع، 9:18

[271] المغني والشرح الكبير، 11:71

[272] بدائع الصنائع، 5:39.

Similarly, partridges (الدراج), quails (القطا), ducks (البط), and larks (القنابر) are permissible, based on Allāh's statement: "And He has made lawful for them the pure things." (Surah Al-Mā'idah, 5:87). These birds are considered desirable.[273]

On the other hand, the hoopoe (الهدهد), swallow (الخطاف), bat (الخفاش), wasps (الزنابير), dragonflies (اليعاسيب), and bees (النحل) are considered impermissible to eat because they are regarded as unclean (al-mutakhbi'ah) and undesirable.[274]

Principle 9:
Anything that the Lawgiver (Islamic law) has permitted to be killed is prohibited to eat.

كُلُّ مَا أَمَرَ الشَّارِعُ بِقَتْلِهِ فَأَكْلُهُ حَرَامٌ

Any animal that Islamic law has permitted to be killed is not lawful to eat because slaughtering (dhabh) is not effective for such animals. This is because animals that are lawful to eat must be slaughtered, not killed. If it were permissible to eat them, there would not have been a command to kill them.[275]

ʿĀ'ishah narrated that the Messenger of Allāh ﷺ said: *"There are five harmful animals that may be killed in the Ḥarām (sacred places) and outside it: the snake, the speckled crow, the rat, the scorpion, and the rabid dog."*[276]

The First Opinion: This implies prohibition.

This is the view of the Shāfiʿī school and a narration from Imām Aḥmad.[277]

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[273] المجموع، 9:18

[274] المجموع، 9:118 والمغني والشرح الكبير، 11:69

[275] ابن قدامة، المغني: ج 11 ، ص 66 ؛ ابن حزم، المحلى: ج 7، ص 405 النووي، المجموع: ج 9، ص18

[276] عن عائشة قالت: قال رسول الله حس فواسق يقتلن في الحل والحرم الحية، والغراب الأبقع والغارة، والكلب العقور، والحديا، وفي رواية الجداء أخرجه مسلم والترمذي وابن ماجه أخرجه مسلم 1198 كتاب الحج باب ما يندب للمحرم وغيره قتله حديث (1198) والترمذي 2:166 أبواب الحج باب ما جاء ما يقتل الجرم من الدواب حديث (839)، وابن ماجه 2:1031 كتاب المناسك باب ما يقتل الحرم حديث (3087)

[277] اسنى المطالب 1:95، روضة الطالبين 3:272، الإنصاف 10:361 الفروع 9:295

Their Reasoning: The command to kill certain animals, along with the prohibition of killing animals that are permissible to eat, indicates that those animals are forbidden to eat. The apparent meaning is that anything the Prophet ﷺ ordered to be killed without proper slaughter is considered forbidden to eat. If it were permissible to consume such animals, there would be no reason to allow their destruction.

- Similarly, the prohibition of killing certain animals indicates that they are forbidden to consume. If eating them were lawful, there would be no prohibition against killing them. Al-Khattabi said: *"Any animal that is forbidden to be killed is for one of two reasons: either because of its sanctity, like humans, or because its meat is forbidden, like the sparrow-hawk and the hoopoe."*[278]

The Second Opinion: This does not imply prohibition.

- This is a narration from Imām Aḥmad.[279]

Their Reasoning: The Quranic verses and authentic ḥadīths indicate that the default ruling (al-aṣl) is permissibility. Prohibition can only be established if there is clear evidence that changes this default ruling. Therefore, unless there is valid, authentic evidence that explicitly forbids something, the ruling remains one of permissibility, in accordance with the principle of barā'ah aṣliyyah (original exemption from responsibility).

- According to this view, the command to kill certain animals does not necessarily mean that they are forbidden to eat. The command could be for other reasons, such as their harm or danger, without implying that consuming them is prohibited. [280]

Based on the principle "Anything that the Lawgiver has commanded to be killed is prohibited to eat," the following rulings are derived:[281]

1. It is prohibited to eat the five harmful creatures mentioned in the ḥadīth[282]: the rat, the scorpion, the kite, the crow, and the rabid dog.

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[278] معالم السنن 4:204 سبل السلام 4:132

[279] الانصاف 10:361

[280] نيل الأوطار 8:144

[281] ابن حزم، المحلى: ج 7، ص 4

[282] أخرج البخاري ومسلم في صحيحيهما عن عروة عن عائشة رضي الله عنها عن النبي صلى الله عليه وسلم قال: "خمس فواسق يقتلن في الحرم: الفأرة، والعقرب، والحدأة، والغراب، والكلب العقور." ألبخارِ ي، صحيح البخاري: كتاب بدء الخلق، باب خمس من الدواب يقتلن في الحرم، ج 3، ص 1204(رقم(3136)، وعندمسلِم:"الغراب الأبقع"، مسلِم، صحيح مسلِم: كتاب الحج، باب ما يندب للمحرم وغيره قتله).من الدواب، ج 4، ص 17 رقم 29

2. It is also prohibited to eat geckos, beetles, fleas, bedbugs, as it is permissible to kill them.

Principle 10:
Anything that the Lawgiver has prohibited from being killed, its consumption is also prohibited.

كُلُّ مَا نَهَى الشَّارِعُ عَنْ قَتْلِهِ، فَأَكْلُهُ حَرَامٌ

The wise Lawgiver has prohibited the consumption of anything that is explicitly forbidden to be killed. This is because anything that is forbidden to be killed has no valid method of slaughter. Al-Khattābī said: "Anything that is forbidden to be killed is for one of two reasons: either due to its inherent sanctity or because its meat is forbidden, like the hoopoe and the shrike. If the frog is not forbidden in itself, like a human being, then the prohibition of slaughtering an animal applies only when it is intended for consumption." The Prophet ﷺ forbade the killing of frogs.[283]

Based on the principle "Anything that the Lawgiver has prohibited from being killed, its consumption is also prohibited," the following rulings are derived:

1. Prohibited to Kill as Mentioned in the Ḥadīth: This includes the hoopoe, the shrike, the ant, and the bee. The prohibition does not necessarily mean that all these creatures are harmful. The bee is prohibited to kill because it provides beneficial products such as honey and wax. As for the hoopoe and the shrike, their meat is forbidden to eat. If an animal is forbidden to be killed and it is not due to its sanctity or harm, it is because its meat is prohibited. It is said that the hoopoe has a foul smell, making it similar to impure animals, and the shrike is seen as a bad omen by Arabs due to its appearance and sound.[284]

2. The Swift: Prohibited to eat according to the Shāfiʿī school of thought.[285]

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[283] ابن جزي، القواني الفقهية: ج 1، ص 115 ؛ النووي، المجموع: ج 9، ص 21 ؛ الخطيب الشَّربيني، مغني (المحتاج: ج 4، ص 302 ؛ الرحيباني، مطالب أولي النهى: ج 6، ص 312 العظيم آبادي، عون المعبود: ج 10 ، ص 2

[284] العظيم آبادي، عون المعبود: ج 14 ، ص 1

[285] النووي، المجموع: ج 9، ص 2

3. Frogs: It is not permissible to eat frogs according to the majority of scholars, excluding the Mālikīs, as the Prophet ﷺ prohibited killing frogs. If eating them were permissible, killing them would not have been forbidden. The Mālikīs, however, allow eating frogs as there is no specific text prohibiting them.[286]

Eating frogs is prohibited according to the Shāfiʿī, Ḥanbalī, and Ibn Hazm schools.[287] This ruling is based on a narration in Sunan Abu Dawood, where Abdul Rahman ibn Uthman reported that a physician asked the Prophet ﷺ about using a frog in medicine, and the Prophet forbade killing it. Another narration by Al-Ṭabarāni in his "Al-Saghīr" and "Al-Awsaṭ" from ʿAbdullah ibn ʿAmr states that the Prophet ﷺ forbade killing frogs, saying, "Their croaking is a form of glorification." This prohibition of killing them implies the prohibition of slaughtering and eating them.[288]

4. Hunting in the Sacred Territory: It is prohibited to eat any game hunted in the sacred territory, even if it is properly slaughtered, due to the prohibition of hunting there.[289] This ruling is based on the evidence against such consumption in the aḥadīth.

Reported by Al-Bukhārī and Muslim in their Ṣaḥīḥs from ʿIkrimah, from Ibn ʿAbbās (may Allāh be pleased with them both) that the Prophet ﷺ said: “Indeed, Allāh has made Makkah sacred, and it was not lawful for anyone before me, nor will it be lawful for anyone after me. It was made lawful for me for an hour of the day. Its vegetation is not to be uprooted, its trees are not to be cut down, its game is not to be disturbed, and its lost property is not to be picked up except by someone who will announce it.”

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[286] كتاب الفقه الإسلامي وأدلته للزحيلي [وهبة الزحيلي] (4:593)

[287] النووي، المجموع: ج 9، ص 28 ؛ ابن قدامة، المغني: ج 11 ، ص 85 ؛ ابن حزم، المحلى: ج 7، ص 406

[288] أبو دَاود، سنن أبي دَاود: كتاب الأدب، باب في قتل الضفدع، ج 4، ص 540 رقم(5271) ؛ البيهقي، السنن(الكبرى: كتاب الصيد والذبائح ، باب ما جاء في الضفدع، ج 9، ص 258 رقم(18783)، قال الذهبي في التلخيص صحيح ووافقه الحاكم، وقال البيهقي: هو أقوى ما ورد في النهي، ينظر: ابن حجر، التلخيص). الحبير، ج 2، ص 585 رقم(9610 الطبراني، أبو القاسم سليمان بن أحمد بن أيوب اللخمي الشامي 360 ه. (ط 1405 ،1 ه/ 1985 م). المعجم(الصغير، تحقيق محمد شكور محمود الحاج أمرير، المكتب الإسلامي دار عمار، بيروت، ج 1، ص 315

رقم(521)؛ الطبراني، أبو القاسم سليمان بن أحمد بن أيوب اللخمي الشامي 360 ه. (ط 1415 ه). المعجم الأوسط، تحقيق طارق بن عوض الله بن محمد ،عبد المحسن بن إبراهيم الحسيني، ج 4، ص 104 رقم(3716)، قال الهيثمي: وفيه المسيب بن واضح وفيه كلام وقد وثق وبقية رجاله . رجال الصحيح، ينظر: الهيثمي، مجمع الزوائد: ج 4، ص 60

[289] الكاساني، بدائع الصنائع: ج 5، ص 141 ؛ الدسوقي، حاشية الدسوقي: ج 2، ص 78 ؛ النووي، المجموع: ج 7(ص 297 ؛ البهوتي، كشاف القناع: ج 2، ص 432 ،437 ؛ الرحيباني، مطالب أولي النهى: ج 6، ص 311 ؛ ابن . حزم، المحلى: ج 7، ص 41

Al-Abbas said, "O Messenger of Allāh, except for the Idhkhir (a type of grass), as we use it in our goldsmithing and for our graves." He said, "Except for the Idhkhir."[290]

Narration on the Prohibition of Hunting in the Sacred Sanctuary of Madinah:
Muslim narrated in his Saḥīḥ from Jābir (may Allāh be pleased with him) that the Prophet ﷺ said: "Indeed, Ibrāhīm made Makkah a sanctuary, and I have made Madinah a sanctuary between its two lava fields. Its vegetation is not to be cut down, and its game is not to be hunted."[291]

Reasoning from the Ḥadīths: The Prophet ﷺ explicitly stated the prohibition of hunting in the sacred sanctuaries of Makkah and Madinah, indicating the impermissibility of such actions.

These ḥadīths guide the ruling on certain animals that should not be killed because of their benefit or harmless nature, and others that can be killed due to the harm they pose. The ruling on eating such animals follows the principle that if an animal is prohibited to be killed because of its usefulness (like the ant, bee, hoopoe, etc.), it is likewise prohibited to consume them. Conversely, animals that are harmful and commanded to be killed (like snakes and rabid dogs) are also generally forbidden to eat due to their dangerous nature and impurity.

Principle 11:
Anything that dwells within the body of water and cannot live outside of it is permissible to eat, regardless of how it is found.

كُلُّ مَا سَكَنَ جَوْفَ الْمَاءِ وَلَا يَعِيشُ إِلَّا فِيهِ فَهُوَ حَلَالٌ كَيْفَمَا وُجِدَ.

This principle indicates that any animal that lives in water and cannot survive outside of it is permissible to eat under any circumstances in which it is found. If it is removed from the water, it would be as if it were slaughtered. This applies to all aquatic creatures, and according to most whether they resemble land animals or not, and regardless of whether it was caught or found dead, or whether it was caught by a Muslim or non-Muslim—it is lawful to eat.[292]

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[290] الْبخارِي، صحيح الْبخارِي كتاب الحج، باب لا ينفر صيد مكة، ج 2، ص 651 رقم(1736)، واللفظ له؛).(و مسلِم، صحيح مسلِم: كتاب الحج، باب تحريم مكة وصيدها وخلاها، ج 4، ص 110 رقم(3371

[291] مسلِم، صحيح مسلِم: كتاب الحج ، باب فضل المدينة، ج 4، ص 113 رقم(3383

[292] ابن جزي، القوانين الفقهية: ج 1، ص 120 ؛ الحطاب، مواهب الجليل: ج 1، ص 124 ؛ الْقرافِي، الذخيرة: ج 4 ص 96 ؛ النووي، المجموع: ج 9، ص 29 ؛ الخطيب الشَّربيني، مغني المحتاج: ج 4، ص 297 ؛ ابن قدامة، .المغني: ج 11 ، ص 85 ؛ ابن حزم،

Regarding the Ruling on Eating Sea Creatures

The opinions of scholars regarding the permissibility of consuming creatures that live in the sea are as follows:

1. Ḥanafī School: According to the Ḥanafī scholars, all sea animals are considered impermissible to eat, except for fish (السمك). It is permissible to eat fish provided that it is not floating on the surface of the water (طافي). There is some disagreement regarding the *girīth* (الجريث) and *mārmāhī* (المارماهي);[293] الجريث(girīth) is a type of black fish, while المارماهي(mārmāhī) is a fish that resembles a snake in appearance. These two types of fish have been subjects of debate among scholars regarding their permissibility to eat. Muhammad ibn al-Hasan stated that these two should not be eaten. However, the prevailing opinion among Ḥanafīs is that they are permissible because they are types of fish[294].

2. Shāfiʿī School: For the Shāfiʿī scholars, fish is universally permissible to eat, while for other sea creatures that do not live outside the water, there are three opinions:[295]
    - The most accurate opinion is that all sea creatures, whether fish or not, are permissible to eat. This view is explicitly mentioned by Al-Shāfiʿī in *Al-Umm* and *Mukhtasar Al-Mazni*, as well as in the discussions among the Iraqi scholars. It is affirmed that the term "fish" encompasses all sea creatures. This view is also held by the Mālikī and Ḥanbalī schools.
    - The Second Opinion: According to this view, all sea creatures other than fish are prohibited to eat. This aligns with the opinion of the Ḥanafī school, as previously mentioned.
    - The Third Opinion: This view holds that what is permissible to eat on land, such as cows, sheep, and other similar animals, is also ḥalāl to eat when it comes to sea creatures. In contrast, those that cannot be eaten, such as certain types of water-dwelling creatures and dogs, are considered ḥarām.

المحلى: ج 7، ص 393 النووي، المجموع: ج 9، ص 29 ؛ الخطيب الشَّربيني، مغني المحتاج: ج 4، ص 297 ، أما الحنفية فجميع ما في البحر من الحيوان محرم الأكل إلا السمك خاصة، الكاساني، بدائع الصنائع: ج 5، ص 3

[293] الدر المختارة شرح التنوير الأبصار، 1:307, 2:307

[294] بدائع الصنائع ج 4 ص 35، حاشية ابن عابدين ج 2 ص 307، الحانية بهامش الفتاوى الهندية ج 3 ص 357

[295] المجموع شرح المهذب ج 9 ص 32، نهاية المحتاج إلى شرح المنهاج ج 8 ص 117، شرح المنهاج ج 2 ص 272

3. Mālikī[296], Ḥanbalī[297], and Zahiri Schools[298]: These schools maintain that all sea creatures that live exclusively in water are permissible to eat.

Imām Nawawī noted that among those who permitted the consumption of all sea animals, with the exception of frogs (الضفدع), were prominent figures like Abu Bakr Al-Siddīq, ʿUmar, Uthmān, and Ibn ʿAbbās. This highlights a broader consensus on the permissibility of consuming most sea creatures, emphasizing that they are generally viewed as ḥalāl within these schools of thought, apart from specific exceptions.[299]

Regarding the Ruling on the Carcass of Animals that Live Exclusively in the Sea

Scholars have differed regarding the ruling on the carcasses (ميتة) of animals that live exclusively in the sea:

1. Ḥanafī School: According to the Ḥanafīs, the only permissible animal from the sea is fish. If a fish dies due to an obvious cause, such as being crushed, hit by a stone, suffocated, or struck by a fisherman, it is considered ḥalāl (permissible) to eat. However, if it dies of natural causes (حتف أنفه) and floats to the surface, it is considered ḥarām (forbidden) to eat.

Regarding the Ruling on Floating Fish (السمك الطافي):

Al-Kāsāni stated in *Al-Badāiʿ* that the floating fish that is not permissible for us to eat is one that dies in water without an apparent cause, whether it floats to the surface or not after having died naturally without any external incident. Some of our scholars define it as a fish that dies in water due to an external cause and then floats to the surface; if it does not float, it is permissible to eat.

However, the correct position is the first definition, which states that fish that dies naturally without an external cause is not permissible to eat. There is a consideration here, as the implication of the second definition mentioned by Al-Kāsānī suggests the prohibition of eating any fish caught by any means, since it would be considered as dying from an external cause. This contradicts the Ḥanafī

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[296] بداية المجتهد ج 1 ص 1387، حاشية الدسوقي على الشرح الكبير ج 2 ص 135، ولي الشرح الكبير أن البحري بأنواعه ولو أدميه وخنزيره مباح، وذكر في حاشية الرهوني على عبد الباقي أن عزير الله مكروه عند ابن القاسم وعند مالك في رواية ابن شعبان وهو قول ابن حبيب، حاشية الرهوني ج 3 ص 12

[297] المغني والشرح الكبير، ج 11 ص 84-40

[298] المحلي، ج 7 ص 393

[299] شرح النووي على صحيح مسلم، 13:89

position, which generally states that fish dying due to an external cause is ḥalāl, while those that die naturally without an apparent cause are ḥarām.

From the differences presented, it appears that there is an agreement among scholars on the idea that floating fish that died naturally without an external cause is prohibited to eat. The debate raised by Al-Kasani regarding whether it is required for the fish to float to the surface or not indicates a distinction in their interpretations. The original ruling remains that fish dying without an external cause are not permissible.[300]

Al-Sarakhsi, in *Al-Mabsūṭ*, states that the foundational principle regarding the permissibility of fish is that what dies from an external cause is ḥalāl, similar to what is captured by other means. However, what dies naturally without an apparent cause, such as a floating fish, is not permissible to consume.[301]

Additionally, in the *Fatāwa Hindiyyah*, it is stated that the general principle is that fish are permissible unless specified otherwise.[302]

In summary, the prevailing opinion among Ḥanafī scholars is that fish which die due to an external incident are ḥalāl, while those that die naturally without such causes are ḥarām , with further nuances about whether they float to the surface.

According to the majority of scholars from the Mālikī[303], Shāfiʿī[304], and Ḥanbalī schools[305], the carcass (ميتة) of animals that live exclusively in the sea is considered ḥalāl (permissible), whether the animal died naturally or was caught, and regardless of whether it floats to the surface or not.

The Ḥanafī School argues against the permissibility of floating fish, citing a narration from Abu Dawood about Jabir ibn Abdullah, where the Prophet Muhammad (ﷺ) said: "Eat what the sea throws up, but do not eat what dies in it and floats."[306]

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[300] بدائع الصنائع، 4:39

[301] في المبسوط، 11:249

[302] الخانية بهامش الفتاوى الهندية، 30;357

[303] الشرح الكبير مع حاشية الدسوقي، 2:230

[304] المجموع، 9:31

[305] المغني والشرح الكبير، 11:84

[306] أخرجه أبو داود في كتاب الأطعمة، باب في أكل الطافي من السمك، ج ٢ ص 322وأخرجه ابن ماجه في كتاب الصيد باب الطاقي من صيد البحر، ج 2:1082 وأخرجه البيهقي في كتاب الصيد والذبائح، باب من كره أكل الطافي، 9:256

The argument here is that this narration distinguishes between what the sea brings up, which is ḥalāl, and what dies naturally in the water and floats, which is not permissible to eat.
However, this evidence has been contested. Scholars have pointed out that the ḥadīth is considered weak and not reliable, and therefore should not be used as evidence. If it were not already weak, it would still be opposed by stronger evidence from the Qurān, Sunnah, and statements from the Companions of the Prophet (رضي الله عنهم) that are widely recognized.

School	Fish[307]	Other dead sea animals[308]

[307] مَيتةُ السَّمَك طاهرةٌ. الأدلَّة: أوَّلًا: من الكتاب قوله تعالى: أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ [المائدة: 96].

وجه الدَّلالة: أنَّ طعامَ البَحرِ المذكورَ في الآية هو ما مات فيه، ومِن ذلك السَّمَك؛ وإباحةُ الله تعالى أكْلَه، دليلٌ على طهارَتِه ((جامع البيان)) للطبري (61/11)، ((تفسير السعدي)) (ص: 244).

ثانيًا: مِن السُّنَّةِ عن أبي هُريرةَ رَضِيَ اللهُ عنه قال: ((سأل رجلٌ النبيَّ صلَّى اللهُ عليه وسلَّم، فقال: يا رسولَ الله، إنَّا نرَكَب البحرَ، ونحمِلُ معنا القليلَ مِن الماءِ؛ فإنْ توضَّأْنا به عطِشْنا، أفنتوضَّأُ بماءِ البَحرِ؟ فقال رسولُ الله صلَّى اللهُ عليه وسلَّم: هو الطَّهورُ ماؤُه، الحِلُّ مَيتتُه رواه أبو داود (83)، والترمذي (69)، والنَّسائي (59)، وابن ماجه (386)، وأحمد (8720). قال الترمذي: حسن صحيح، وصححه ابن حبان في ((المجروحين)) (316/2)، والنووي في ((المجموع)) (82/1)، وقال ابن البر في ((التمهيد)) (217/16): لا يحتج أهل الحديث بإسناده لكنه صحيح لأن العلماء تلقوه بالقبول، وقال ابن كثير في ((إرشاد الفقيه)) (24/1): (في إسناد هذا الحديث اختلافٌ، لكن قال البخاري والترمذي: هو حديثٌ صحيح)، وصححه ابن العراقي في ((طرح التثريب)) (11/6)، وصححه أحمد شاكر في تحقيق ((المحلى)) (221/1)، والألباني في ((صحيح سنن ابن ماجه)) (386).

وجه الدَّلالة: أنَّ قولَه صلَّى اللهُ عليه وسلَّم: ((الحِلُّ مَيتتُه)) يشمَلُ جَميعَ مَيتاتِ البَحرِ قال الشنقيطيُّ: (لا طعام له غير صَيده إلَّا ميتته، كما قاله جمهور العلماء، وهو الحقُّ،ويؤيِّده قوله صلَّى اللهُ عليه وسلَّم في البحر: ((هو الطَّهورُ ماؤُه، الحِلُّ مَيتتُه))، وقد قدَّمنا ثبوت هذا الحديث، وفيه التَّصريح من النبيِّ صلَّى اللهُ عليه وسلَّم بأنَّ ميتة البحر حلال، وهو فصل في محلِّ النِّزاع. وقد تقرَّر في الأصول: أنَّ المفرد إذا أضيف إلى معرفة كان من صِيغ العموم). ((أضواء البيان في إيضاح القرآن بالقرآن)) (51/1). ، سواءٌ كان سمكًا أو غيره، وما كان حلالَ الأكْلِ، فهو طاهِرٌ. ثالثًا: من الإجماع

نقل الإجماعَ على حِلِّ مَيتةِ السَّمَك: الإجماعاتُ الواردةُ هنا في حِلِّ مَيتةِ السَّمَك، وما دام قد ثبَت حِلُّ أكلِ مَيتَتِه، فهي طاهرةٌ. ابنُ عبدِ البَرِّ قال ابن عبدِ البَرِّ: (السَّمك لم يُختلف في أكْله، واختُلف في أكلِ الدوابِّ منه). ((التمهيد)) (12/23). ، والنوويُّ قال النوويُّ: (فالسَّمك والجرادُ إذا ماتَا، طاهرانِ بالنَّصوصِ، والإجماعِ). ((المجموع)) (561/2). ، وابنُ تيميَّة قال ابن تيميَّة: (قد أجمع سلف الأمَّة وأئمَّتُها على حِلِّ السَّمَك كلِّه). ((منهاج السنة النبوية)) (137/8). ، وابنُ حجر قال ابن حجر: (لا خلافَ بين العُلَماءِ في حِلِّ السَّمك على اختلافِ أنواعه، وإنَّما اختُلف فيما كان على صورة حيوان البرِّ كالآدميِّ والكَلب والخِنزيرِ والثُّعبان). ((فتح الباري)) (619/9). ، والشِّربيني قال الشربينيُّ: (وأمَّا مَيتةُ السَّمك والجراد، فللإجماعِ على طهارتِهما). ((مغني المحتاج)) (232/1). والشوكانيُّ قال الشوكانيُّ: (وبالجملة فلا خلافَ في أنَّ مَيتةَ السَّمك حلالٌ طاهرة). ((السيل الجرار)) (ص: 28).

[308] مَيتةُ البَحرِ طاهرةٌ، سواءٌ كان الموتُ بسبَبِ آدميٍّ، أو طفا على الماءِ، وهذا مَذهَبُ الجُمهورِ: المالكيَّة ((الكافي)) لابن عبدِ البَرِّ (160/1)، وينظر: ((بداية المجتهد)) لابن رشد (76/1). ، والشَّافعيَّة ((روضة الطالبين)) للنووي (275/3)، وينظر: ((الحاوي الكبير)) للماوردي (63/15). ، والحنابلة ((الفروع)) لابن مفلح (388/10)، وينظر: ((المغني)) لابن قدامة (34/1). ،

الأدلَّة: أوَّلًا: من الكتاب

قوله تعالى: أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ [المائدة: 96]. وجهُ الدَّلالة: أنَّ طعامَ البَحرِ المذكورَ في الآيةِ هو ما مات فيه؛ وإباحةُ اللهِ تعالى أكلَه، دليلٌ على طهارَتِه ((جامع البيان)) للطبري (61/11)، ((تفسير السعدي)) (ص: 244).

ثانيًا: مِن السُّنَّةِ - 1- عن أبي هُريرةَ رَضِيَ اللهُ عنه قال: ((سأل رجلٌ النبيَّ صلَّى اللهُ عليه وسلَّم، فقال: يا رسولَ الله، إنَّا نرَكَب البحرَ، ونحمِل معنا القليلَ مِنَ الماء؛ فإنْ توضَّأْنا به عَطِشنا، أفنتوضَّأ بماءِ البَحرِ؟ فقال رسولُ اللهِ صلَّى اللهُ عليه وسلَّم: هو الطَّهورُ ماؤُه، الحِلُّ مَيتتُه رواه أبو داود (83)، والترمذي (69)، والنَّسائي (59)، وابن ماجه (386)، وأحمد (8720). قال الترمذي: حسن صحيح، وصححه ابن حبان في ((المجروحين)) (316/2)، والنووي في ((المجموع)) (82/1)، وقال ابن البر في ((التمهيد)) (217/16): لا يحتج أهل الحديث بإسناده لكنه صحيح لأن العلماء تلقوه بالقبول، وقال ابن كثير في ((إرشاد الفقيه)) (24/1): (في إسناد هذا الحديث اختلافٌ، لكن قال البخاري والترمذي: هو حديثٌ صحيح)، وصححه ابن العراقي في ((طرح التثريب)) (11/6)، وصححه أحمد شاكر في تحقيق ((المحلى)) (221/1)،

وجه الدَّلالة: أنَّ قولَه صلَّى اللهُ عليه وسلَّم: ((الحِلُّ مَيتتُه)) يشمَلُ جَميعَ مَيتاتِ البَحرِ (26) ، سواءٌكان سمكًا أو غيره، وما كان حلالَ الأكْلِ، فهو طاهِرٌ. 2- عن جابرٍ رَضِيَ اللهُ عنه قال: ((غزَوْنا جيشَ الخَبَط وأُمِّرَ أبو عُبَيدة، فجُعْنا جُوعًا شديدًا، فألْقى البحرُ حوتًا مَيِّتًا، لم نَرَ مِثلَه، يُقالُ له: العنبرُ، فأكَلْنا منه نِصفَ شَهرٍ، فأخَذ أبو عبيدةَ عَظمًا من عِظامِه، فمرَّ الرَّاكِبُ تحتَه، فأخبرني أبو الزُّبَيرِ، أنَّه سمع جابرًا يقول: قال أبو عُبَيدةَ: كلوا، فلمَّا قَدِمنا المدينةَ ذكَرْنا ذلك للنبيِّ صلَّى اللهُ عليه وسلَّم، فقال: كُلوا رِزقًا أخرَجَه اللهُ، أطعِمونا إنْ كان معكم، فأتاه بعضُهم بعضوٍ فأكَلَه رواه البخاري (4362) واللفظ له، ومسلم (1935).

وجه الدَّلالة: أنَّ الرَّسولَ صلَّى اللهُ عليه وسلَّم أكَل منه، وأمَرَهم بالأكلِ منه، وهذا صريحٌ في إباحةِ مَيتةِ ما ألقاه البَحرُ قال ابن حجر: (يُستفادُ منه إباحةُ مَيتةِ البَحرِ، سواء مات بنفسِه أو مات بالاصطيادِ، وهو قَولُ الجُمهورِ، وعن الحنفيَّةِ يُكرَه، وفرَّقوا بين ما لَفَظَه فمات، وبين ما مات فيه من غيرِ آفة). ((فتح الباري)) (618/9). ؛ وما أُبيحَ أكلُه، فهو طاهِرٌ.

ثالثًا: من الآثار

جاء عن طائفةٍ مِنَ الصَّحابةِ رَضِيَ اللهُ عنهم إباحةُ مَيتةِ البَحرِ مطلقًا بلا مخالفٍ لهم منهم قال ابن حزم: (قال الله تعالى: فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ **الصافات: 142**، فسمَّى ما يلتقِمُ الإنسانَ في بلعةٍ واحدةٍ حوتًا، وليس هذا من الصِّفة التي أحلَّ أبو حنيفة. وقد قال أبو بكر وعُمر بإباحَتِه، ولا يُعلَمُ لهما في ذلك مخالفٌ من الصَّحابة رَضِيَ اللهُ عنهم.... وعن الحسن قال: أدركتُ سبعين رجلًا من أصحابِ رَسولِ الله صلَّى اللهُ عليه وسلَّم يأكلونَ صَيدَ المجُوسِ مِن الحِيتان، لا يختلِجُ منه شيءٌ في صُدورِهم، ولم يكونوا يرَونَ صَيده ذَكاتَه). ((المحلى)) (64/6)، وينظر: ((فتح الباري)) لابن حجر (615/9). ، ومن ذلك ما يلي:

1- عَنِ ابنِ عبَّاسٍ رَضِيَ اللهُ عنهما قال: (أَشهَدُ على أبي بكرٍ أنَّه قال: السَّمكةُ الطَّافيةُ حلالٌ رواه البخاريُّ معلقًا بصيغة الجزم قبل حديث (5493) بلفظ: ((الطَّافي حلال))، ورواه موصولًا عبد الرزَّاق في ((المصنَّف)) (8654)، وابن أبي شيبة في ((المصنَّف)) (20115)، والطحاويُّ في ((شرح مشكل الآثار)) (210/10)، والدارقطنيُّ (269/4) (14)، والبيهقيُّ (253/9) (19446). صحَّح إسناده النوويُّ في ((المجموع)) (34/9)، وقال ابن حجر في ((تغليق التعليق)) (507/4): له طرق كثيرة.

Ḥanafī	Pure.	Not all pure- The death of aquatic creatures (e.g., fish, frogs, crabs) in water does not make the water impure. Their dead bodies are considered pure.[309] Except for floating (dead) fish (al-samak al-ṭāfī).
Mālikī	Pure - Imām Mālik disliked eating water pigs, but the reliable opinion in the Mālikī school is that both the water pig and water dog are permissible.[310]	Pure- All sea creatures are considered pure, whether alive or dead.[311]
Shāfiʿī	pure	Pure- The dead bodies of sea animals like fish and locusts are considered pure.[312]
Ḥanbalī	pure	Pure - The dead bodies of sea creatures like fish are considered pure.[313]

Applications of This Principle Include:

2- عن أبي هُريرةَ رَضِيَ اللهُ عنه قال: (لَمَّا قَدِمتُ البحرين سألني أهلُها عمَّا قذَفَ البحرُ، فأمَرتُهم أن يأكلوه، فلمَّا قَدِمتُ على عُمَرَ فذكر قصَّةً، قال فقال عمر: قال الله عزَّ وجلَّ في كتابِه: أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ [المائدة: 96]، فصَيدُه ما صِيدَ، وطعامُه ما قذَفَ به رواه البخاري معلقًا بصيغة الجزم قبل حديث (5493) بلفظ: ((صَيدُه ما اصطِيدَ، وطعامُه ما رَمَى به))، ورواه موصولًا البخاري في ((التاريخ)) كما في ((تغليق التعليق)) لابن حجر (506/4)، وعبد بن حميد في ((تفسيره)) كما في ((تغليق التعليق)) لابن حجر (506/4)، والطبري في ((التفسير)) (61/11)، والبيهقي (254/9) (19454).

وجهُ الدَّلالةِ مِن الأثرين: أنَّ أكلَ مَيتةِ البَحرِ حَلالٌ، وما كان حلالَ الأكلِ، فهو طاهِرٌ ((جامع البيان)) للطبري (61/11)، ((تفسير السعدي)) (ص: 244).

[309] فتح القدير 1:57، البدائع 1:62 وما بعدها، مراقي الفلاح ص25

[310] كتاب الفقه الإسلامي وأدلته للزحيلي [وهبة الزحيلي](4:593)

[311] بداية المجتهد: ١/ ٤٧، الشرح الصغير٤٤/ ٤٩، ١،٤٥ القوانين الفقهية: ص ٣٤.

[312] مغني المحتاج 1:78، المهذب 1:47، المغني 1:42 - 44، كشاف القناع 1:223

[313] مغني المحتاج 1:78، المهذب 1:47، المغني 1:42 - 44، كشاف القناع 1:223

1. Permissibility of Eating Fish and Whales: It is permissible to eat fish and whales, whether they are caught alive or found dead.[314]
2. Permissibility of Eating Fish Regardless of How It Died: It is permissible to eat fish even if it is found floating on the surface of the water (al-samak al-ṭāfī) except Ḥanafīs prohibit.[315]
3. Permissibility of Eating Aquatic Animals with Similar Names to Land Animals: It is permissible to eat aquatic animals such as the water pig or water dog, as well as any other aquatic creatures that have names similar to land animals.[316]
4. Permissibility of What is Caught by Anyone: It is lawful to eat aquatic animals that are caught or found dead by anyone, whether a Muslim, idolater, disbeliever, apostate, Zoroastrian, or others, as long as it is a creature that lives exclusively in water. This is because the dead of what lives only in water is permissible.[317]

Exceptions to the Principle:[318]

1. It is prohibited to eat floating fish that has bloated and become foul due to the risk of harm.
2. It is also prohibited to eat poisonous fish, such as the pufferfish, due to the danger it poses.

Exception of the Ḥanafis

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[314] الكاساني، بدائع الصنائع ج 5 ص 35، العدوي، حاشية العدوي ج 2 ص 547، ابن عبد البر، الاستذكار ج 5 ص 284، النووي، المجموع ج 9 ص 29، ابن قدامة، المغني ج 11

[315] ٱلقرافي، الذخيرة: ج 4، ص 98 ؛ الخطيب الشَّربيني، مغني المحتاج: ج 4، ص 297 ؛ النووي، المجموع: ج 9، ص 29 ، بينما (حرم الحنفية أكل الطافي وهو ما مات في الماء من غير سبب، فمات حتف أنفه، ينظر: الكاساني، بدائع الصنائع: ج 5 ص 36 ، واستدلوا بما أخرج أبو داود في سننه عن أبى الزبير عن جابر بن عبد الله قال قال رسول الله -صلى الله عليه وسلم- :" ما ألقى البحر أو جزر عنه فكلوه وما مات فيه وطفا فلا تأكلوه"، قال أبو داود روى هذا الحديث سفيان الثورى وأيوب وحماد عن أبى الزبير وأوقفوه على جابر وقد أسند هذا الحديث أيضا من وجه ضعيف عن ابن أبى ذئب عن أبى الزبير عن جابر عن النبى -صلى الله عليه وسلم-، وقال الألباني في التعليق: ضعيف، ينظر: أبو داود، السنن، باب في أكل الطافي من السمك، ج 3، ص 423 ، رقم(3817

[316] العدوي، حاشية العدوي: ج 2، ص 547 ؛ ابن عبد البر، الاستذكار: ج 5، ص 284(الماوردي، الحاوي الكبير: ج 15 ، ص 141 ؛ ابن قدامة، المغني: ج 11 ، ص 85 ؛ الرحيباني، مطالب أولي النهى: ج 6 .ص 315 ؛ ابن حزم، المحلى: ج 7، ص 393

[317] ابن جزي، القوانين الفقهية: ص 120 ؛ ٱلقرافي، الذخيرة: ج 4، ص 96 ؛ الرحيباني، مطالب أولي النهى: ج 6، ص 328 ؛ ابن حزم، المحلى: ج 7، ص

[318] الخطيب الشَّربيني، مغني المحتاج: ج 4، ص 297

According to the Ḥanafī scholars (may Allāh have mercy on them), only the consumption of fish is permissible among sea creatures. Eating any other sea animal besides fish is not allowed.[319]

Regarding Animals that Live in Both Land and Sea

1. Ḥanafī School: According to the Ḥanafīs, animals that live both on land and in the sea are considered ḥarām (forbidden) to eat. The only exception is fish (السمك), which is permissible.[320]
2. Mālikī School: The Mālikī scholars state that sea creatures that can also live on land, such as frogs (الضفادع), turtles (السلحفاة), and crabs (السرطان), can be eaten without the need for proper slaughter (ذكاة) or any other reason. In *Al-Mudawwana*, it is mentioned that what resides in water can be eaten regardless of slaughter. However, if an animal's dwelling is primarily on land, it cannot be eaten unless it has been properly slaughtered (ذكاة).[321]
    - For example, if an animal like a water dog (كلب الماء) or a water pig (خنزير) is mentioned, some opinions suggest it is permissible without any dislike, and it does not require slaughter, while others consider it disliked (مكروه).[322]
3. Shāfiʿī School: The Shāfiʿī scholars view animals that live in both environments, such as frogs, crabs, snakes (حية), scorpions (عقرب), and turtles, as ḥarām to eat. There are alternative opinions regarding frogs and crabs; some may allow them, akin to fish. However, the prohibition for the other four (scorpions, snakes, and others) is based on their undesirable nature.[323]

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[319]" احكام القرآن" للجصاص (3/670) :الأولى: قوله تعالى: ﴿ أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ ﴾ هذا حكم بتحليل صيد البحر، وهو كل ما صيد من حيتانه ...الثالثة : قال أبو حنيفة : ... لايؤكل شيء من حيوان البحر إلا السمك، وهو قول الثوري في رواية أبي إسحاق الفزاري عنه ."سورةالمائدة آيت 96

"(ولا) يحل (حيوان مائي إلا السمك) الذي مات بآفة ولو متولداً في ماء نجس ولو طافيةً مجروحةً، وهبانية، (غير الطافي) على وجه الماء الذي مات حتف أنفه. (قوله: ولو متولداً في ماء نجس) فلا بأس بأكلها للحال؛ لحله بالنص)."بدائع الصنائع6/306

"أما الذي يعيش في البحر فجميع ما في البحر من الحيوان محرم الأكل إلا السمك خاصةً؛ فإنه يحل أكله إلا ما طفا منه، وهذا قول أصحابنا - رضي الله عنهم" بدائع الصنائع5/35

[320] بدائع الصنائع ج 5 ص 135، تبيين الحقائق ج 5 ص 1297، الفتاوى الهندية ج 5 ص 255

[321] المنتقى شرح موطأ مالك، 3:129

[322] الشرح الصغير ج 2 ص 182، حاشية الرهوني على عبد الباقي ج 3 ص 142، حاشية الدسوقي ج 2 ص 137، شرح المنهاج ج 2 ص 272

[323] شرح المنهاج، 2:272

As for snakes and scorpions, they are considered ḥarām (forbidden) without disagreement among scholars, and the prohibition is due to their venom. Waterfowl, such as ducks and similar birds, are considered ḥalāl, and their carcasses are also impermissible without proper slaughter (ذكاة).[324]

4. According to the Ḥanbalī school, anything that lives in the land but is found in the sea cannot be eaten without proper slaughter. This includes turtles and water dogs, except for those that do not have blood, such as crabs, which can be consumed without slaughter. The only exceptions are frogs, snakes, and crocodiles, which are all considered ḥarām.[325]

In *Al-Muḥalla* by Ibn Ḥazm, it is stated that anything that lives in both water and land cannot be eaten without proper slaughter, such as turtles, water dogs, and martens, as they are considered game from land animals. However, frogs are not permissible to eat at all.[326]

In summary, the scholars who hold that anything other than fish is ḥarām include the Ḥanafīs, while the Mālikīs, according to Imām Mālik, allow animals that live in both environments without requiring slaughter. In a narration from Ibn Al-Qasim, it is stated that anything that lives on land and in water is only permissible with proper slaughter if it resides and settles on land. If it resides and settles in the sea, it is permissible without slaughter.
According to the Shāfiʿī school, there are both ḥarām and permissible animals that live in both land and sea, with the condition of proper slaughter. The Ḥanbalīs hold that anything living in both environments cannot be consumed without slaughter, except for crabs.
The Zahiri school maintains that anything that lives on land and in the sea is only permissible with proper slaughter.
From all of this, we understand that the frog **(**الضفدع**)** is considered ḥarām (forbidden) by all scholars, except for the Mālikī school, which holds that it is permissible (ḥalāl) to eat.[327]

Therefore, among sea creatures, only fish is considered permissible, and in determining the types of fish, the opinion of experts is deemed valid in deciding whether it is classified as a fish or not. After the opinions of linguists and lexicographers, the final verdict lies with the experts. Hence, any sea creature that is also classified as a type of fish according to lexicographers and experts will be considered ḥalāl, and any that is not will be deemed impermissible.

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[324] المجموع ج 9 ص 32، شرح المنهاج ج 2 ص 272

[325] المغني والشرح الكبير ج 11 ص 184، الإنصاف ج 10 ص 364، المقنع ج 3 ص 529

[326] المحلي، ج 7 ص 398

[327] تبيين الحقائق ج 5 ص 296، المجموع ج 9 ص 33، المغني والشرح الكبير ج 11 ص 84، حاشية الدسوقي على الشرح الكبير ج 2 ص 135، حاشية الرهوني على عبد الباقي ج 3 ص 38

According to Ḥanafī jurisprudence, there is no question about which types of fish are ḥarām , as all fish are generally considered ḥalāl. However, if the question specifically concerns creatures like Shark/ Shrimps/ Octopus/ Crabs, which are commonly not referred to as fish, then the answer is that it first requires investigation to determine whether they are actually classified as fish from an Islamic perspective.

As mentioned, the expertise regarding fish is generally held by those living near the coast, who spend most of their time around such creatures; they are considered specialists in this field. Therefore, their opinion and the common understanding will be considered valid. Scholars should also refer to linguists and then to the common understanding when making decisions on this matter.

Shark:

Shark, is referred to as "Qarsh" or "Kausaj" in classical Arabic, has not been classified as a type of fish by lexicographers and linguists.[328]
The scholars have differed regarding the ruling on eating shark meat, with two main opinions:

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[328] تفسير روح المعانى"5/471 :وهو في الأصل تصغير قرش بفتح القاف اسم لدابة في البحر أقوى دوابه تأكل ولا تؤكل وتعلو ولا تعلى، وبذلك أجاب ابن عباس معاوية لما سأله: لم سميت قريش قريشاً؟ وتلك الدابة تسمى قرشاً كما هو المذكور في كلام الحبر

تفسير الثعلبي = الكشف والبيان عن تفسير القرآن (10/ 301) :وسأل معاوية عبد الله بن عباس: لم سمّيت قريش قريشاً؟ فقال: لدابّة في البحر يقال لها: القرش، تأكل ولا تؤكل، وتعلو ولا تعلى. قال: وهل يعرف العرب ذلك في أشعارهم؟ قال: نعم :وقريش هي التي تسكن البحر بها ... سميت قريش قريشاً. سلطت بالعلو في لجّة البحر ... على ساير البحور جيوشاً. تأكل الغثّ والسمين ولا تترك فيه ... لذي جناحين ريشاً. هكذا في البلاد حي قريش ... يأكلون البلاد أكلاً كميشاً. ولهم آخر الزمان نبيّ ... يكثر القتل فيهم والخموشا. يملأ الأرض خيله ورجالاً ... يحسرون المطيّ حسراً كشيشاً

تفسير الرازي = مفاتيح الغيب أو التفسير الكبير (32/ 296) :أنه تصغير القرش وهو دابة عظيمة في البحر تعبث بالسفن، ولا تنطلق إلا بالنار

لسان العرب(6:335): "والقِرْشُ: دَابَّةٌ تَكُونُ فِي الْبَحْرِ المِلْح؛ عَنْ كُرَاعٍ. وقُرَيشٌ: دابةٌ فِي الْبَحْرِ لَا تدَع دَابَّةً إِلا أَكلتها فَجَمِيعُ الدواب تخافُها" ، القاموس المحيط: "القرش، وهو دابة بحرية تخافها دواب البحر كلها" (ص602)

تاج العروس"(17:324) :سميت بمصغر القرش، وهي دابة بحرية تخافها دواب البحر كلها، وقيل: إنها سيدة الدواب، إذا دنت وقفت الدواب، وإذا مشت مشت

الرائد ج :2 ص:1161 :القرش :ج : قروش1 ـ الغرش، 2ـ حيوان بحريّ يعرق "كلب البحر " يقطع بأسنانه يخافه الإنسان والسمک

1. Prohibition: Some scholars argue that it is impermissible to eat shark because it is a predatory animal. This is based on the ḥadīth of the Prophet Muhammad (ﷺ) where he forbade eating animals with fangs among beasts and birds with talons. This ḥadīth is recorded by Muslim and the authors of the Sunan collections.
2. Permissibility: Other scholars allow eating shark, citing general evidence that permits eating the catch of the sea. They refer to the verse of Allāh (SWT):
   "Lawful to you is the game of the sea and its food as provision for you and for travellers, but forbidden to you is the game of the land as long as you are in a state of ihram. And fear Allāh, to whom you will be gathered." (Surah Al-Mā'idah, 5:96).
   They also cite the ḥadīth of the Prophet (ﷺ) regarding the sea: "Its water is pure, and its dead (animals) are lawful (to eat)." This ḥadīth is narrated by Imām Aḥmad in his Musnad and by An-Nasā'i and Ibn Mājah in their Sunan collections.

This reflects the two main perspectives regarding the consumption of shark, with some scholars leaning towards prohibition due to its predatory nature and others allowing it based on the general permissibility of sea creatures.

The compilation of fatwas by authoritative Ḥanafi scholars of Indo-Pak subcontinent like Maulana Abdul Ḥayy Lakhnawi states:[329]
Similarly, "Kausaj" and "Qarsh" are not considered fish because they are disputed according to Imām Shāfiʿī, even though he permits the consumption of all sea creatures. So, how can they be permissible according to us (Ḥanafīs)? This is because they do not possess any of the aforementioned characteristics of fish. Mufti Fasihuddin writes in his treatise *Ahkam al-Haywan* that "Qarsh" is a large animal, referred to as "Sayyid al-Dawab," and the title "Quraysh" is derived from it. In the coastal areas of Western countries, it is called "Athrar Moori." According to Imām Abū Ḥanīfah, it is ḥarām, while it is ḥalāl according to the other three Imāms.
Shaykh Mahmūd Shah writes in his fatwas: “Fish is that which has a bifurcated tail and spines”. And he also states: “fish is that which has scales, appears white in water, has a bifurcated tail, is born and lives in water, and has no tongue.”
From this, it is understood that the most prominent characteristic of a fish is having scales. Qarsh and Kausaj do not have scales, their tails are not bifurcated, they have no spines, and they can cut through the human body like a sharp sword.

Sharks are also considered ḥarām for another fundamental reason: *It* is a "predator" because predatory animals are ḥarām to consume[330]

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[329] مجموع الفتاوى 229/22

[330] الرائد 1161/2" :القرش: ج: قروش. 1. الغرش، 2. حيوان بحري يُعرَف بـ'كلب البحر' يقطع بأسنانه، يَخافه الإنسان والسمك."

Our research on Shark" may be challenged by the fact that Damiri has classified the shark as a type of fish and declared it ḥalāl in his Ḥayāt al-Ḥayawān. He states:[331]
The response to this objection is that the author of Ḥayāt al-Hayawān, Allāma Kamāluddin Mūsa al-Damiri, belonged to the Shāfiʿī school of thought. In Ḥayāt al-Hayawān itself, Allāma Damiri has clarified that according to Imām Shāfiʿī, the term "Samak" (fish) is applied to all sea creatures. Based on this perspective, Imām Damiri has also classified the shark as a type of fish and declared it ḥalāl.[332]

Therefore, the aforementioned statement cannot be used as an objection against the Ḥanafī position. The conclusion is that consuming Shark is impermissible and classified as Makrūh Taḥrimī (prohibitively disliked).

The term "fish" refers to a diverse group of aquatic animals that share certain characteristics, distinguishing them from other sea creatures such as mammals, mollusks, and crustaceans. It therefore seems that there is a need to recognise what differentiates fish from other sea creatures. With current understanding the obvious features are as follows:

1. Skeleton Type:
    - Fish: Most fish have an internal skeleton made of bone or cartilage. Examples include bony fish like salmon and cartilaginous fish like sharks.
    - Other Sea Creatures: Many other sea creatures have different skeletal types. For example, mollusks like squids have a pen or shell for support, and echinoderms like starfish have calcareous plates under their skin.

أبو داؤد 172/2" :عَنْ أَبِي ثَعْلَبَةَ الخُشَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبُعِ."
حاشية ابن عابدين 304/6 "(ولا يحل) (ذو ناب يصيد بنابه) فخرج نحو البعير (أو مخلب يصيد بمخلبه) أي ظفره فخرج نحو الحمامة (من سبع) بيان لذي ناب. والسبع: كل مختطف منتهب جارح قاتل عادةً. (قوله: ولا يحل ذو ناب إلخ) كان الأنسب ذكره هذه المسائل في كتاب الصيد؛ لأنها منه إلا الفرس والبغل والحمار أتقاني، والدليل عليه «أنه صلى الله عليه وسلم نهى عن أكل كل ذي ناب من السباع، وكل ذي مخلب من الطير». رواه مسلم وأبو داود وجماعة. والسر فيه أن طبيعة هذه الأشياء مذمومة شرعاً فيخشى أن يتولد من لحمها شيء من طباعها فيحرم إكراماً لبني آدم، كما أنه يحل ما أحل إكراماً له ط عن الحموي. وفي الكفاية: والمؤثر في الحرمة الإيذاء وهو طوراً يكون بالناب وتارةً يكون بالمخلب أو الخبث، وهو قد يكون خلقةً كما في الحشرات والهوام، وقد يكون بعارض كما في الجلالة."

[331]" حياة الحيوان 208/2" :وإطلاق الجهور، ونص الإمام الشافعي والقرآن العزيز يدل على جواز أكل القرش؛ لأنه من السمك ومما لا يعيش إلا في الماء."

[332] حياة الحيوان 570/1 "(فرع) قد اختلف في إطلاق اسم السمك على ما سوى الحوت من هذه الحيوانات، والذي نص عليه الشافعي في "الأم" و"المختصر": أنه يطلق على الجميع، وهو الصحيح في الروضة."

2. Respiratory System:
    - Fish: Fish primarily breathe using gills, which extract oxygen from water.
    - Other Sea Creatures: Mammals like dolphins and whales have lungs and breathe air through blowholes. Some invertebrates like sea cucumbers respire through their skin or other specialized organs.
3. Reproduction:
    - Fish: Reproduction methods among fish vary widely, from laying eggs (oviparous) to bearing live young (viviparous). Most fish release their eggs and sperm into the water for external fertilization.
    - Other Sea Creatures: Many sea creatures have more specialized reproductive strategies. For instance, many marine mammals have internal fertilization and give birth to live young, much like terrestrial mammals.
4. Body Temperature Regulation:
    - Fish: Most fish are ectothermic (cold-blooded), meaning their body temperature varies with the environment.
    - Other Sea Creatures: Marine mammals are endothermic (warm-blooded) and maintain a constant body temperature that is independent of the environment.
5. Locomotion:
    - Fish: Fish typically swim by flexing their bodies and tails back and forth.
    - Other Sea Creatures: Different creatures have various modes of locomotion. For example, cephalopods like octopuses propel themselves by jet propulsion, and crustaceans like crabs walk on the seabed with their legs.
6. Covering:
    - Fish: Fish are covered in scales, which protect their bodies and help in streamlined movement.
    - Other Sea Creatures: Coverings vary widely among sea creatures; for example, whales have smooth skin, crabs have hard exoskeletons, and mollusks may have shells.

These features highlight some of the key distinctions that set fish apart from other types of marine creatures, showcasing the remarkable diversity of life in aquatic environments. However, in Islam, the classification of fish is generally broader and more inclusive, encompassing a wider range of sea-dwelling animals that live in water and cannot survive on land.

Sea Creature[333]	Not Similar to Fish	Resemble Insects/Repulsive	Predators/Dangerous	Prohibited/Permissible

[333] Allāh states in the Qurān:

﴿أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ﴾

(المائدة: 96)

Salmon	Shares common features with fish	Does not resemble insects	Not a predator or dangerous	Permissible
Shark	Shares common features with fish	Does not resemble insects	Predator, can be dangerous	Prohibited mainly because it's a predator though some consider

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The Prophet ﷺ also said regarding the sea:

"هُوَ الطَّهُورُ مَاؤُهُ، الْحِلُّ مَيْتَتُهُ"

(رواه أبو داود والترمذي والنسائي عن أبي هريرة رضي الله عنه).

From this verse and hadith, it is evident that all marine animals are generally considered permissible to eat, whether they are caught alive, found dead, or even caught by non-Muslims, as long as they are not harmful to human health.

Rulings by Different Schools of Thought

1. **Hanafi School of Thought**
   The Hanafi scholars adopt a more stringent view regarding sea creatures. They restrict the permissibility to animals that are explicitly classified as "fish" (*samak*). Other sea creatures, such as squid, crabs, or shellfish, are considered impermissible. This view is based on the principle that the Qur'anic term "طَعَامُهُ" (its food) is understood to specifically refer to fish, and anything beyond this is not included unless explicitly permitted.
2. **Shafi'i School of Thought**
   The Shafi'i scholars hold a more inclusive view, permitting all sea creatures, whether fish or not, based on the generality of the verse and the hadith. According to this school, the only restriction is if the creature poses harm to humans. Thus, squid, crabs, and other non-fish marine animals are permissible to eat.
3. **Maliki School of Thought**
   The Malikis also allow all sea creatures to be eaten without requiring slaughter, even if they are found dead, provided they are not harmful. However, for amphibious animals that live both on land and in water, such as turtles, the Malikis adopt a cautious approach, classifying them as land animals for dietary rulings. Therefore, they require proper Islamic slaughtering (*dhabḥ*) for such animals to be lawful.
4. **Hanbali School of Thought**
   The Hanbalis share a similar view with the Malikis, permitting marine animals as long as they are not harmful. However, for amphibious creatures, the Hanbalis require proper slaughtering. Imam Ahmad is reported to have disliked eating crocodiles due to their fangs, while permitting turtles if slaughtered appropriately.

				predators of the sea permissible[334]
Squid	Lacks typical fish features	Does not resemble insects	Not a predator or dangerous	Permissible except Ḥanafis consider Prohibited
Starfish	Lacks typical fish features- some claim resembles fish	Does not resemble insects	Not a predator or dangerous	Permissible except Ḥanafis consider Prohibited
Dolphin	Biologically classified as a mammal, it is commonly perceived as a fish by many scholars	Does not resemble insects	Not a predator or dangerous	Permissible except some Ḥanafis may consider Prohibited
Whale	Biologically classified as a mammal, it is commonly perceived as a fish by many scholars.[335]	Does not resemble insects	Not a predator or dangerous	Permissible as referenced by hadith[336], but few consider Prohibited as it does not resemble fish
Sea Cucumber	Lacks typical fish features	Considered repulsive by some	Not a predator or dangerous	Permissible except some Ḥanafis may consider Prohibited
Octopus	Lacks typical fish features	Does not resemble insects	Predator, can be dangerous	Prohibited
Crab	Lacks typical fish features, but has gills, lives in aquatic environment, releases eggs into the water and external fertilization	Does not resemble insects	Not a predator or dangerous	Crabs are ḥarām according to the Ḥanafī and Shāfiʿī schools as they live on land also, while the Mālikī and Ḥanbalī schools permit their consumption without the need for

[334] وسئل علماء اللجنة: هل سمك القرش حرام أم حلال ؟ فأجابوا : " السمك كله حلال ، سمك القرش وغيره ؛ لعموم قوله تعالى : (أحل لكم صيد البحر وطعامه) ، وقوله صلى الله عليه وسلم في البحر : (هو الطهور ماؤه الحل ميتته). " انتهى من "فتاوى اللجنة الدائمة(320/ 22) "

[335] قال في "لسان العرب " : (2/26) "الحُوتُ السمك ، وقيل هو ما عظُمَ منه " انتهى

[336] وقد روى ابن ماجة (3218) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (أُحِلَّتْ لَنَا مَيْتَتَانِ : الْحُوتُ وَالْجَرَادُ)

				slaughter, with the Mālikīs allowing it unconditionally and the Ḥanbalīs specifying it as an exception for animals without blood.
Lobster	Lacks typical fish features but has gills, lives in aquatic environment, releases eggs into the water, internal fertilization not external like fish	Considered repulsive by some	Not a predator or dangerous	Prohibited according to the Ḥanafī and Shāfiʿī schools, while the Mālikī and Ḥanbalī schools permit their consumption without the need for slaughter
Jellyfish	Lacks typical fish features	Considered repulsive by some	Can be dangerous (stings)	Permissible except most Ḥanafis consider Prohibited
Eel	Shares common features with fish	Does not resemble insects but may be considered repulsive like snakes	Not a predator or dangerous	Permissible except some Ḥanafis consider Prohibited
Sea Urchin	Lacks typical fish features	Considered repulsive by some	Not a predator or dangerous	Permissible except most Ḥanafis consider Prohibited
Seahorse	Shares common features with fish	Does not resemble insects	Not a predator or dangerous	Permissible except some Ḥanafis consider Prohibited
Manta Ray	Lacks typical fish features	Does not resemble insects	Not a predator or dangerous	Permissible except some Ḥanafis consider Prohibited
Manatee	Mammal, not a fish	Does not resemble insects	Not a predator or dangerous	Permissible except most Ḥanafis consider Prohibited
Sea Anemone	Does not have scales	Considered repulsive by some	Can be dangerous (stings)	Prohibited
Clownfish	Shares common features with fish	Does not resemble insects	Not a predator or dangerous	Permissible
Anglerfish	Shares common features with fish	Does not resemble insects	Predator, can be dangerous	Permissible, but some may find the anglerfish's appearance

				repulsive, which could raise concerns about whether it should be eaten.
Guppy	Shares common features with fish	Does not resemble insects	Not a predator or dangerous	Permissible
Shrimps	Does not have scales but resembles many other features gills, are born and live in water, and release eggs into the water,	Considered repulsive by some	Not a predator or dangerous	Permissible/ Prohibited varied opinion
Sea Snails	Does not have scales	Considered repulsive by some	Not a predator or dangerous	Permissible except most Ḥanafis consider Prohibited

This table spans a wide range of sea and water-dwelling creatures, showcasing their characteristics relative to typical fish features, their appearance, and their potential danger, along with a summary of whether they are generally considered permissible or prohibited based on these traits.

Shrimp:

The inclusion of shrimp as fish is also debated. Modern zoologists do not classify shrimp as fish because, according to them, fish breathe through gills and have a backbone, while shrimp lack both. However, notable scholars of linguistics such as Ibn Durayd, Imām Fayruzabādi, Imām Zubaydi, and Damiri have categorized shrimp as fish. For example, Ibn Durayd wrote in *Jamhara al-Lugha* (vol. 3, p. 414), "al-Arabiyan is a type of fish."
Similarly, Imām Zubaydī[337] and Imām Damīrī[338] mention shrimp as a small red fish. Various Ḥanafi scholars of Indo-Pak subcontinent like Maulāna Thānvi[339], Mufti Maḥmūd Ḥasan Gangohī[340], Maulāna

[337] تاج العروس، ج 1 ص 146

[338] حياة الحيوان، ج 1 ص 473

[339] مولانا ثانوي في إمداد الفتاوى، ج 4 ص 104

[340] المفتي محمود حسن الجانگوهي في فتاوى محمودية، ج 5 ص 107، 120، 123

ʿAbdul Ḥay Lakhnawi[341], Mufti ʿAbdul Raḥīm Lājpuri[342], and Mufti ʿAbdus Salām Changami[343] have all classified shrimp as fish.
Mufti Muhammad Taqī Uthmāni[344], states: "It is not appropriate to be stringent on the issue of shrimp when issuing a fatwa, especially since it is a matter of scholarly disagreement from its origin. There is no doubt that it is permissible according to three Imāms, and the difference of opinion among jurists allows for leniency. However, abstaining from it is preferable and more cautious."

Conclusion

In conclusion, the summary and analysis of Principle 11 provide a comprehensive overview of the permissibility of consuming aquatic creatures in Islamic jurisprudence. This principle clearly delineates that any animal residing exclusively in water is lawful to eat, irrespective of its mode of capture or condition upon finding it. The consensus among the Mālikī, Shāfiʿī, and Ḥanbalī schools highlights a broader acceptance of various sea creatures, reflecting an understanding of the inherent purity and permissibility of these animals.
However, the Ḥanafī school's more restrictive stance—permitting only fish—illustrates a cautious approach rooted in traditional interpretations and specific rulings.
The commentary on the various opinions regarding the classification of aquatic animals, such as shrimp and shark, further illustrates the complexities involved in determining dietary laws.

Principle 12:
Any animal that lives both on land and in water is subject to the ruling of land animals, as a precaution

كُلُّ مَا يَعِيشُ فِي البَرِّ وَالبَحْرِ مِنَ الحَيَوَانِ، فَحُكْمُهُ حُكْمُ حَيَوَانِ البَرِّ احْتِيَاطًا

Any animal that lives both on land and in water, which is referred to as an amphibian, and whose life on land is similar to its life in water, is given the ruling of land animals as a precaution. This is because

[341] مولانا عبد الحي اللكنوي في مجموع الفتاوى، ج 2 ص 297
[342] المفتي عبد الرحيم اللاجپوري في فتاوى رحيمية، ج 6 ص 297
[343] المفتي عبد السلام چنگامي في جواهر الفتاوى، ج 1 ص 584
[344] المفتي محمد تقي العثماني في تكملة فتح الملهم، ج 3 ص 514

it embodies two aspects: a permissive aspect, which is the permissibility of sea creatures that die naturally, and a prohibitive aspect, which is the prohibition of land animals that die naturally.[345]

Applications of This Principle Include:

1. It is prohibited to eat crocodile meat because it has fangs and preys with them, so it is classified with the predatory land animals. [346]
2. It is prohibited to eat frogs because they are among the animals that have been prohibited to be killed, as well as marine snakes, due to the command to kill land snakes.[347]
3. Aquatic animals like the sea dog, turtle, and river horse are considered land animals and thus require proper slaughter to be lawful.[348]
4. Waterfowl such as ducks and geese are permissible to eat, but only if properly slaughtered, just like land birds.[349]

Principle 13:
Anything that Islamic law has not permitted to possess for a specific reason is prohibited.

كُلُّ مَا لَمْ يَأْذَنْ الشَّرْعُ بِتَنَاوُلِهِ لِسَبَبٍ فَهُوَ حَرَامٌ

A person is not allowed to consume any food or drink unless it is permitted to possess or own it by Islamic law. Any food or drink that the law does not permit to be owned or possessed is considered impure and is not lawful to consume. However, it is permissible for someone in a state of necessity to consume another's property, as Islamic law allows consumption in cases of necessity.[350]

Applications of This Principle Include:

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[345] ابن قدامة، المغني: ج 11 ، ص 84 ؛ الرحيباني، مطالب أولي النهى: ج 6، ص 328 ؛ البهوتي، كشاف القناع(: ج 6، ص 24 ؛ ابن قدامة؛ ابن عثيمين، الشرح الممتع: ج 7، ص 1

[346] البهوتي، الروض المربع: ص 4

[347] الرحيباني، مطالب أولي النهى: ج 6، ص 315 ؛ البهوتي، الروض المربع: ص 448

[348] البهوتي، كشاف القناع: ج 6، ص 24 ، الرحيباني، مطالب أولي النهى: ج 6، ص 3

[349] النووي، المجموع: ج 9، ص 30

[350] الطُّريقي، أحكام الأطعمة في الشريعة الاسلامية: ص 116 ؛ الموسوعة الفقهية الكويتية: ج 5، ص 127 ؛ أبو زيد، الانتفاع (بالأعيان المحرمة من الأطعمة والأشربة والألبسة: ص 2

In today's fast-paced and interconnected world, many Muslims may inadvertently overlook the critical principle of ensuring that food and drink are acquired through lawful and ethical means. This principle, deeply rooted in Islamic jurisprudence, is often overshadowed by convenience, societal norms, or ignorance of the sources and processes behind what we consume. However, this principle is not merely about ritualistic adherence; it embodies a comprehensive ethical framework that safeguards spiritual purity, personal integrity, and societal justice.

Islam prohibits consuming or benefiting from anything acquired through unlawful means, such as theft, fraud, usury, gambling, bribery, or exploitation. For instance, if food is obtained through unjust means, such as stealing or without the owner's consent, it is impermissible, regardless of its inherent purity. This also applies to earnings derived from prohibited sources, such as interest-based transactions, gambling winnings, or corrupt practices. Despite these clear guidelines, modern lifestyles often blur the lines, leading to inadvertent violations of these principles.

Many Muslims today may unknowingly purchase food or drink produced through exploitative practices, such as forced labour or unfair wages, or sourced from industries tied to unethical behaviors. Additionally, with the globalization of food production, it has become increasingly challenging to trace the origins of what we consume, leading to the potential inclusion of impermissible or impure ingredients in everyday products. For example, processed foods often contain additives, gelatin, or enzymes derived from non-halal sources, which may go unnoticed without diligent scrutiny.

This oversight is compounded by a tendency to prioritize convenience or assume permissibility without proper investigation. For instance, some may dismiss the importance of halal certification or fail to verify the ethical sourcing of food, relying instead on vague assumptions or incomplete information. This negligence not only risks spiritual harm but also undermines the ethical and moral principles that Islam seeks to uphold.

To counter this, Muslims must adopt a proactive and cautious approach, emphasizing diligence and accountability in all aspects of consumption. This includes:

- Ensuring that food and drink are not only halal but also ethically sourced and free from exploitation or injustice.
- Investigating the origins of food products, including additives, processing methods, and supply chains, particularly in industrially produced goods.
- Avoiding complacency in financial dealings, ensuring that earnings used for consumption are free from unlawful sources like usury, fraud, or corruption.
- Educating oneself and others about the broader implications of consuming unlawful items, which extend beyond personal spirituality to societal justice and environmental stewardship.

Ibn Taymiyyah said: "Allāh has permitted us to consume the wholesome and prohibited the impure. The impure is of two kinds: that which is inherently impure due to a quality it possesses, such as blood,

carrion, and pork, and that which is impure due to how it was acquired, such as what is obtained unjustly or through forbidden contracts like usury and gambling."[351]

These items are not acquired with the consent of the owner but through aggression, theft, or usurpation, which are all forbidden means according to Islamic law. Therefore, it is unanimously agreed upon by jurists that it is not permissible to benefit from such items.[352]

In light of this, Muslims must develop a heightened sense of awareness and responsibility, striving not only to avoid impermissible food and drink but also to embody the ethical and spiritual values that underpin this principle. By being overcautious and diligent, Muslims can ensure that their consumption aligns with the holistic teachings of Islam, fostering a sense of accountability before Allāh and contributing to a just and equitable society. This proactive approach is not a burden but a means of purifying one's wealth, sustenance, and soul, ensuring that every aspect of life is infused with blessings and goodness.

[351] ابن تيمية، مجموع الفتاوى: ج 20 ، ص 334

[352] الكاساني، بدائع الصنائع: ج 7، ص 153 ؛ الحطاب، مواهيب الجليل: ج 7، ص 340 ؛ ٱلقرافي، الذخيرة: ج 12 ، ص 77 (الخطيب الشَّربيني، مغني المحتاج: ج 4، ص 177 ؛ البهوتي، كشاف القناع: ج 6، ص 149

Section 4 – Processes that Render the Impure to Pure

Principle 14:
Any impure substance that has completely transformed into a pure state is considered pure.

كُلُّ عَيْنٍ نَجِسَةٍ تَحَوَّلَتْ صِفَاتُهَا بِالكُلِّيَّةِ إِلَى طَاهِرٍ فَهِيَ طَاهِرَةٌ

This principle of al-Istiḥālah pertains to an important topic in Islamic jurisprudence related to purification, specifically the transformation of impurities. It is considered one of the methods of purification discussed by scholars for purifying impure substances.[353]
The technical meaning of Istiḥālah is the same as the linguistic meaning, that is, the transformation of a thing and its change to that which is considered pure.[354]
The general meaning of this principle is that if an impure or prohibited substance undergoes a complete transformation and its essence changes into a completely different substance with a new name, characteristics, and properties, it becomes pure and permissible for consumption.[355]

Definition by the Ḥanafīs:
The Ḥanafīs defined istiḥālah as: the change of the substance (al-ʿayn) and the transformation (inqilāb) of its reality (al-ḥaqīqah).[356]

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[353] ابن نجيم البحر الرائق: 1:239 بصيغة: "انقلاب العين" الْقرافِي، الفروق 2:550 :ابن حزم، المحلى: 1:138 الشوكاني، محمد بن علي بن محمد اليمني 1250هـ. (1 .(2004السيل الجرار المتدفق على حدائق الأزهار، دار ابن حزم ـ بيروت، 1:35 الزحيلي محمد، القواعد الفقهية وتطبيقاتها في المذاهب الأربعة 873.

[354] جاء في معنى حال: " كل شئ تغير عن الإستواء إلى العوج فقد حال في معنواستحال وهو المستحيل" وأحال الشئ: تحول من حال إلى حال.
ومعنى الإستحالة في الاصطلاح:" انقلاب حقيقة إلى حقيقة أخرى " 2 وفي المصطلح العلمي الشائع: ينُظر إلى كل تفاعل كيميائي يحول المادة إلى مركب آخر ، على أنه ضرب من استحالة العين إلى عين أخرى ، كتحويل الزيوت والشحوم على اختلاف مصادرها إلى صابون
متن اللغة: 2:203 ، تاج العروس: 7:293 ، وأنظر كذلك القاموس المحيط: 3:363 لسان العرب 14:197 رد المختار 1:191

[355] حماد، المواد المحرمة والنجسة في الغذاء والدواء: 16.

[356] حاشية ابن عابدين ١/٣١١

Definition by the Mālikīs:
In "Mawāhib al-Jalīl," while discussing the purity of the musk substance, it was stated that it is deemed pure, and Allāh knows best, because it has transformed from all the characteristics of blood and has moved away from its name to characteristics and a name that are specific to it, which is why it is recognized as such.[357]

Definition by the Shāfiʿīs:
The Shāfiʿīs defined istihala as: the change (inqilāb) in the characteristics of a thing, whereby it transforms from one attribute to another; for example, a carcass that becomes salty or is burned and turns to ash.[358]

Definition by the Ḥanbalīs:
In "Al-Maṭlaʿ," it is stated that istiḥālah is a derivation from the change of a thing from what it was; for instance, when an impure substance (al-ʿayn) becomes ash or something else.[359]
In "Al-Mughni," it is defined by example only: the apparent position is that no impurities are removed by transformation except for wine, which changes into vinegar on its own; other impurities do not become pure through transformation, and it turned to ash, and the salt from what has been transformed into salinity. The smoke from burning impure substances and the steam rising from impure water, when they accumulate on a solid object and then condense, is considered impure.[360]

In Conclusion: It has become clear from the above that istiḥālah is a real change in the essence of a substance, such that after the change, it becomes a new substance that is not the same as the original in essence.
Thus, Ibn Ḥazm states that excrement is different from soil and ash. Likewise, vinegar is different from wine, and a human is different from the blood from which they were created, and the substance is different from soil.[361]

So Istiḥālah is the impure or prohibited substance (al-mādah al-nājisah aw al-muḥarrimah), if its reality (al-ḥaqīqah) changes and its essence (al-ʿayn) transforms into another substance that is entirely

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[357] مواهب الجليل 1:97

[358] حواشي الشرواني على نحفة المحتاج شرح المنهاج 1:303

[359] المطلع على أبواب المقنع من 35

[360] المغني 1:56

[361] المحلي 1:128

different in name (al-ism), properties (al-khaṣā'iṣ), and characteristics (al-ṣifāt), then it becomes pure and lawful for consumption.[362]

Acceptance of Istiḥālah

All accept istiḥālah from alcohol to vinegar- If transformed without human intervention.[363] This is determined on basis of change of properties of smell, appearance and taste.[364] Historically this was the only means of determining the change.
If transformed through human intervention, then there is a difference of opinion:[365]

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[362] حماد، المواد المحرمة والنجسة في الغذاء والدواء: ص 16

[363] يُباحُ الخَلُّ المُنقَلِبُ بنَفسِه عن الخَمرِنقل الإجماعَ على ذلك قال النووي: (وقد حُكِيَ عن سحنون المالكيِّ أنَّها لا تَطهُرُ، فإن صحَّ عنه فهو محجوجٌ بإجماعِ مَن قَبلَه). ((شرح صحيح مسلم)) (152/13). : ابنُ رُشدٍ الجَدُّ قال ابن رشد الجدُّ: (لا اختلافَ بين أهل العلم في أنَّ الخَمرَ إذا تخَلَّلت من ذاتِها، تحِلُّ وتَطهُرُ). ((البيان والتحصيل)) (19/18). والحفيدُ قال ابن رشد الحفيد: (وأجمعوا على أنَّ الخمرَ إذا تخَلَّلت من ذاتها، جاز أكلُها). ((بداية المجتهد)) (28/3). ، والكاسانيُّ قال الكاساني: (إذا تخلَّلت بنفسها يحِلُّ شُربُ الخَلِّ، بلا خلافٍ). ((بدائع الصنائع)) (113/5). ، وابنُ قُدامةَ قال ابن قدامة: (فأما إذا انقلَبَت بنَفسِها، فإنَّها تطهُرُ وتَحِلُّ، في قَولِ جَميعِهم). ((المغني)) (173/9). ، والنَّوويُّ قال النووي: (وأجمعوا أنَّها إذا انقلبت بنَفسِها خَلًّا طهُرَت). ((شرح صحيح مسلم)) (152/13). ، وابنُ تيميَّةَ قال ابن تيميَّةَ: (وقد اتَّفقوا جميعُهم أنَّ الخمرَ إذا استحالت بفِعلِ اللهِ سُبحانَه فصارت خلًّا، طَهُرت). ((مجموع الفتاوى)) (181/22). ، وابنُ جُزَيٍّ قال ابن جزي: (إذا تخلَّلَت الخمرُ من ذاتها، صارت حلالًا طاهرةً اتِّفاقًا). ((القوانين الفقهية)) (ص: 117).

[364] أنَّه إذا سقَطت عن العصيرِ الحَلالِ صِفاتُ العَصيرِ، وحَلَّت فيه صِفاتُ الخَمرِ؛ فليست تلك العَينُ عَصيرًا حلالًا، بل هي خَمرٌ مُحَرَّمةٌ، وإذا سقَطَت عن تلك العَينِ صِفاتُ الخَمرِ المحَرَّمة، وحَلَّت فيها صِفاتُ الخَلِّ الحلالِ؛ فليست خَمرًا مُحَرَّمةً، بل هي خَلٌّ حَلالٌ ((المحلى)) لابن حزم (115/6).

[365] اختَلف أهلُ العِلمِ في الخَمرِ إذا خُلِّلَت بنَقلِها، كما لو نُقِلَت من الظِّلِّ إلى الشَّمسِ، أو العكس؛ هل تَطهُرُ أم لا؟ وذلك على أقوالٍ؛ أقواها قولانِ:

القولُ الأوَّلُ: إذا خُلِّلَت الخَمرُ بنَقلِها مِنَ الظلِّ إلى الشَّمسِ، أو العكس؛ فإنَّها تَطهُرُ، وهذا مَذهَبُ الجُمهورِ:

الحَنَفيَّةِ ((تبيين الحقائق)) للزيلعي (48/6)، ((العناية شرح الهداية)) للبابرتي (106/10). ،

والمالِكيَّةِ ((شرح التلقين)) للمازري (359/3/2)، ((الذخيرة)) للقرافي (118/4). ،

وهو الأصحُّ عند الشَّافِعيَّةِ ((المجموع)) للنووي (576/2)، ((مغني المحتاج)) للشربيني (81/1). ،

ووجهٌ عند الحَنابِلةِ قال المرداوي: (وعنه يجوزُ، وأطلقهنَّ ابنُ تميم فيما يُلقى فيها، فعلى المذهب لو خالف وفَعَل، لم تطهُرْ على الصحيحِ مِن المذهَبِ، وعليه جماهيرُ الأصحابِ، ونص عليه، وقيل: تَطهُرُ، وفي الوسيلةِ في آخِرِ الرَّهنِ روايةٌ أنَّها تحِلُّ، وعلى الرواية

1. It is permitted according to Ḥanafī, Mālikī, preferred opinion of Shāfiʿī and difference amongst Ḥanbalīs.
2. It is prohibited and will not be pure according to Ḥanbalīs, some Shāfiʿīs and Ibn Taymiyyah. This is because there has been human intervention which has led to the final product, regardless of if it is done in the sun, or through speeding up the reaction and such action is prohibited.

The question of whether Istiḥālah leads to transformation to a pure substance in other substances other than al-khamr there is a difference of opinion:

	Istiḥāla **does** lead to transformation to a pure substance in other than khamr also	Istiḥāla **does not** lead to transformation to a pure substance in other than khamr

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الثانية والثالثة: لو خُلِّلَت طَهُرت، قاله في الفروع، وابن تميم، والفائق، وقال في المستوعب: فإن خُلِّلَت كُرِهَ ولم تَطهُرْ في أصَحِّ الروايتين، وعلى المذهب أيضًا: لو خُلِّلَت بنقلِها من الشمسِ إلى الظلِّ أو بالعكس، أو فرغَ مِن محلٍّ إلى محلٍّ آخرَ، أو ألقى جامدًا فيها؛ ففيه وجهانِ). ((الإنصاف)) (230/1)، ويُنظر: ((المغني)) لابن قدامة (173/9)، ((مجموع الفتاوى)) لابن تيمية (483/21).

وذلك للآتي:

أوّلًا: أنَّ الشِّدةَ المُطْرِبةَ في الخَمرِ قد زالَت مِن غَيرِ نجاسةٍ تَخلُفُها ((البيان)) للعمراني (428/1). .

ثانيًا: أنَّ علَّةَ التَّحريمِ قد زالت، فتكونُ كما لو تخلَّلَت بنَفسِها ((الشرح الكبير)) لشمس الدين ابن قدامة (294/1)..

القول الثاني: إذا خُلِّلَت الخَمرُ بنَقلِها مِنَ الظِّلِّ إلى الشَّمسِ، أو العَكسِ؛ فإنَّها لا تَطهُرُ، وهو مذهَبُ الحَنابِلةِ ((الإنصاف)) للمرداوي (230/1). وتحِلُّ عندهم إذا نُقِلت من مكانٍ إلى آخَرَ لغيرِ قصدِ التَّخليلِ. يُنظر: ((كشاف القناع)) للبهوتي (187/1). ، ووجهٌ للشَّافعيَّةِ قال النووي: (وإن نقَلَها من شمسٍ إلى ظلٍّ، أو من ظِلٍّ إلى شمسٍ حتى تخلَّلت؛ ففيه وجهان، أحدهما: تَطهُرُ؛ لأنَّ الشِّدَّةَ قد زالت من غيرِ نجاسةٍ خلفَتْها، والثاني: لا تَطهُرُ؛ لأنَّه فِعلُ محظورٍ يُوصَلُ به إلى استعجال ما يحِلُّ في الثاني، فلم يحِلَّ به). ((المجموع)) (575/2). ، وقولُ ابنِ تَيميَّة قال ابن تيميَّة: (أمَّا التَّخليلُ ففيه نزاع، قيل: يجوزُ تخليلُها، كما يُحكى عن أبي حنيفة. وقيل: لا يجوزُ، لكن إذا خُلِّلت طهُرت، كما يُحكَى عن مالك. وقيل: يجوزُ بنَقلِها من الشَّمس إلى الظِّلِّ، وكشْفِ الغطاءِ عنها، ونحوِ ذلك، دون أن يُلقَى فيها شيءٌ، كما هو وجهٌ في مذهب الشافعيِّ وأحمد. وقيل: لا يجوزُ بحالٍ، كما يقولُه مَن يقولُه من أصحاب الشافعيِّ وأحمد، وهذا هو الصَّحيحُ). ((مجموع الفتاوى)) (483/21). ؛ وذلك لأنَّ للآدَميِّ في تخليلِها فِعلًا، كما لو وضعَ فيها شيئًا فتخلَّلَت ((الشرح الكبير)) لشمس الدِّين ابن قدامة (294/1). ، ولأنَّه فِعلُ مَحظورٍ يُوصَلُ به إلى استِعجالِ ما يحِلُّ في الثَّاني، فلم يَحِلَّ به ((المجموع)) للنووي (575/2). .

Ḥanafī[366]	Imām Muḥammad of the Ḥanafī School, the reported opinion of Imām Abū Ḥanīfah himself and the adopted position of the school	Imām Abū Yūsuf of the Ḥanafī School
Mālikī[367]	All agree	
Shāfiʿī[368]	Some from the Shāfiʿī School	Majority Shāfiʿī School
Ḥanbalī[369]	one report from Imām Aḥmad, some within the Ḥanbalī School, Ibn Taymiyyah[370] and Ibn al-Qayyim al-Jawziyyah[371]	majority within the Ḥanbalī School

Opinions of Scholars Who Hold that other Impure Essences Become Pure Through Transformation (Istiḥālah):

The Ḥanafīs, Mālikīs, Ẓāhiris, and some Ḥanbalīs (as a narration from Aḥmad) believe that an impure essence (najs al-ʿayn) is purified through transformation (istiḥālah). Thus, the ash from an impure substance is not considered impure, and similarly, wine becomes pure when it turns into vinegar, whether this transformation occurs naturally or through the action of a person or another entity. This

[366] تبيين الحقائق ، كتاب الطهارة، باب الأنجاس ، 1:207 ، وحاشية الشلبى على تبيين الحقائق ، كتاب الطهارة، باب الأنجاس ، 1:207, وبدائع الصنائع ، كتاب الطهارة، فصل بيان مايقع به التطهير، 1:21، وفتح القدير ، كتاب الطهارة، باب الأنجاس وتطهيرها، 1:176, والبحر الرائق، كتاب الطهارة، باب الأنجاس ، 1:227، ورد المحتار، كتاب الطهارة، باب الأنجاس ، 1:519, والفتاوى الهندية ، كتاب الطهارة ، الباب السابع في النجاسة وأحكامها ، 1:44

[367] مواهب الجليل لشرح مختصر خليل ، كتاب الطهارة 1:138 ، والتاج والإكليل لمختصر خليل بهامش مواهب الجليل ، كتاب الطهارة ، 1:139 ومنح الجليل شرح على مختصر العلامة خليل، باب برفع الحدث ، فصل فى الطاهر، والشرح الكبير، باب أحكام الطهارة ، فصل الطاهر ، 1:88 ، وحاشية الدسوقي على الشرح الكبير ، باب أحكام الطهارة ، فصل الطاهر ، 1:88

[368] المهذب ، 1:172 ، والمجموع، باب إزالة النجاسة 3:216, ومغني المحتاج ، كتاب الطهارة، باب النجاسة 1:134, تحفة المحتاج ، كتاب الطهارة، باب النجاسة و إزالتها 1:303, حاشية الشروانى على تحفة المحتاج ، كتاب الطهارة، باب النجاسة وإزالتها ، 1:303 ، ونهاية المحتاج ، باب النجاسة و إزالتها ، 1:247

[369] المغنى، باب الانية ،1:60 ، والإنصاف ، كتاب الطهارة، باب إزالة النجاسة ، 1:318 ، والروض المربع، كتاب الطهارة ، إزالة النجاسة الحكمية 1:35

[370] مجموع الفتاوى لابن تيمية ، كتب الفقه ، كتاب الطهارة ، باب إزالة النجاسة 21: 233

[371] إعلام الموقعين 1:297

is because the Sharīʿah has assigned the attribute (al-waṣf) of impurity to that specific essence, and when it is removed, the impurity also vanishes.

For example, when bones and meat turn into salt, they take on the ruling of salt, as salt is different from bones and meat. There are many similar cases in Sharīʿah: for instance, the clinging substance (ʿalaqah) is impure, but when it transforms into a chewed mass (muḍghah), it becomes pure. Similarly, juice is pure, but when it transforms into wine, it becomes impure.

From this, it becomes clear that the transformation of an essence (istiḥālat al-ʿayn) leads to the removal of the attribute associated with it.

Supporters of the first position cite the following evidence:

1. Textual evidence regarding wine: There is a clear legal ruling that wine becomes pure when it transforms into vinegar, making it permissible to consume.
2. Textual evidence regarding animal skins: The ruling also states that the skins of dead animals become pure when they are tanned. This is supported by the general statement of the Prophet Muhammad ﷺ: "Any skin that has been tanned has become pure."[372]
3. Presumption of purity: The default status of all substances is purity and permissibility, whether at the moment of their creation or after they have transformed from impurity to purity. This is supported by Allāh's statement in the Qurān: "He is the One who created for you what is in the earth" (Qurān 2:29)[373].

These are the detailed opinions of the Ḥanafīs and Mālikīs regarding the purification of impure essences through transformation:

First: The Ḥanafī School:

The Ḥanafīs base their opinion on the purification of impure essences through transformation on the premise that transformation removes impurity and changes the ruling. In Ibn Abidīn's commentary on "Al-Durr Al-Mukhtār," he notes regarding the text: "Musk is pure and lawful, and its secretions are likewise pure according to the more correct opinion, as it transforms into something pure. Although it is blood, it has changed and thus becomes pure, like the ash from excrement."
He states: "What is meant by transformation is the change into something pure, which is among the purifying factors according to us."[374]

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[372] رواه الترمذي 221/1، والنسائي 191/2، والبيهقي في سننه 16/1.

[373] تفسير القرطبي 288/6

[374] حاشية ابن عابدين: 1/ 209 - 217 حاشية الدسوقي : 52/1-53 المغني: 1/ 72 ،

In "Al-Baḥr Al-Rā'iq," it is mentioned: "Among the things that lead to purification is the transformation of the essence (inqilāb al-ʿayn)." It continues: "Even if it is something else—such as wine, when pork and carrion fall into salt and become edible salt, or when excrement and urine are burned and turn into ash, they are purified according to Muhammad, and Abū Ḥanīfah and many of the scholars preferred Muhammad's opinion. This is the conclusion and the ruling, and in "Al-Fath Al-Qadir," it is the preferred opinion."[375]

In the explanation of "Al-Fatḥ Al-Qadīr": "Juice is pure, but when it becomes wine, it becomes impure; when it becomes vinegar, it becomes pure." Thus, we recognize that the transformation of the essence leads to the removal of the attributes associated with it. According to Muhammad, the ruling of the purity of soap made from impure oil is derived from this.[376]

It is mentioned in "Al-Fatāwa Al-Hindiyya" that:[377]

- If excrement is burned until it turns to ash, according to Muhammad, it is judged to be pure, and this is the prevailing opinion in "Al-Khalāsah," as well as regarding ash from excrement.
- If the head of a sheep, stained with blood, is burned and the blood is removed, it is deemed pure.
- If impure clay is used to make a pot or kettle and is cooked in it, it becomes pure.
- Similarly, milk that has been mixed with impure water and then burned becomes pure.
- If a woman heats an oven and wipes it with a damp, impure cloth before baking, if the heat of the oven has absorbed the moisture before placing the dough, the bread does not become impure.
- If wine is transformed in a new container, it is considered pure by consensus.
- Bread mixed with wine does not become pure through washing, even if vinegar is added and its effects are removed.
- If a loaf is thrown into wine and then becomes vinegar, the correct opinion is that it is pure if the scent of wine remains absent.
- Likewise, if onions are thrown into wine and then transformed, it is also considered pure since what is in it has become vinegar.
- If wine falls into water or vice versa and then becomes vinegar, it is deemed pure.
- If wine is poured into a broth and then vinegar is added, if the broth becomes like vinegar in acidity, it is pure.

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[375] البحر الرائق شرح كنز الدقائق 1:239 وانظر الحاشية لابن عابدين (216/1).

[376] شرح فتح القدير (200/1)، وانظر أيضاً حاشية رد المحتار لابن عابدين (216/1).

[377] الفتاوى الهندية 1:44-45، وانظر أيضا حاشية رد المختار لابن عابدين ج 1:315-316

- If a donkey or pig falls into salt and becomes salt, or if a pit absorbs it and becomes clay, it is pure according to them, unlike the view of Abu Yusuf.
- If the juice boils and thickens, producing foam and then settles, it becomes vinegar. If vinegar remains in it for a while and the vapor of vinegar rises, it is pure. Similarly, if a garment is stained with wine and washed with vinegar, it becomes pure.

Second: The Mālikī School.

The Mālikis hold that whatever transforms into something good is pure, while whatever transforms into something harmful is impure. In "Al-Sharḥ Al-Kabīr" and the commentary of Al-Dasūqi on it, it is stated: "The milk of a human, even if he is a disbeliever, is pure because it transforms into something good."[378] It further states: "If vomit, which is expelled from food after settling in the stomach, changes, it is impure. The reason for its impurity is its transformation into something harmful; if it does not change, it is pure."[379]

The Mālikis also consider musk to be pure. In "Mawāhib Al-Jalīl," it is noted that the ruling of musk being pure is due to its transformation from all the characteristics of blood, and it has changed its name to a specific attribute and became pure through that transformation, just as blood and other substances that nourish animals transform from impurities to flesh and become pure.[380]

When an impure essence transforms into another essence, such as when it is burned and becomes ash or smoke, it is considered pure, analogous to the purification of wine when it transforms into vinegar. This holds true whether the transformation occurs naturally or through the action of an agent. Therefore, any physical impurity that transforms into another essence with differing compositional characteristics is regarded as pure, such as the transformation of the bones of a dead animal after being burned into new forms of smoke and ash.[381]

These three examples can be used to explain transformation in terms of purification:

- The skin, before tanning, is impure (as it comes from a dead animal), but after tanning, it becomes pure. Life is the reason for its purity, while death is the reason for its impurity since death causes the accumulation of waste and foulness. Tanning removes that and returns it to a

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[378] الشرح الكبير مع حاشية الدسوقي1:50

[379] الشرح الكبير مع حاشية الدسوقي 1:57

[380] مواهب الجليل 1:97

[381] أسهل المدارك (40/1)، وانظر: القوانين (34).

good and pure state, preserving the skin from damage and decay. This is transformation, as the skin was impure and has now become pure and suitable for use.

Scholars such as Ibn Ḥazm, Ibn Taymiyyah, Ibn Al-Qayyim, and Al-Shawkāni also adhere to this view.

Ibn Ḥazm Al-Ẓāhiri stated: "If the characteristics of an impure or forbidden essence transform, the name under which that ruling was issued is removed, and it changes to another name that pertains to something pure. It is no longer that impure or forbidden substance but has become something else with a different ruling."He also mentioned: "If excrement, a dead animal, or anything else is burned and turns into ash or soil, all of this is pure." He substantiated this with the Qurān, Sunnah, and reasoning:[382]

Regarding the Qurān:
Allāh says: "He permits for them what is good and prohibits for them what is foul" (Q. 7:157). The implication is that these things, after transformation and the removal of the attributes of impurity, become good and thus pure. This might be contested by claiming that saying it is good—this is the point of contention—and that one cannot use a point of dispute as evidence. However, it can be answered that reality matters, not claims; in reality, they are good, making the evidence valid.

Regarding the Sunnah:
The evidence regarding the purity of musk, the skins of animals that are permissible to eat after tanning, and other similar evidence.

Regarding reasoning:
It indicates that everything that Allāh transforms from one type to another—such as turning wine into vinegar, blood into sperm, clinging substance into a chewed mass, and the foul meat of a jallālah animal into something pure, along with its eggs and milk—removes the ruling of impurity and the reality of being impure along with the name that follows that reality. This is essential and cannot be contested, as all created bodies on earth are transformed by Allāh from one state to another and are changed from creation to creation, without regard to their origins or elements. As for what transforms due to human intervention, such as burning manure until it turns to ash or placing a pig in salt until it becomes salt, there is a well-known dispute regarding this, but there is a tendency toward the view of purification.

Regarding the meaning:
In "Al-Fatḥ Al-Qadīr," it is mentioned that Sharīʿah has assigned the attribute of impurity to that reality, and this reality is negated by the absence of some parts of its concept; how much more so when

[382] المحلى (138/1).

it is entirely absent? Salt is not the same as bones and meat; when it becomes salt, it assumes the ruling of salt.

Ibn Al-Qayyim provided a reasoning based on analogy when he said: "The purification of wine through transformation aligns with analogy because it is impure due to its foul attributes. If the cause is removed, the effect is also removed. This is a fundamental principle of Sharīʿah in its sources and regulations, and it is also the foundation of reward and punishment."

Thus, the correct analogy extends this principle to all impurities when they transform. The Prophet ﷺ excavated the graves of polytheists from the location of his mosque and did not mention any impurity.

Moreover, Allāh has informed us that milk emerges from between excrement and blood, and the consensus among Muslims is that if an animal is fed with impurities and then confined and fed with pure feed, its milk and meat become permissible. Likewise, crops and fruits that are watered with impure water and then with pure water become lawful due to the transformation of their foul characteristics into good ones.

Conversely, if something pure transforms into something impure, such as water or food transforming into urine or excrement, it becomes impure. How can transformation affect the pure becoming foul but not impact the foul becoming pure? Allāh brings forth the good from the foul and the foul from the good; we do not consider the origin but rather the attributes of the thing itself.

It is impossible for the ruling of impurity to remain if its name and attributes are removed. Rulings depend on names, and attributes are linked to them in existence or non-existence. The texts that prohibit carrion, blood, pork, and wine do not include crops, fruits, ash, salt, soil, or vinegar, neither in wording nor meaning nor text nor analogy.

Ibn Taymiyyah's View:

Ibn Taymiyyah agreed with what the Mālikīs and Ḥanafīs have stated, saying: "This is the definitive truth, for these essences are not covered by the texts of prohibition, neither in wording nor meaning; they are not forbidden nor in the context of prohibition. There is no basis for their prohibition; rather, the texts indicate their permissibility as they fall under what is lawful. Also, they fall under what is generally agreed upon to be lawful. The text and analogy require their permissibility. Therefore, the transformation of blood, carrion, or pork into another essence is permissible."[383]

Ibn Taymiyyah responded to those who differentiate between wine and other impurities, stating: "This distinction is weak because all impurities become impure through transformation. Blood transforms

[383] مجموعة فتاوى ابن تيمية (68/21).

from pure substances, as does excrement, urine, and the impure animal transforms from pure created matter. Furthermore, Allāh has prohibited harmful substances due to their foul attributes, just as He has permitted good substances due to their wholesome attributes. The disputed substances do not possess any attributes of impurity; rather, they possess the attributes of good things."

Ibn Taymiyyah notes that wine, when it transforms into vinegar, becomes lawful by consensus among Muslims; thus, other impurities should be more likely to become pure through transformation. If a drop of wine falls into vinegar without the person's choice, and it transforms, it should also be regarded as pure.

He compares tanning to slaughtering, stating that all impurities become impure through transformation. When a person eats food and drinks beverages that are pure, they transform into blood, urine, and faeces, thus becoming impure. Similarly, an animal is pure, but when it dies, it retains waste inside it, and its state after death differs from its state in life, thus becoming impure. This is why the skin is considered pure after tanning according to the majority.

It is said that tanning is akin to life or similar to slaughter; there are two well-known opinions among scholars regarding this. If an impurity such as blood, carrion, or pork enters water or another substance and becomes consumed—resulting in no remaining blood or pork at all—just as wine, when it transforms into vinegar, becomes pure by consensus among scholars. This view is stronger among those who believe that when impurities transform, they become pure, such as the opinion of Abū Ḥanīfah, the Zahiris, and one of the opinions in the Madhhabs of Mālik and Aḥmad.

The transformation of an impurity into salt, ash, water, air, or the like is permissible since Allāh has allowed us to consume good things.[384]

Ibn Al-Qayyim's View:

The ruling of transformation according to Ibn Al-Qayyim is based on the principle of change—the change of the attribute inherent to the thing. He states: "According to this principle, the purity of wine through transformation aligns with analogy because it is impure due to its foul attributes. When the cause is removed, the effect is also removed. This is a fundamental principle of Sharīʿah in its sources and regulations, as well as the foundation of reward and punishment. Therefore, the analogy is valid to extend this to all impurities when they undergo transformation."

He continues: "Allāh has informed us that milk emerges from between excrement and blood, and Muslims have unanimously agreed that if an animal is fed with impurities and then confined and fed with pure feed, its milk and meat are permissible. Likewise, crops and fruits that are watered with

[384] مجموعة فتاوى ابن تيمية (500/21).

impure water and then with pure water become lawful due to the transformation of their foul attributes into good ones.

Conversely, if something pure transforms into something impure, such as water or food transforming into urine or excrement, it becomes impure. How can transformation affect the pure becoming impure but not affect the impure becoming pure? Allāh brings forth the good from the foul and the foul from the good; we do not consider the origin but rather the attributes of the thing itself. It is impossible for the ruling of impurity to remain if its name and attributes are removed. Rulings are dependent on names, and attributes are linked to them in existence or non-existence. The texts addressing the prohibition of carrion, blood, pork, and wine do not extend to crops, fruits, ash, salt, soil, or vinegar, neither in wording, meaning, text, or analogy".[385]

Comparative Analysis of the Scholarly Positions on Purification through Transformation (Istiḥālah)

The discussion of purification through transformation (istiḥālah) reveals a shared understanding among Islamic jurists: impurity is linked to the specific attributes of a substance rather than its origin. When a substance undergoes a complete transformation, altering its core attributes like smell, colour, taste, and molecular structure, it is often regarded as a new entity, and the prior ruling of impurity is reconsidered. This concept has practical implications across various areas of Islamic law and daily life, showcasing the adaptability of these jurisprudential principles related to istiḥālah to accommodate new forms and uses of substances. Here's a comparative look at how different schools approach and apply these principles:

1. Flexibility and Practicality in Jurisprudence:
    - The schools that support transformation as a purifier, such as the Ḥanafi, Māliki, and Ẓāhiri schools, emphasize practical extension of the principles to other substances. By allowing impure substances to become pure after transformation, they offer a framework that adapts to evolving needs, such as food processing, pharmaceutical production, and other industrial applications, where impure sources might be used but rendered completely different through refinement.
2. Purity Defined by Current Essence:
    - Rather than treating impurity as an unchangeable quality, these schools assert that impurity is linked to the immediate characteristics of a substance. For example, when excrement is burned and turned into ash, or when wine transforms into vinegar, the final substance no longer holds the qualities that initially made it impure. The Hanafi school's stance on vinegar derived from wine and the Maliki acceptance of musk, once blood but now transformed into a fragrant substance, underscore this perspective. They demonstrate that purity depends on what a substance *currently is*, not what it *used*

[385] إعلام الموقعين (12/1).

to be. This approach opens the door for many materials, previously deemed unusable due to their origins, to be purified through natural or chemical processes.

3. Differentiation between Harmful and Beneficial Substances:
    - The Māliki view, which ties purity not only to transformation but also to whether the final substance is beneficial or harmful, adds an ethical dimension to this discussion. This position reflects an understanding that lawful use is also tied to a substance's benefit to human health or environment. For instance, the Mālikis permit substances like musk, which is beneficial, but regard vomit as impure if it changes into a form that could be harmful. This interpretation aligns with Islamic legal philosophy of maṣlaḥah that considers the well-being of individuals and communities in the rulings on purity and impurity.
4. Practical Guidance for Modern Issues:
    - The principle of transformation serves as a foundational basis in contemporary Islamic legal rulings, particularly in the fields of food and medicine. With advancements in biotechnology and chemical processes, impurities can now be refined into substances that have lost their original attributes. The consensus on wine transforming into vinegar supports similar cases where, for example, gelatine from impure animal sources might be permitted if it undergoes sufficient transformation. This approach provides a pathway for scholars to evaluate modern products and ingredients.
5. Consistency in Logical and Jurisprudential Reasoning:
    - Scholars like Ibn Taymiyyah and Ibn al-Qayyim use legal reasoning to argue that transformation should apply universally, both for substances initially pure that become impure (such as food becoming waste) and vice versa. This consistency is grounded in the observation that if one transformation can affect purity, the same should logically hold for the reverse. Their argument highlights a rational structure within Islamic law that prioritizes the nature and qualities of a substance over arbitrary distinctions.

Section Two: Opinions of Scholars Against the Purification of Impure Essences Through Transformation (Istiḥālah):

The proponents of this view believe that the transformation (istiḥālah) of an impure substance (najs) and the removal of its attributes of impurity (aʿrāḍ al-najāsah), replaced by good qualities, do not render it pure. Among those who hold this opinion is Abu Yusuf, which is one of the two opinions in the Mālikī school, as well as the view of Al-Shāfiʿī regarding substances that are impure by essence, and one of the narrations in the Madhhab of Aḥmad.

Abu Yusuf amongst the Ḥanafis believes that impure substances do not become pure through their transformation. He stated: "A piece of wood that has been soiled by urine, if burned, and its ash falls

into a well, it contaminates the water. Similarly, the ash from excrement or from a donkey that dies in salt does not make the salt permissible." This is all the opinion of Abu Yusuf.[386]

These are the detailed views of the Shāfiʿī and Ḥanbalī scholars:

First: The Shāfiʿī School.

According to the Shāfiʿīs, nothing among impurities is purified through transformation except for three things:[387]

- Wine, along with its container, when it transforms into vinegar on its own.
- The skin of animals (except for dogs and pigs) that becomes pure through tanning after being made impure by death.
- Anything that becomes a living creature, such as carrion turning into maggots.

The established position among the Shāfiʿīs is that impurity is not removed through transformation or by fire. Thus, the ash from impure dung is considered impure, and soap made from impure oil, smoke from impurities, and dust from them are also impure. Soil mixed with the dung of a donkey or mule (or any animal whose meat is not eaten) is impure, even if burned, similar to pottery. If a dog falls into salt and becomes salt, or into soap and becomes soap, it remains impure.

Nothing among impurities is purified through transformation except for three things: wine, along with its container, when it becomes vinegar on its own; the skin (excluding the skin of dogs and pigs) that is made impure by death, which becomes pure both externally and internally through tanning; and what becomes an animal, such as carrion turning into maggots due to the emergence of life.[388]

Al-Imarani stated in "Al-Bayān Sharḥ Al-Muhadhab": "It is not permissible to transform wine into vinegar. If it is transformed by vinegar, salt, or something similar, it does not become pure." The evidence is based on the narration that Abu Ṭalḥah asked the Messenger of Allāh ﷺ about orphans who inherited wine. He said: "Pour it out." Abu Talḥah asked: "Should I not transform it?" He replied: "No," thus forbidding the transformation.

If wine is moved from sunlight to shade or from shade to sunlight and it transforms, there are two opinions:

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[386] فتح القدير (139/1).

[387] مغني المحتاج، المكان السابق، متن الحضرمية: ص23

[388] مغني المحتاج للشربيني , الفقه الاسلامي و أدلة لزهيلي 1:100

1. It does not become pure because it was transformed by his action, which is prohibited, so it does not become pure.
2. It does become pure because it has lost the intoxicating effect without any impurity remaining.

Second: The Ḥanbalī School.

The Ḥanbalīs argue that impurities do not become pure through transformation. They cite the Prophet's prohibition against eating from animals that consume impurities[389]. If impurities could be removed through transformation, such prohibitions would not be necessary. They agree that wine transforms into vinegar and becomes pure because its impurity was due to its intoxicating nature, which is eliminated through transformation.[390]

Ibn Qudāmah, the Ḥanbalī scholar, stated: "The apparent position is that nothing among impurities becomes pure through transformation except for wine when it transforms into vinegar on its own. Everything else does not become pure, such as impurities that are burned to ash, or pork that falls into salt and becomes salt, or the smoke that rises from burning impurities."[391]

Al-Mardāwī, commenting on Ibn Qudāmah's statement, said: "Nothing among impurities is purified through transformation. This is the position held by the majority of scholars, and they supported it."[392]

He argued for this view by referencing Abu Yusuf, who stated that ash consists of parts of that impurity, so the impurity remains in some respect. Thus, it is still considered impure from every angle, as a precaution.

He also referred to Al-Shirāzi's assertion that the impurities—specifically excrement and urine—are impure due to their essence. Ibn Qudāmah supported this by stating that this impurity did not arise through transformation, hence it did not become pure, just as blood does not become pure when it turns into pus or infection.[393]

Comparative Analysis of Scholarly Positions Against Purification Through Transformation (Istiḥālah)

The rejection of purification through transformation (istiḥālah) within certain Islamic schools of thought reflects a more literal approach to impurity, emphasizing the inherent nature and continuity

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[389] رواه أحمد وأبو داود والترمذي، وقال: حسن غريب.

[390] كشاف القناع، 1:214.

[391] المغني 1:71-74

[392] الانصاف 1:318

[393] المغنى1:71

of a substance's original impurity. This approach highlights the importance of physical essence over transformation in determining purity, particularly with items like pigs, dogs, and their derivatives, which are seen as fundamentally impure (najs al-ʿayn) regardless of any change in form. This view is held by the Shafi'i and Hanbali schools, with some scholars from the Hanafi and Maliki schools aligning with this position. Below is an analysis of the key principles and practical implications underlying this perspective:

1. Inherent Impurity and Continuity of Essence:
    - A core argument against purification through transformation is the belief that impurity is intrinsic to certain substances. For example, pigs and dogs are deemed impure by their essence, a quality not altered by physical or chemical transformation. This understanding is rooted in the view that the "essence" (dhāt) of these substances contains impurity inherently, making it impossible to purify them through mere transformation. The Shafi'i school extends this view to include the ash or salt derived from burning or curing impure animals, maintaining that such items remain impure regardless of their changed form.
2. Selective Purification Based on Explicit Exceptions:
    - Scholars within the Shāfiʿī and Ḥanbali schools make an important distinction between substances like wine, which can become pure when transformed into vinegar, and inherently impure substances that remain impure even after transformation. This selectivity is based on specific scriptural permissions. The purification of wine upon transformation into vinegar is an exceptional case, as the intoxicating nature, not the inherent substance, renders it impure. This exemption is limited and does not apply to other impure substances, reflecting a cautious approach to maintaining the boundaries of impurity unless there is explicit textual evidence to the contrary.
3. Physical Presence and Nature of Impurities:
    - The emphasis on the physical characteristics of impurities reflects a practical approach to assessing purity. For instance, the presence of an impurity with distinct attributes (taste, smell, and colour) in a material means it must be entirely removed to consider the object pure. This physical approach is exemplified in the Hanbali view, which states that the impurity of animals that consume unclean substances (jallālah) cannot be removed simply by transformation, as the impurity is seen as inherent to their nature. Thus, transformation alone is insufficient to eliminate impurity without physically removing all traces of the impure substance.
4. Arguments Against Permissibility by Human Intervention:
    - For scholars who oppose transformation-based purification, human intervention in altering the state of an impure substance does not purify it. This principle is particularly clear in the Shafi'i ruling against purposely transforming wine into vinegar. By refusing to recognize deliberate transformation as a means of purification, these jurists uphold a strict interpretation of impurity that discourages intentional

processes to circumvent Islamic legal prohibitions. They argue that such acts could lead to a slippery slope, potentially compromising the purity standards outlined in Islamic law.

5. Consistency and Preservation of Religious Boundaries:
    - The scholars opposing transformation-based purification prioritize a consistent framework for addressing impurities, one that emphasizes caution and preservation of religious boundaries. For example, they argue that impurity remains intact because traces of the original substance might persist, a concern often highlighted by scholars like Abu Yusuf. This view reflects a protective stance in which the goal is to prevent the potential for impurity to remain unnoticed within a transformed substance, such as when wood burned to ash might still carry traces of impurity.

Implications for Modern Application:

From a practical perspective, this interpretation means that certain products derived from impure substances remain impermissible for use, regardless of any transformation process. For instance, this impacts modern products like soaps made from impure oils or medicines derived from impure animal parts, where, according to these scholars, the final product cannot achieve purity. The Ḥanbali emphasis on the impurity of all byproducts of impure substances, even after transformation, restricts their usage in ways that affect fields like food production, pharmaceuticals, and cosmetics.

Summary Regarding Transformation (Istiḥālah):

From the previous discussion on the transformation of a substance into another, it becomes evident that there are various opinions, some of which are agreed upon. The transformation of wine into vinegar is one such example supported by textual evidence, although some scholars require that this transformation occur naturally without external intervention, while others do not impose this condition.

There are also differing opinions regarding transformations from one essence to another, such as the transformation of the bones of a dead animal into ash or smoke through burning, or the transformation of excrement into ash through burning and other means.

We have observed that some jurists—the Shāfiʿīs and Ḥanbalīs—maintain that such substances retain their original status, meaning they remain impure.

Conversely, another group of scholars—the Mālikīs and Ḥanafīs—believes that an impure essence changes its ruling once it transforms into another essence, altering its characteristics and resulting in

new properties that differ from the original. These scholars do not object to consuming the new essence unless it carries characteristics of impurity or harm that could affect the body and mind.

Based on the opinions of the Ḥanafīs, Mālikīs, and those who follow them, as well as the views chosen by Ibn Taymiyyah and Ibn Al-Qayyim, we can derive the following principles related to the transformation of impurity:

1. If excrement is burned and turns to ash or similar, it is pure.
2. If a dead animal is burned and turns to ash or similar pure substances, it is pure.
3. If a dog or pig transforms into another essence, such as salt or other chemical compounds, the resulting product is pure.
4. If the bones of a dead animal transform into ash, smoke, vapor, or any other chemical substance, the result is pure.
5. If something pure transforms into something impure, such as juice becoming wine or water and food turning into urine or excrement, it becomes impure.
6. If something impure transforms into something pure, such as wine becoming vinegar or excrement and animal waste decomposing into fruits and crops, the result is pure.
7. Consequently, transformations that occur to impure essences due to chemical reactions and industrial interventions lead to a pure product that can be consumed, provided it does not pose any harm.
8. Rulings are based on what Allāh has decreed regarding the name applicable to it. If that name is removed, the ruling associated with it is also removed, and it is no longer what Allāh has decreed. Excrement is different from soil and ash, and wine is different from vinegar, and a human is different from the blood from which they were created, and carrion is different from soil.
9. The use of chemical compounds resulting from the transformation of impurities in pharmaceutical and food industries is subject to these principles. As long as the resulting product is pure and does not carry impurities or harm, there is no prohibition against using or consuming it.

By understanding the principles and conditions set by both perspectives, a reconciled approach can be formulated to approve transformation in cases where the essence of impurity changes fundamentally.

The differences of opinion among various Sharīʿah bodies on the concept of Istiḥālah (transformation) reflect different interpretations of what constitutes a sufficient change in a substance to render it permissible. These interpretations are based on both the physical and chemical characteristics of a substance, and their understanding of purity and impurity in Islamic law. Here's how these differences have been approached:

Shariah Body/Organization	Position on Istiḥālah	Details
OIC Fiqh Academy Jeddah (Resolution No. 23, 1986)[394]	No Istiḥālah	The academy ruled that transformation (Istiḥālah) does not change the ruling of impurity for certain substances, like gelatine from impermissible sources.
Islamic Organization for Medical Sciences (IOMS) (8th Fiqh Seminar, 1995)[395]	Istiḥālah	Complete transformation, such as alcohol turning into vinegar, renders the substance pure through Istiḥālah.
Islamic Fiqh Council (15th Session, Makkah, 1998)[396]	No Istiḥālah	The council held that certain transformations (e.g., gelatine derived from non-halal sources) do not qualify as Istiḥālah and remain impermissible.
European Council of Fatwa and Research (2003)[397]	Istiḥlak	The council permitted negligible quantities of impurity mixed with a dominant permissible substance (e.g., pig enzymes in medicine) due to overwhelming permissibility.
Islamic Fiqh Academy (IFA) (14th Fiqh Seminar, June 2004)[398]	Istiḥālah	Affirmed that chemical transformation, such as saponification or fermentation, renders the impure substance pure.
Indonesian Ulama Council (MUI) (2008)[399]	No Istiḥālah but allowed in cases	Ruled that products like gelatine from impure sources do not undergo valid

[394] مجمع الفقه الإسلامي الدولي التابع لمنظمة التعاون الإسلامي، قرار رقم 23(1986)

OIC Fiqh Academy, Resolution No. 23 (1986)

[395] المنظمة الإسلامية للعلوم الطبية(IOMS) ، الندوة الفقهية الثامنة(1995)

Islamic Organization for Medical Sciences (IOMS), 8th Fiqh Seminar (1995)

[396] مجلس الفقه الإسلامي في مكة، الدورة الخامسة عشرة(1998)

Islamic Fiqh Council, 15th Session, Makkah (1998)

[397] المجلس الأوروبي للإفتاء والبحوث(2003)

European Council of Fatwa and Research (2003)

[398] مجمع الفقه الإسلامي(IFA) ، الندوة الفقهية الرابعة عشرة (يونيو 2004)

Islamic Fiqh Academy (IFA), 14th Fiqh Seminar (June 2004)

[399] مجلس العلماء الإندونيسي(2008) (MUI)

Indonesian Ulama Council (MUI) (2008)

	of necessity (darura)	Istiḥālah but can be permissible in cases of necessity (darura).
2nd International Conference on Humanities, Historical, and Social Sciences (Malaysia, 2011)[400]	No Istiḥālah	The conference concluded that substances derived from impermissible sources remain impure, even if they undergo certain transformations.

In summary, the following approaches have been taken:

1. External Change in Physical Properties (IOMS – Islamic Organization for Medical Sciences):
   - According to this understanding, Istiḥālah refers to an observable, external change in the physical properties of a substance, such as its taste, smell, or colour. This view emphasizes that if a substance's outward physical properties—those that can be perceived by the senses—are altered, it can be considered pure.
   - This interpretation leans towards a more literal and sensory-based understanding, where even if the chemical composition remains unchanged, the fact that the substance no longer exhibits the properties of the original impurity may render it permissible.
   - For example, if carrion or impure matter undergoes a transformation that alters its appearance, smell, or taste, it can be considered no longer impure.

2. Change in Nature (Chemical Transformation):
   - Another opinion asserts that Istiḥālah refers to a change in the chemical nature of a substance rather than just its external properties. In this case, chemical transformation means the alteration of the substance at a molecular level, such as saponification (turning fats into soap) or acetification (turning alcohol into vinegar).
   - This view holds that a substance must undergo a complete transformation in its chemical structure, rather than just physical properties, to be considered pure. The original impure substance is no longer present in its former state.
   - For example, alcohol becoming vinegar through fermentation is permissible because the chemical transformation has altered its intoxicating nature.

3. Istiḥlak (Negligible Impurity Mixed with Permissible Substance):
   - Some Shariah bodies, like MUI (Majelis Ulama Indonesia), interpret Istiḥālah as Istiḥlak, where an impurity is mixed in such a negligible quantity with a dominant permissible substance that it becomes irrelevant. The impurity is considered overwhelmed and nullified by the larger, pure substance.

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[400] المؤتمر الدولي الثاني للعلوم الإنسانية والتاريخية والاجتماعية، ماليزيا(2011)

2nd International Conference on Humanities, Historical, and Social Sciences, Malaysia (2011)

- In practical applications, this would mean that if pig enzymes or other impermissible substances are present in such minute quantities in a product (such as medicines), they may be overlooked if the overall substance remains permissible and the impurity does not dominate.
- This opinion reflects a more lenient approach, allowing for modern realities like the use of negligible impurities in pharmaceuticals or food products during cross-contamination.

4. Absence of Porcine DNA Remnants:

- Another interpretation of Istiḥālah is based on whether the impurity, particularly porcine DNA, remains detectable after the transformation process. If no traces of the original impure substance, such as pig DNA, are found after the transformation, the substance may be considered pure.
- This perspective is highly dependent on scientific analysis, as it relies on modern testing methods to determine whether any remnants of the impurity can be detected. If no such remnants exist, it is deemed that the substance has undergone a complete transformation and is thus permissible.
- This approach is especially relevant in industries like food production or pharmaceuticals, where substances like gelatine or enzymes may come from impermissible sources but are chemically altered in the process.

Conclusion:

These differing views reflect the diversity of thought within Islamic jurisprudence concerning Istiḥālah. Some emphasize physical changes, others focus on chemical transformation, some adopt the principle of Istiḥlak (negligible impurity), and others rely on scientific evidence regarding the presence of remnants. This variability shows how different Shariah bodies accommodate both traditional principles and contemporary issues, especially in fields like food science, medicine, and biotechnology. The flexibility within these interpretations allows for practical application across diverse contexts, depending on the nature of the transformation and the particularities of the substances involved.

Based on our earlier conclusion and some of the interpretations suggested by some of the sharīʿah bodies, we can conclude that there are several interventions that can result in transformation (Istiḥālah). These are outlined below:

Interventions that can lead to Istiḥālah?[401]

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[401] د. وهبة الزحيلي حكم استعمال الدواء المشتمل على شيء من نجس العين 15 ذو القعدة 1437 https://almoslim.net/node/268904

1- الإحراق: فإذا أحرقت الميتة وصارت رماداً طهرت، وإذا أحرقت العذرة وصارت رماداً طهرت، وإذا استحالت عظام الميتة إلى رماد أو دخان أو بخار صارت طاهرة.

The interventions that lead to Istiḥālah (transformation) can be categorized into two main types: decomposition and chemical transformations, based on the processes that occur.

1. The following relate to Decomposition:

These processes involve the breakdown of the original impure substance into simpler forms, which either lose their previous characteristics or are rendered harmless, thus achieving purification.

- Burning (al-Iḥrāq): Carrion, faeces, or bones are reduced to ashes, fumes, or vapours. The original impure substance is no longer in its original form, becoming purified through destruction and decomposition.
- Mixing in salt (al-Tamalluḥ): When an impure animal falls into a salt mine and is completely absorbed by the salt, its impure substance is broken down and transformed into pure salt, effectively undergoing decomposition.
- Soiling (Tatarrub): When a bird falls into a well and decomposes into mud, the water around it becomes purified. The original organic matter has decomposed into a different, non-harmful substance.

2. The following refer to Chemical Transformations:

These interventions involve more complex changes where the impure substance undergoes a chemical transformation, altering its structure and composition at the molecular level to become something entirely new and pure.

- Fermentation (al-Takhallul): Alcohol, when fermented, changes its chemical structure and ceases to be an intoxicant, thus becoming pure, whether through natural or human intervention.

-2التملح: إذا صار الكلب أو الخنزير ونحوهما ملحاً بعد الوقوع في ملاحة طهر.

-3التخلل: إذا تخللت الخمر بنفسها أو بواسطة طهرت.

-4تبدل الخَلْق: تتبدل النطفة النجسة في رأي القائلين بالنجاسة إلى علقة ثم إلى مضغة، فتطهر.

-5تبدل العصارة أو النُّسغ: تغذي الأسمدة العضوية النباتات والثمار والزروع، وتتحول طبيعتها، فيصلح الناتج طاهراً.

-6التترب: إذا وقع عصفور في بئر، ثم صار طيناً، طهر الماء المجاور له.

-7التبدل الذاتي: كتبدل السمسم النجس إلى طحينة، فيطهر، وقد عمت به البلوى.

- Changing Formation of Creation (Tabaddul al-Khalq): The transformation of an impure substance like ʿalaqah (an embryonic clot) into a pure muḍghah (a chewed lump of flesh), reflecting a biological and chemical change in its creation.
- Transformation of Extract or Sap (Tabaddul al-ʿUṣārah aw al-Nasgh): Impure sap or extract from organic fertilizers nourishes plants and transforms into pure fruits or products. This is a process where the impure nutrients undergo a chemical change within the plant, resulting in pure produce.
- Self-Transformation (Tabaddul al-Dhātī): The example of impure sesame seeds turning into tahini or fats turning into soap shows a chemical transformation where the original impure substance is converted into a new, pure product through processes like grinding or saponification.

Conclusion:

The classification distinguishes between decomposition (a breakdown of impure substances into non-harmful, simpler forms) and chemical transformations (a molecular-level change in the substance, resulting in a new pure product). This distinction helps in understanding how different methods can lead to the purification of impure substances according to the concept of Istiḥālah.

We suggest that istiḥālah relates to two distinct areas- (1) decomposition and (2) significant chemical transformation.

In essence there is a significant change in chemical composition to the degree that leads to change in its properties of taste/ smell, appearance or that quality which rids it of its reason for its prohibition. For practical classification and modern application, *istiḥālah* (transformation) can be divided into two main types, each with relevant examples from traditional *fiqh*:

1. Decomposition [402] – The breakdown of an impure substance into simpler, non-harmful components, which can occur in two forms:

- Abiotic Decomposition: Chemical or physical processes break down a substance without biological agents.
    - *Example*: Hydrolysis, a process where water reacts with a substance, breaking it down into simpler molecules. In *fiqh*, a classic example is the transformation of animal carcass material into ash or salt; as it undergoes significant chemical breakdown, it loses its impure state, akin to water breaking down components in hydrolysis.
- Biotic Decomposition (Biodegradation): Living organisms, such as microorganisms, break down the substance into basic parts. This occurs in three stages:

[402] Decomposition is the process by which dead organic substances are broken down into simpler organic or inorganic matter such as carbon dioxide, water, simple sugars and mineral salts

- Biodeterioration: Initial, surface-level degradation that prepares the material for further breakdown.
    - *Fiqh Example*: When an impure object like excrement begins to lose its harmful qualities after prolonged exposure to natural elements, its superficial characteristics change due to environmental factors.
- Biofragmentation: Microorganisms further degrade the material, with or without oxygen:
    - *Aerobic digestion*: Occurs with oxygen, as when dead animal matter decomposes in open environments, breaking down into smaller, harmless components.
    - *Anaerobic digestion*: Occurs without oxygen, producing methane and other gases, similar to decomposing organic waste in buried conditions.
- Assimilation: Breakdown products are absorbed by microbes for energy or cell structure.
    - *Example in Fiqh*: Dead animal matter in water, if fully decomposed and no longer retaining its original harmful properties, is sometimes considered *ṭāhir* (pure) as it is transformed by water's dilution effect, especially if no taste, colour, or smell of impurity remains.

2. Chemical Transformation – A molecular transformation where the impure substance is chemically altered into a new, permissible product. This method is commonly accepted in *fiqh* when the transformation removes the original properties causing the impurity.

- Oxidative Fermentation: Alcohol transforms into vinegar through bacterial action.
    - *Fiqh Example*: Wine turning into vinegar naturally or with human intervention is considered *ṭāhir* and lawful, as seen in vinegar production from wine. The complete transformation of its chemical structure and loss of intoxicating properties results in purification.
- Saponification: The chemical process of converting fats or oils into soap.
    - *Fiqh Example*: The transformation of impure animal fats into soap through reaction with alkali is considered by some scholars to purify the end product. Similar to how animal carcasses can transform through decomposition, the complete chemical alteration into a new substance removes the original impure qualities, rendering it pure.

This categorization clarifies how *istiḥālah* can apply to modern substances. When decomposition or chemical transformation alters the properties (taste, smell, appearance, or other qualities) causing impurity, the resulting product is often viewed as pure according to principles of istiḥālah.

The following are guiding principles and conditions that can be derived from the framework above to determine if Istiḥālah has occurred. If ***all*** these principles are applied and conditions are met, then istiḥālah has occurred rendering the impure substance as pure:

1. Complete Transformation in Chemical Structure

- Principle: Istiḥālah occurs when the original substance undergoes a complete molecular or chemical transformation, altering its essential structure.
- Application: Any process—such as decomposition, hydrolysis, fermentation, or saponification—leading to a breakdown and reformation of the substance's molecular bonds can qualify as Istiḥālah. For example, when alcohol ferments into acetic acid (vinegar), the molecular structure changes completely, eliminating the original impurities.

2. Removal of the Cause of Prohibition

- Principle: The process of transformation must eliminate the specific property that made the substance impure or impermissible in the first place (e.g., intoxicating effects, impure ingredients).
- Application: This principle can be applied to substances that are prohibited due to specific qualities (like alcohol being intoxicating). If the transformation process removes these qualities—such as alcohol no longer being intoxicating after fermentation into vinegar—it can be deemed permissible.

3. Significant Change in Sensory Characteristics

- Principle: Istiḥālah is recognized when the transformation results in a significant change in the physical properties such as taste, smell, appearance, or texture of the original substance.
- Application: For example, if a substance originally had an offensive odour or appearance due to its impure source (like animal fat from a non-halal source), but through processes such as saponification, it becomes soap with a neutral or pleasant scent and texture, the change in its physical properties indicates Istiḥālah.

4. The Final Product is Free from Impure Elements

- Principle: After transformation, the final product must not retain any detectable trace of the impure substance, especially at a molecular level.
- Application: This principle applies to substances that undergo processes like biodegradation or chemical breakdown. If a trace of the original impure substance (e.g., porcine DNA) is no longer detectable in the final product after transformation, the product can be considered pure. This principle is often used in contemporary settings, like the purification of substances in pharmaceuticals.

5. Process Must Lead to Stability and Non-Reversibility

- Principle: The transformation must result in a stable, irreversible change where the original impure substance cannot revert back to its previous state.
- Application: A chemical transformation, such as saponification (the turning of fat into soap), is irreversible under normal conditions, making the final product stable and pure. This principle ensures that the Istiḥālah process creates a permanent transformation.

6. Process Can Be Either Natural or Artificial

- Principle: Istiḥālah can occur through both natural processes (e.g., natural fermentation, decomposition) or artificial processes (e.g., chemical treatment, industrial procedures).
- Application: Whether a process is natural (like the fermentation of alcohol into vinegar) or artificial (like industrial saponification of fats), if it meets the criteria for a complete transformation and purification, it is acceptable. This principle accommodates modern processes used in manufacturing and food production.

The following approaches can be used to verify and approve Istiḥālah:

7. Minimal Traces of Impurity (Istiḥlak) May Be Overlooked

- Principle: If an impurity is present in negligible amounts after the transformation, and the overwhelming portion of the substance is pure, it may be considered pure according to the principle of Istiḥlak (negligible impurity).
- Application: In cases like medicine production or food additives, where trace amounts of impure substances (like enzymes) are present but have undergone chemical transformation or dilution, the final product can be deemed permissible if the impurity is negligible compared to the dominant pure substance.

8. Scientific Testing and Evidence Can Be Used

- Principle: In determining whether Istiḥālah has occurred, scientific tests (e.g., chemical analysis, DNA testing) can be used to ascertain whether the transformation has removed impurities or changed the substance's molecular structure.
- Application: This principle is particularly useful in industries like pharmaceuticals or food production, where scientific methods can confirm that a substance has undergone complete transformation, ensuring no traces of the original impurity remain.

Summary of Guiding Principles:

1. **Complete Chemical Transformation**: Ensure the molecular structure of the substance is entirely altered.
2. **Removal of Prohibitive Quality**: The transformation must rid the substance of its impure or impermissible attribute.
3. **Significant Change in Sensory Properties**: There must be a notable shift in taste, smell, appearance, or texture.
4. **No Detectable Impure Residue**: The final product should be free from any remaining impurity at a molecular level.
5. **Stability and Non-Reversibility**: The change must be irreversible and result in a stable pure product.
6. **Natural or Artificial Process**: The transformation can occur through natural or artificial means.
7. **Negligible Impurity (Istiḥlak)**: Trace amounts of impurities can be overlooked if the dominant substance is pure.
8. **Scientific Verification**: Scientific methods can be employed to confirm the transformation.

By adhering to these principles, scholars, producers, and consumers can apply the concept of Istiḥālah across various substances and processes, ensuring that the final products are deemed pure and permissible according to Islamic law.

Principle 15:
Any impure or prohibited substance that has been fully consumed or dissolved (Istihlāk) in a pure and permissible substance takes the ruling of the pure and permissible substance.

كُلُّ عَيْنٍ نَجِسَةٍ أَوْ مُحَرَّمَةٍ اسْتُهْلِكَتْ فِي مُخَالِطٍ طَاهِرٍ مُبَاحٍ فَإِنَّ حُكْمَ المُخَالِطِ طَاهِرٌ مُبَاحٌ

Definition and Linguistic Meaning of Istihlāk

In Arabic, the term *istihlāk* derives from *halaka*, meaning the "perishing" or "consumption" of something until it ceases to exist. It also implies spending or using something to the point of

depletion.[403] In Islamic jurisprudence, it specifically means the dissolution of an impure substance in a large volume of a pure liquid so thoroughly that it loses all discernible attributes, such as colour, taste, or smell. *Istihlāk*, therefore, represents a type of *istiḥālah* (transformation), but here the emphasis is on an impurity dissolving into a large amount of liquid, leaving no detectable remnants. [404]

Most jurists believe that water contaminated by impurities remains unaffected and stays pure if the water is abundant enough not to be contaminated. This is the case if it is flowing, according to the Ḥanafī school, if the properties of the pure water remain unchanged because of the dominance of water not being affected by the impurity, according to the Mālikī school, and in the Shāfiʿī and Ḥanbalī schools, when the quantity of water reaches the measure of two qullas (large amounts of water) it will not be affected.[405]
All juristic schools acknowledge the principle of istihlāk, which involves the inconsequence of added impurity, like blood, urine and khamr to pure liquids. However, they diverge in their criteria for determining the extent of pure liquid required and the degree of change in attributes for the pure liquid to be considered contaminated. According to this principle, the pure liquid should fully dissolve, eliminating all characteristics of the added impurity, and the volume of the pure liquid should be sufficient to ensure that the impurity becomes negligible. The overarching goal of istihlāk is to ensure the added impurity is inconsequential, maintaining the purity of the liquid.

Classical jurists have recognized that *istihlāk* encompasses two main scenarios:

1. **Complete Dissolution and Transformation (Dissolution)**: This occurs when an impure object, such as a dead animal or a forbidden substance, dissolves completely and transforms, theoretically as when a piece of pork or mouse dissolves in salt to become part of the salt itself.
2. **Dominance of the Pure Substance over the Impurity (Dilution)**: Here, the impure substance is submerged in a *large amount of pure liquid*—such as water—and its impurity is rendered negligible as long as no colour, taste, or smell remains. For example, in cases where an impurity falls into a large volume of water but doesn't affect the water's sensory qualities, the water remains pure by agreement. Mālikī jurists even maintain that water retains purity without a specific volume requirement as long as it shows no traces of impurity.

In both instances, the impurity is either entirely transformed (dissolution) or overpowered by the abundance of the pure substance (dilution), effectively nullifying the impurity's legal status.

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[403] القاموس المحيط ، ولسان العرب ، والمعجم الوسيط ، مادة (هلك)

[404] يراجع : البحر الرائق (24/8) وإعانة الطالبين (33/3) ومغني المحتاج (69/1) والشرح الكبير (2/305)

[405] البحر الرائق (8:24) وإعانة الطالبين (3:33) ومغني المحتاج (1:69) والشرح الكبير (2:305)

In this second scenario (dilution), the impure substance itself does not cease to exist, but it is overpowered by the large quantity of water. Ibn Rajab discusses this in *Qāʿida* 22, stating: "When an impure substance is submerged in another substance and its effects are no longer apparent, does it hold the same ruling as if it no longer exists, or not? There is a difference of opinion on this, and several issues arise based on this point. For instance, if an impurity dissolves in a large amount of water, its ruling as impure is nullified without dispute. However, if the water is minimal, there are two opinions: some scholars maintain that the ruling of impurity is removed, while others argue it still exists. Still others hold that the water has transformed it, as water possesses the strength to alter the impurity such that it no longer exists in its original form, and what remains is a pure entity."[406] This needs exploring further.

Shaykh Wahbat al-Zuhaylī in his extensive study considers four types of Istihlāk:[407]

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[406] القواعد لابن رجب ، نشر مكتبة الكليات الأزهرية 1392هـ ص 39

[407] د. وهبة الزحيلي حكم استعمال الدواء المشتمل على شيء من نجس العين 15 ذو القعدة 1437 https://almoslim.net/node/268904

الاستهلاك نوع من الاستحالة، وطرق الاستهلاك أربعة:

– 1الاستهلاك الذاتي: هو تغير الشيء تغيراً تاماً وصيرورته شيئاً جديداً بمفرده، مثل استعمال الزيت النجس في صناعة الصابون، فيصير شيئاً آخر غير الذات الأولى اسماً وحكماً وأجزاء.

ومثل استعمال الدماء في صناعة الأعلاف للدواجن وغيرها، وتحول الدم إلى مسك حيث تكون الاستحالة تامة، لا يبقى معها أثر للأصل، وهذا تحول للنجس إذا ذات أخرى طيبة ونافعة .

– 2.الاستهلاك الفنائي للشيء مع غيره: وهو لغة: إهلاك الشيء وإفناؤه، وشرعاً: هو تصيير الشيء هالكاً أو كالهالك مثل لبس الثوب حتى يبلى، أو خلطه بغيره بحيث يندمج به، ويتعذر فصله أو إفراده عنه كاستهلاك السمن في الخبز، واستخلاص البروتين من شعر الآدمي واستعماله في تركيب الطحين.

وإذا استعمل النجس مع غيره من المواد الطاهرة، يصبح طاهراً، وتزول عين النجاسة، دون أن يبقى له أثر من لون أو رائحة أو طعم، فيصبح طاهراً يحل الانتفاع به، ومجاله في استعمال الأدهان والألبان والأشربة الطيبة والخبيثة في صناعة أشياء أخرى، وذلك يدخل تحت مفهوم الاستحالة بالمعنى المتقدم، فيزول الاسم الأصل وتنعدم الأوصاف والخواص السابقة، فيتغير الحكم الشرعي، لأن الحكم يدور مع الأسماء والصفات وجوداً وعدماً.

قال ابن حزم: الدم والخمر والبول وكل ما في العالم، لكل منه صفات، ما دامت فيه، فهو خمر له حكم الخمر، أو دم له حكم الدم، أو بول له حكم البول، أو غير ذلك، فإذا زالت عنه، لم تكن تلك العين خمراً ولا ماء ولا دماً ولا بولاً ولا الشيء الذي كان ذلك الاسم واقعاً من أجل تلك الصفات عليه. وإذا وقعت هذه الأشياء في الماء، فليس ذلك الجرْم الواقع يعد خمراً ولا دماً ولا بولاً، بل هو ماء على الحقيقة أو لبن على الحقيقة، وهكذا في كل شيء.

1. Natural Chemical Transformation (*al-Istihlāk al-Dhātī*)- It is the complete change of a thing and its becoming a new thing on its own, such as the use of impure oil in making soap, so it becomes something other than the original in its name, ruling and parts. Using blood in the manufacture of fodder for poultry and other things, and the transformation of blood into musk where the transformation is complete, so there is no trace of the original with it, and this is a transformation of the impure if the product is good and beneficial. This is also a type of Istiḥālah.
2. Chemical Reduction or Dissolution (*al- Istihlāk al-Fanā'ī lil-shay' maʿa al-ghayrihi*) – Lexically - the destruction and annihilation of a thing, and in the Sharīʿah: it is the rendering of a thing

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– 3الاستهلاك بالمكاثرة: إذا كان الشيء متنجساً ثم غلبه الماء طهر، في رأي الحنفية والمالكية، بدليل حديث بئر بُضاعة، حين ذكر للنبي صلى الله عليه وسلم أنه يلقى فيها الحِيَضُ ولُحوم الكلاب والنَّتين، فقال: "الماء طهور لا ينجِّسه شيء" الحديث يدل على أن الماء لا يتنجس بوقوع شيء فيه، سواء كان قليلاً أو كثيراً، ولو تغيرت أوصافه، أو بعضها، لكنه قام الإجماع على أن الماء إذا تغير أحد أوصافه بالنجاسة خرج عن الطهورية، فكان الاحتجاج به، لا بتلك الزيادة، فلا ينجس الماء بما لاقاه، ولو كان قليلاً إذا إذا تغير، وهو مذهب مالك وجماعة، والمالكية لا حد للكثرة عندهم، فليس لها حد مقدر

والكثرة عند أبي حنيفة: أن يكون الماء من الكثرة بحيث إذا حركه آدمي من أحد طرفيه، لم تسر الحركة إلى الطرف الثاني.

ويؤكد الاتجاه الأول حديث تطهير الأرض بالمكاثرة، وهو ما رواه الجماعة عن أبي هريرة قال: قام أعرابي فبال في المسجد، فقام إليه الناس ليقعوا به، فقال النبي صلى الله عليه وسلم: "دعوه، وأريقوا عليه سَجْلاً من ماء أو ذَنوباً من ماء، فإنا بعثتم مُيسِّرين ولم تبعثوا معسِّرين."

والحد الفاصل عند الشافعية والحنابلة بين القليل والكثير هو القُلّتان من قُلال هَجَر، وهو خمس قُرب، لحديث عبد الله بن عمر رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم، وهو يُسأل عن الماء يكون بالفلاة من الأرض وما ينوبه من السباع والدواب، فقال: "إذا كان الماء قُلَّتين لم يحمل الخبث"، وفي لفظ ابن ماجه ورواية لأحمد: "لم ينجسه شيء."

ورأي الظاهرية أن الماء وبقية المائعات لا تنجس بوقوع النجاسة إلا السمن إذا وقعت فيه

وبقية المائعات مثل الماء؛ لأنها تتعرض لوقوع النجاسات فيها، فلا نحكم بنجاستها دفعاً للحرج والمشقة، يدل عليه حديث أبي هريرة وميمونة وهو: أن النبي صلى الله عليه وسلم سئل عن الفأرة تقع في السمن، فقال: "إن كان جامداً فاطرحوها وما حولها، وكلوا الباقي، وإن كان ذائباً (أو مائعاً) فأريقوه، أو فلا تقربوه"، لكن في سنن الدارقطني عن ابن عمر قال: سئل رسول الله صلى الله عليه وسلم عن الفأرة تقع في السمن والوَدَك (الشحم) قال: "اطرحوها وما حولها إن كان جامداً، وإن كان مائعاً فانتفعوا به ولا تأكلوا". قال الحافظ ابن حجر: وجزم الذهبي بأن الطريقتين صحيحتان، وهذا يؤيد الحديث السابق: "الماء طهور لا ينجسه شيء."

– 4 الاستهلاك بالتصنيع: إذا تغيرت المادة باسمها ووصفها إلى شيء جديد، بالاستحالة التامة كما تقدم، كتحول الزيت النجس إلى صابون أو شمع ونحوهما، صارت المادة الجديدة طاهرة وحلالاً تناولها، فإن لم تتغير النجاسة مثل تجزئة المادة إلى جزيئات لم تتفاعل كيمياوياً بشيء آخر، فتظل نجسة ولا يحل الانتفاع بها، لأنها أعيان نجسة.

destroyed, such as wearing a garment until it wears out, or mixing it with something else so that it merges with it, and it is impossible to separate it or separate it from it, such as consuming fat in bread, extracting protein from human hair and using it in the composition of the flour. If the impure substance is used with other pure substances, then it becomes pure, and the impurity is removed, without leaving a trace of colour, smell or taste, and it becomes pure, it becomes permissible to use it, and its scope is to use fats, milk, and pure and impure drinks in the manufacture of other things, and this falls under the concept of Istiḥālah in the advanced sense, so the original name disappears, the previous descriptions and properties are absent, and the Sharīʿah ruling changes, because the ruling revolves around the names and properties and whether they have presence and absence.

3. Dilution (*al- Istihlāk bil-Mukātharah*) - If a thing is unclean and then it is diluted by water, it is purified, according to the Ḥanafīs and Mālikīs, according to the evidence of the ḥadīth of the well of Buḍāʿah, when he mentioned to the Prophet (saw), that rags of menstruation and dog meat and filth were thrown in it, then he said: "Water is purified and nothing defiles it."[408] The ḥadīth indicates that water is not defiled by the occurrence of something in it, and it is unanimously established that if one of its descriptions of impurity changes, it is impure.
   Mālikī - Water only becomes impure with what it encounters only if its properties change with the impurity, and this is with either small amount or abundant water.[409]
   Ḥanafī- That the water is so abundant that if a person moves it from one end, the movement will not flow to the other end[410]
   Shāfiʿī and Ḥanbalī- The minimum required for water to remain pure with impurity is 2 Qullas.[411]
4. Chemical Manufacturing (*al-Istihlāk bil-Taṣniʿ*)- If the substance changes its name and description into something new, by complete transformation as mentioned above, such as transforming the impure oil into soap or wax and the like, the new substance becomes pure and ḥalāl if it is eaten, and if the impurity does not change, such as splitting the substance into molecules that do not chemically react with something else, then it remains unclean. It is not permissible to use them, because they are impurities.

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[408] رواه أحمد وأبو داود والترمذي وقال: حديث حسن (منتقى الأخبار لابن تيمية الجد مع نيل الأوطار: 28/1).

[409] في الشرح الكبير مع حاشية الدسوقي قام الإجماع على أن الماء إذا تغير أحد أوصافه بالنجاسة خرج عن الطهورية، فكان الاحتجاج به، لا بتلك الزيادة، فلا ينجس الماء بما لاقاه، ولو كان قليلاً إذا إذا تغير، وهو مذهب مالك وجماعة، والمالكية لا حد للكثرة عندهم، فليس لها حد مقدر1/37، 42

[410] في فتح القدير أن يكون الماء من الكثرة بحيث إذا حركه آدمي من أحد طرفيه، لم تسر الحركة إلى الطرف الثاني. 1:55

[411] المهذب 1/5-8، مغني المحتاج 1/21 وما بعدها، كشاف القناع 1/37-45، المغني 1/22-27.

Analysis of the Four Types of Istihlāk and Their Relevance to Modern Food and Medicine Processing

The four types of Istihlāk, or transformation, offered by Shaykh al-Zuhaylī are in essence in line with what was proposed earlier about the types of istihlāk: (1) Complete Dissolution and Transformation (Dissolution) and Dominance of the Pure Substance over the Impurity (Dilution).

In Islamic jurisprudence, the concepts of dissolution and dilution hold special significance, particularly in terms of determining the purity or impurity of a substance. Islamic scholars have historically explored these ideas through a sensory, macroscopic perspective, focusing on observable changes in properties like taste, colour, and smell, since technological means for observing molecular changes were unavailable to them. Today, with modern insights into chemistry, we are able to understand these processes at a microscopic level, offering a complementary perspective to the classical Islamic approach.

From an Islamic perspective, dissolution involves a form of transformation that can, under certain conditions, lead to a change in the ruling on a substance's purity. When a solute, such as an impure substance, dissolves in a solvent, it might undergo a significant transformation in its form and essential properties, fulfilling the principles and conditions of istiḥālah (استحالة). Istiḥālah will refer to the fundamental chemical change that can render an impure substance pure, as when wine transforms into vinegar. As has been explained earlier, early Islamic scholars recognized that a transformation could change the essential nature of a substance to such a degree that it no longer possesses its original, impure qualities. For instance, if an impure solid fully dissolves in water and undergoes a chemical reaction that alters its fundamental properties, scholars might consider this new form to be pure, as it no longer retains the attributes of its original impurity.

Modern science supports this understanding by illustrating how, at the molecular level, dissolution can sometimes involve a significant change in chemical structure, especially if there's a reaction with the solvent that produces entirely new compounds. If a solute dissolves in a solvent like water and undergoes a transformation at the molecular level—such as the breakdown of complex molecules into simpler, inert forms—the result may be deemed a new, pure substance. However, if the dissolution merely disperses the molecules of the impure substance without altering its essential chemical composition, it remains impure according to Islamic rulings. This nuanced understanding aligns with Islamic principles: if the essential nature of the substance remains unchanged, so does its ruling, regardless of its dissolution.

Dilution, in Islamic terms, is approached differently. Here, no essential transformation of the substance takes place; instead, dilution refers to reducing the concentration of an impurity by adding a larger amount of a pure substance, typically water. Islamic scholars have historically used macroscopic indicators—such as taste, smell, colour, and the amount of water added—to determine whether the impurity has been sufficiently diluted to a negligible level. For example, when an impurity is present in

a small amount in a large volume of water, scholars might assess its impact based on whether the impurity's taste, colour, or odour is detectable. If these sensory attributes are no longer perceptible, the water may be considered pure, as the impurity's concentration has been rendered negligible.

From a modern, scientific perspective, dilution involves spreading the particles of an impure substance more sparsely within a solvent without chemically altering its molecular structure. Although dilution does not transform the essential nature of the impurity, it decreases the impurity's concentration to such a low level that it may no longer have a perceptible impact. This aligns with the Islamic criterion for purity by dilution, where the impurity must reach a level that does not affect the water's observable qualities. Modern chemistry explains that when the concentration of an impurity falls below a certain threshold, its molecules are so dispersed that they have minimal interaction with our sensory receptors, hence appearing "absent" in taste, smell, or colour.

This Islamic approach reflects a profound understanding of transformation versus dilution, long before the development of molecular science. Dissolution, when accompanied by a complete change in a substance's essential nature (istiḥālah), results in a ruling of purity due to its transformation. Dilution, on the other hand, is more about reducing concentration to a level where the impurity's presence is no longer impactful or perceptible, allowing it to be excused and the solution deemed pure. Islamic scholars have thus established detailed guidelines for purification based on observable, sensory cues, as well as the amount of water required to establish that the water is no longer impure, now further supported by our understanding of molecular behaviour.

Shaykh al-Zuhayli's classification provides an Islamic framework for understanding when an impure substance may be considered pure, either through complete transformation (*istiḥālah*) or through *istihlāk*, where its concentration becomes negligible. Types 1, 2, and 4 of *istihlāk* involve a form of dissolution that requires an essential transformation, aligning with the principle of *istiḥālah*, which renders the substance pure due to its new nature. In contrast, Type 3—dilution—relies on reducing the impurity's concentration to a negligible level without altering its fundamental nature. This approach reflects the nuanced application of Islamic law, where the impurity's impact, rather than its mere presence, determines the ruling. With modern scientific insights, we can appreciate these principles at a molecular level, where dissolution involves molecular breakdown and integration, while dilution simply spreads the impurity within a larger volume, reducing its impact without changing its structure.

Conclusion

These types of *Istihlāk* provide a crucial framework for understanding the purity of modern food, medicine, and vaccine ingredients in Islamic law, particularly through the processes of dissolution and dilution. They clarify that if an ingredient undergoes a complete transformation via chemical, natural, or manufacturing processes—essentially dissolving and integrating into a new form—this is considered

a form of *istiḥālah*. In such cases, the substance is deemed pure and permissible, irrespective of its original impurity, as its essential properties are altered, and it becomes a new entity.
In cases where an impure ingredient undergoes dilution, the reduction in concentration may render it negligible if it reaches a level where it has no perceptible impact on the final product, whether it be water or another solution. This form of *istihlāk* purifies the solution through a significant dilution that does not chemically transform the impurity but reduces its concentration to an acceptable level.
By incorporating the processes of dissolution (where a substance completely transforms and integrates) and dilution (where concentration is reduced to a negligible, non-impactful amount), these principles allow products to be both safe and religiously acceptable, harmonizing traditional Islamic rulings with modern advancements in science and production.

Principle 16
Any impure or prohibited substance that has been fully removed by a pure and permissible substance or purifying agent takes the ruling of the pure and permissible substance.

كُلُّ عَيْنٍ نَجِسَةٍ أَوْ مُحَرَّمَةٍ أُزِيلَتْ بِمَادَّةٍ طَاهِرَةٍ مُبَاحَةٍ، فَإِنَّ حُكْمَ المَادَّةِ الطَاهِرَةِ المُبَاحَةِ يَبْقَى طَاهِرًا مُبَاحًا

The classical Islamic jurisprudential understanding of purity—particularly concerning the removal of impurities and the potential for contaminated substances to revert to a pure state—hinges on the effectiveness of the purifying means used. In essence, if a pure and permissible substance or purifying agent effectively removes an impurity, such that the remaining substance is free from impure qualities, then the ruling is that the substance assumes the purity of the cleansing agent. As stated in our principle, "Any impure or prohibited substance that has been fully removed by a pure and permissible substance or purifying agent takes the ruling of the pure and permissible substance". This foundational principle underlies the juristic perspectives across Islamic schools, which consider various means and methods of achieving purification, whether by complete removal, dissolution, or dilution.

Traditionally, water is seen as the primary purifying agent due to its dual capacity to remove physical impurities and to fulfil ritual purification requirements i.e., ablution and ghusl. For instance, the Ḥanafī school affirms that water can purify both physically and ritually, as stated in the Qurān, "And We sent down from the sky water that is pure" (Qurān, 25:48). This view is supported by the Prophetic tradition that "Water is pure and nothing makes it impure, except if its colour, taste, or smell changes."[412] This

[412] غريب بهذا اللفظ، ورواه ابن ماجه عن أبي أمامة بلفظ (إن الماء طهور لاينجسه شيء إلا ماغلب على ريحه، وطعمه، ولونه) وهو حديث ضعيف (نصب الراية: 1:94).

unique status of water stems from its ability to cleanse impurities entirely, including those undetectable to human senses, due to Quranic directives and its universal accessibility. [413]

The Ḥanafī school further allows certain other pure liquids, like rose water or fruit juice, to be used to remove physical impurities, although they cannot achieve ritual purification. If a liquid cannot be squeezed, like honey, butter, oil, fat, milk, even if it is curdled, broth, and similar substances, purification cannot be achieved with it because it cannot effectively remove impurity. Purification requires removing parts of the impurity along with the purifying agent little by little, which is only possible with substances that can be squeezed out. These liquids are like water in removing parts of impurity. Muḥammad and Zufar and other non-Ḥanafīs do not permit the removal of impurity with other liquids[414] because water's purifying nature is known through Islamic law, and Islamic law has specifically approved purification with water and not other substances.
Purification is permissible with water mixed with a pure substance that changes one of its attributes, such as rainwater (gathered water) or water mixed with soapwort, soap, or saffron, as long as it retains its lightness and fluidity, because it still qualifies as water, and avoiding such substances that mix with water, such as dirt, leaves, and trees, is not feasible. However, if mud becomes predominant, or soapy water or saffron water becomes thick, or saffron water becomes a dye, purification is no longer permissible.
In contrast, the Mālikī, Shāfiʿī, and Ḥanbalī schools generally restrict purification to water, considering other liquids insufficient for complete impurity removal. This consensus is based on the view that only water's unique qualities make it fit for both ritual and physical purification. In classical times, impurities that were deeply absorbed by materials, such as porous items like clothing or hardened fats, were considered irremovable. However, modern chemical purification methods challenge this notion, as they can purify materials at the molecular level. This advancement introduces the possibility of reversing what was previously deemed irremovable impurity, such as through advanced filtration or chemical separation processes, thereby redefining what qualifies as a purifiable substance.

Al-Shāfiʿī and Muḥammad (ibn al-Ḥasan al-Shaybānī) said that rubbing does not purify the footwear, whether dry or wet, because the impurity penetrates into the footwear just as it penetrates into clothing and the body. The Ḥanbalīs said: it is excused by rubbing only for a small amount of impurity, otherwise, it must be washed [415]. Wiping that removes the traces of impurity, purifies smooth objects that do not have pores, such as a sword, mirror, glass, varnished utensils, nails, bones, Chinese bowls,

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[413] البدائع 1:83 - 87، فتح القدير 1:133 - 138، الدر المختار 1:284 - 302، تبيين الحقائق 1:69 وما بعدها، اللباب شرح الكتاب 1:24 وما بعدها، 30، مراقي الفلاح ص 27 - 28

[414] القوانين الفقهية ص 35، بداية المجتهد 1:80، المغني 1:11، مغني المحتاج 1:17

[415] نيل الأوطار 1:44، القوانين الفقهية ص 34، كشاف القناع 1:218، المغني 2:83

and smooth silver plates, because impurity does not penetrate them, and what is on their surface can be removed by wiping.
Cutting off refers to separating the impure part from the rest, and it purifies solid fat that has become impure, like ghee, molasses, and similar substances, based on the ḥadīth of Maymūna, the wife of the Prophet (ﷺ): "A mouse fell into ghee and died in it, so the Prophet (ﷺ) was asked about it, and he said: 'Throw it and whatever is around it away and eat the rest'"[416]. This is agreed upon, and if the ghee is solid, the impurity and what is around it is discarded. However, if the impurity falls into a liquid, such as oil or melted ghee, it is not purified according to the majority[417]. According to the Ḥanafīs, it can be purified by pouring water over it three times, or by placing it in a perforated vessel and pouring water over it so the fat rises, and it is then scooped off, or the hole is opened to let the water flow out.
Scraping is similar to cutting off. On other words if there are means of extracting the impurity then this suffices.

As for solid objects, they can be purified except for those that have absorbed the impurity into their parts. If the solid object is a vessel, it is purified by pouring water over it and letting it flow until it covers it. If it is something that is cooked, like meat, wheat, or chicken, it is purified by washing it raw. However, if it becomes impure and is boiled with its impurity, it cannot be purified, as the impurity has permeated it. Therefore, if animal heads or the contents of stomachs are boiled without first being washed and purified, they can never be purified. Similarly, if a chicken is boiled before its belly is cut open to pluck its feathers, it can never be purified.
The Mālikīs and Ḥanbalīs agree with the Ḥanafīs that cooked meat with impurity cannot be purified. The Mālikīs add that eggs boiled with impurity, olives pickled with impurity, and pottery that has absorbed impurity cannot be purified. However, if impurity falls on cooked meat after it is done, it can be purified according to the Mālikīs by washing off the broth attached to it if the impurity did not remain on it for long.
The Shāfiʿīs say that solid objects that have absorbed impurity can be purified. If meat is cooked in impurity, or wheat absorbs impurity, or a knife is smeared with impurity, it is purified by pouring water over it, except for raw bricks mixed with solid impurities, which cannot be purified.

For the Mālikis washing with pure and unrestricted water applies to anything for which wiping or sprinkling is not sufficient. Merely passing water over the impurity is not enough; the impurity and its trace must be completely removed. It is not permissible to remove impurity with any liquid other than water. [418]

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[416] رواه البخاري، وزاد أحمد والنسائي: في سمن جامد (سبل السلام: 3:8).

[417] القوانين الفقهية ص 35، المغني 1:37، الشرح الكبير 1:59

[418] القوانين الفقهية ص 34 - 35، الشرح الصغير 1:46، 78، 82 وما بعدها، بداية المجتهد 1:82 وما بعدها، الشرح الكبير 1:56

The purifiers for liquids, solids, and other substances according to the Shāfiʿīs pure water (mā' muṭlaq) suffices and this refers to what is simply called "water" without any qualifying adjective, such as rose water or described as "flowing water." It includes several types: water that descends from the sky, which is divided into three categories: rain, melted snow, and hail; and water that emerges from the earth, which includes four categories: water from springs, wells, rivers, and seas. Water is obligatory for removing impurity (khabath), for ritual purification (lifting ḥadath), and other uses, such as renewing ablution. [419]

The purifiers according to the Ḥanbalīs[420] are mostly similar to the Shāfiʿīs, except for tanning, which does not purify according to them. Their purifiers are water, dust, the use of stones for cleaning oneself after relieving oneself (istinjā'), and transformation.

Impure ground is purified by pouring a large amount of water over it so that it covers the impurity without any specific number of washes being required, and no trace of the impurity (such as colour or smell) remains, unless one is unable to remove both or one of them.

Impure ground is not purified by the sun, wind, or drying out, because the Prophet (ﷺ) ordered the urine of the Bedouin to be washed, and if such methods (sun, wind, or drying) were sufficient for purification, he would have relied on them.

Impurity is not purified through transformation (istiḥālah). For example, if impure manure is burned and turns into ashes, or if a dog falls into a salt pit and becomes salt, it is not purified. This is because the Prophet (ﷺ) prohibited eating the flesh and drinking the milk of animals that consume impurities[421]. If transformation truly purified them, he would not have forbidden it.

Impurity is also not purified by fire. Therefore, ashes from impure dung, soap made from impure oil, the smoke or dust from impurity, and any steam from impure water that comes into contact with a smooth surface or otherwise, all remain impure. Likewise, soil mixed with the dung of donkeys or mules, and similar animals whose meat is not eaten, is impure, even if burned, like earthenware. Similarly, if a dog falls into a salt pit and becomes salt, or into a soap-making pit and becomes soap, it remains impure[422].

Impure oil cannot be purified by washing because it is impossible for water to reach all its parts. Similarly, the interior of a clay jar that has absorbed impurity cannot be purified, nor can dough that

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[419] تحفة الطلاب للشيخ زكريا الأنصاري ص 4، المجموع 1:188، مغني المحتاج 1:17 وما بعدها، 84 وما بعدها

[420] كشاف القناع 1:22، 213 - 218، المغني 1:35 - 39، 2:98

[421] رواه أحمد وأبو داود والترمذي عن ابن عمر، وقال: حسن غريب.

[422] حقق ابن تيمية رحمه الله في فتاويه أن استحالة النجاسة يذهب بخبثها وعينها، فلا يبقى حكم النجاسة لها، وتكون طاهرة.

has become impure, because it cannot be washed. Likewise, meat that has become impure cannot be purified, nor can a vessel that has absorbed impurity, nor a knife that has been smeared with impure water.
Solid ghee and similar substances can be purified by removing the impurity and what surrounds it. However, if the substance is liquid, it cannot be purified if the impurity remains in it, such as when a mouse dies in it. If the mouse is found alive, the substance remains pure.

Anything in which impurity has fallen must be washed until one is certain the impurity has been removed. If the location of the impurity is unknown on the body, clothing, or in a small area, such as a small house, the entire area must be washed, and assumptions are not sufficient. This is because the pure and the impure have become mixed, and it is obligatory to avoid everything until certainty of purification is achieved through washing, as impurity is certain and cannot be removed except with certainty of purification.

In earlier jurisprudential practices, the removal of impurity was often assessed through sensory observation—visibility, taste, or smell were the primary indicators of purity. If no sensory evidence of impurity remained, the object was considered purified. This principle is particularly evident in Mālikī jurisprudence, where the complete removal of impurity includes eliminating all sensory traces. However, with the development of microscopic and chemical analysis, it is now possible to detect minute traces of impurities that were previously undetectable. This technological advancement raises questions about whether such trace impurities, undetectable by human senses, should still be considered impactful. If trace remnants of impurities are deemed insignificant, they may not compromise the purity of an object or substance, especially if these remnants do not affect the core qualities of the substance. This approach aligns with modern understandings of purity, which allow for minuscule, non-impactful traces to be excused, particularly when dilution or filtration methods render them negligible.
The concept of negligible impurities also finds support in classical jurisprudence, where impurity was excused if it was sufficiently diluted in a large quantity of pure water. Both the Mālikī and Ḥanbalī schools allow for this leniency, provided that the impurity does not alter the fundamental qualities of the water (i.e., colour, taste, or smell). This principle resonates with contemporary purification standards, where small impurities are often considered negligible after extensive filtration. Such minor impurities, even if present, would be unlikely to alter the essential qualities of the substance and therefore may be deemed negligible in religious law. This understanding supports the idea that trace impurities remaining after thorough purification could be overlooked, a perspective that is increasingly relevant in contexts such as water treatment, where contaminants are removed to levels undetectable to human senses.

In summary, in terms of agreement among the various schools of thought, there is consensus on the unique purifying property of pure water. The Mālikī, Shāfiʿī, and Ḥanbalī schools all hold that pure

water is essential for impurity removal, excluding other liquids from serving as purifying agents. The Ḥanafī school, however, shows greater flexibility by permitting certain pure liquids, like rose water and vinegar, to cleanse physical impurities. Although there is consensus on water's exclusive status as a purifying agent for ritual purification, some classical jurists allow that when mixed with substances like soap or saffron, water can still retain its purifying qualities, as long as it does not become too thick. The requirement for water to retain its inherent fluidity and lightness underscores its unique role as the primary purifier in Islamic law. This principle suggests that water's role as a purifier remains robust, provided that its essential qualities remain unaltered by external agents.

Additionally, scraping or cutting can purify materials that have not been permeated by impurity. Solid substances like ghee can be purified by removing the contaminated portion if the impurity has not seeped deeply into the material, an allowance illustrating the nuanced approach of classical jurists toward impurity removal.

In the context of modern advancements, where scientific methods enable impurity removal to an unprecedented degree, we see the potential to reinterpret aspects of classical jurisprudential principles without compromising the foundational guidelines. This adaptability is significant in light of the classical consensus that water is indispensable for ritual purification. Still, the possibility of using advanced processes to purify materials at a micro level invites an expanded understanding of what it means for a substance to be "purified."
For example, the use of chemical processes to separate and neutralize impurities within a substance could, in theory, achieve the same outcome that classical jurists envisioned when discussing purity. Traditional jurisprudence, while limited to sensory means of detection, emphasized the importance of removing all perceivable traces of impurity. With today's technology allowing purification at the molecular level, the question arises of whether a purified substance could be treated as such in religious practice even if some imperceptible traces remain. This question addresses whether imperceptible impurities detected only by technology (and not by human senses) should influence rulings on purity.
Additionally, the principle of "negligible impurity" becomes especially relevant in cases of significant dilution. Classical jurists in all schools recognized that impurities could be considered excusable if they were present in very small amounts within a large volume of pure water. This concept directly parallels modern practices of water filtration and purification, where impurities are often reduced to levels that are scientifically undetectable or functionally negligible. Jurisprudential flexibility in this area suggests that a trace impurity, so diluted as to be non-impactful, may not compromise the overall purity of the substance. This perspective supports the view that substances meeting rigorous purification standards could be considered pure even if trace amounts of impurity remain undetectable to the naked eye.

Importantly, the structure of Islamic jurisprudence provides space for different schools to accommodate various purification standards while upholding the core principle that purity, once achieved, holds the same status as the pure agent used. In contemporary practice, this adaptability

could extend to recognizing highly effective purification technologies, provided they align with the underlying principle of removing impurities completely or reducing them to a negligible level.

Principle 17:

Any impure skin that has been tanned (Dibāgh) is pure for use but not for consumption.

كُلُّ جِلْدٍ نَجِسٍ قَدْ دُبِغَ (بِالدِّبَاغِ) فَهُوَ طَاهِرٌ لِلِاسْتِعْمَالِ وَلَيْسَ لِلْأَكْلِ

Tanning (Dibāgh) for impure or dead animal skins purifies them all except for human and pig skin, or skins that cannot withstand tanning, such as those of small snakes or mice, based on the statement of the Prophet (ﷺ): "Any hide that has been tanned is purified"[423]. It is also reported that the Prophet (ﷺ) passed by a courtyard of a people during the Battle of Tabūk and asked them for water. A woman said, "I have nothing, O Messenger of Allāh, except water in a dead animal's skin." The Prophet (ﷺ) said, "Haven't you tanned it?" She replied, "Yes." He said, "Tanning is its purification"[424]. This is because tanning removes the cause of impurity in dead animals, which is the moisture and flowing blood, making tanning similar to washing an impure garment.

The Ḥanafī Perspective on Tanning and Purity[425]

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[423] روي من حديث ابن عباس عند النسائي والترمذي وابن ماجه، ومن حديث ابن عمرعند الدارقطني، وهو حديث حسن، ورواه مسلم بلفظ «إذا دبغ صار أديما.

[424] رواه أبو داود والنسائي عن سلمة بن المحبق، ورواه ابن حبان في صحيحه وأحمد في مسنده، والترمذي، وأعله هؤلاء براو فيه: هو الجون بن قتادة (نصب الراية: 1:117

وعن ابن عباس قال: تصدق على مولاة لميمونة بشاة، فماتت، فمر بها رسول الله صلى الله عليه وسلم، فقال: هلا أخذتم إهابها فدبغتموه فانتفعتم به؟ فقالوا: إنها ميتة، فقال: إنما حرم أكلها» رواه الجماعة إلا ابن ماجه

[425]في الفقه الاسلامى و أدلته لوهبة بن مصطفى الزحيلي

الدباغ للجلود النجسة أو الميتة يطهرها كلها إلا جلد الإنسان والخنزير، وما لا يحتمل الدبغ كجلد حية صغيرة وفأرة، لقول النبي صلّى الله عليه وسلم : «أيما إهاب دبغ فقد طهر» وروي أن النبي صلّى الله عليه وسلم مر بفِناء (ساحة الدار أو جوانبها) قوم في غزوة تبوك، فاستسقاهم، فقال: «عندكم ماء؟ فقالت امرأة: لا، يا رسول الله، إلا في قربة لي ميتة، فقال صلّى الله عليه وسلم : ألست دبغتِها؟

In the Ḥanafī school, tanning is regarded as a valid method of purification for animal skins, provided it effectively removes odour and prevents decay. This purification can occur through comprehensive tanning (*dabgh al-haqīqī*), which involves extracting moisture and blood, or symbolic tanning (*dabgh al-ḥukmī*), such as drying the skin in the sun (*al-tashmīs*) or covering it with dust (*al-tatrīb*). Both methods are acceptable, as they fulfill the primary purpose of preserving the skin and removing impurities.

The Ḥanafī school holds that tanning purifies the skins of all animals, whether they are permissible or impermissible to eat, with a few exceptions. The skin of pigs is excluded due to its intrinsic impurity (*najs al-ʿayn*), and human skin is exempted due to the inherent dignity (*al-ikrām*) afforded to humans. Similarly, the skins of animals too small to withstand the tanning process, such as mice, are not included. The skin of a snake, however, is considered pure.

An essential principle in the Ḥanafī perspective is that parts of an animal that lack blood flow, such as hair, feathers, fur, horns, hooves, bones without fat, teeth, and elephant tusks, are inherently pure even after the animal's death, as these parts are not deemed "dead" in the traditional sense due to their lack of life-blood flow. Conversely, parts that contain blood or moisture are sources of impurity, and the

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فقالت: نعم، فقال: فإن دباغها طهورها» ، ولأن الدبغ يزيل سبب نجاسة الميتات وهو الرطوبات والدماء السائلة، فصار الدبغ كالثوب النجس إذا غسل.

والدبغ عند الحنفية مطهر إذا كان بما يمنع النَّتَن والفساد، ولو دباغة حُكْمية كالتتريب والتشميس، لحصول المقصود بها. وكل ما يطهر بالدباغة يطهر بالذكاة. والدبغ يطهر جلد الكلب والفيل على المعتمد، واستثناء جلد الآدمي للكرامة الإلهية، واستثناء جلد الخنزير لنجاسته العينية، وألحقوا بهما ما لا يحتمل الدباغة كفأرة صغيرة. أما ما على جلد الميتة من شعر ونحوه فهو طاهر

الذكاة الشرعية (الذبح) في تطهير الذبيح: وهو أن يذبح مسلم أوكتابي (يهودي أو نصراني) حيواناً ولو غير مأكول اللحم. فيطهر بالذكاة في أصح مايفتى به عند الحنفية من الحيوان غير المأكول الجلد دون اللحم والشحم، لأن كل حيوان يطهر بالدباغ يطهر جلده بالذكاة، لقوله صلّى الله عليه وسلم : « دباغ الأديم ذكاته»

ألحق الذكاة بالدباغ، وبما أن الجلد يطهر بالدباغ، فيطهر بالذكاة، لأن الذكاة كالدباغ في إزالة الدماء السائلة والرطوبات النجسة، فتفيد الذكاة الطهارة كالدبغ، إلا في الآدمي والخنزير. وأما فعل المجوسي فليس بذكاة شرعية، لعدم أهلية الذكاة، فلا يفيد الطهارة، فتعين تطهيره بالدباغ، وكل شيء لا يسري فيه الدم لا ينجس بالموت كالشعر والريش المجزوز والقرن والحافر والعظم ما لم يكن به دسم. والعصب نجس في الصحيح. ونافجة المسك طاهرة كالمسك.

وأما الحيوان المأكول اللحم، فيطهر بالذبح جميع أجزائه إلا الدم المسفوح، باتفاق المذاهب.

أي أن الحنفية يجيزون الدبغ الحقيقي بمواد كيماوية، والدبغ الحكمي كالتتريب والتشميس؛ لأن كل ذك مجفف قالع مطهر، كما قدمنا سابقاً

purpose of tanning is to remove these elements, thereby rendering the skin pure and free from putrefaction (*al-fasād*) and odour (*al-natan*).

For animals permissible to eat, all body parts are pure except those where there is flowing blood. The Ḥanafī school also holds that if the skin of animals that are impermissible to eat becomes pure through tanning, then ritual slaughter (if done properly) would also purify the skin of such animals, although this does not extend to the fat or meat.

In summary, the Ḥanafī school's view on tanning encompasses a broad range of purification methods, permitting both *dabgh al-haqīqī* and *dabgh al-ḥukmī* as valid processes. This inclusive approach reflects the Ḥanafī emphasis on achieving the intended outcomes of tanning—preservation, removal of impurities, and prevention of decay—thereby rendering skins pure and suitable for permissible uses.

The Shāfiʿī Perspective on Tanning and Purity[426]

In the Shāfiʿī school, tanning is acknowledged as a purifier for all impure skins, including those of animals impermissible to eat, rendering both the external and internal layers pure. However, this purification is contingent upon the tanning process being *dabgh al-ḥaqīqī*, which involves the full

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[426] مغني المحتاج: 1:82، المهذب: 1:48

في الفقه الاسلامى و أدلته لوهبة بن مصطفى الزحيلي

والدبغ مطهر أيضاً عند الشافعية ، فيطهر كل جلد نجس بالموت ظاهره، وكذا باطنه على المشهور وإن كان من غير مأكول اللحم للحديثين السابقين مع حديث ابن عباس (في الحاشية)، لكن يشترط أن يكون الدبغ بشيء قالع: وهو نزع فضول الجلد (وهي مائيته ورطوباته التي يفسده بقاؤها، ويطيبه نزعها) بحرِّيف pungent (ما يحرف الفم أي يلذع burns اللسان بحرافته) كالقَرَظ pods of species of sant tree (ورق السَلَم مثل شجر الجوز nutmeg يدبغ به) والعفص gall nut وقشور الرمان pomegranate skin ، والشب (crystalline salt (alum (شيء معروف من جواهر الأرض). سواء أكان طاهراً أم نجساً كذرق الطيور bird droppings ، ولا يصح الدبغ بشمس وتراب وتجميد وتمليح بما لا ينزع الفضول، وإن جف الجلد، وطابت رائحته؛ لأن الفضلات لم تزل، وإنما جمدت، بدليل إنه لو نقع في الماء عادت إليه العفونة.

ولا يطهر عند الشافعية بالدبغ جلد الكلب والخنزير وما تولد منهما أو من أحدهما مع حيوان طاهر، كما لا يطهر عندهم بالدبغ ما على جلد الميتة من شعر ونحوه، لكن يعفى عن القليل من ذلك لمشقة إزالته.

الشافعية والحنابلة : لا تؤثر الذكاة في شيء من الحيوان غير المأكول؛ لأن أثر الذكاة في إباحة اللحم هو الأصل، والجلد تبع للحم، فإن لم تعمل الذكاة في اللحم، لم تعمل فيما سواه، كذبح المجوسي، أو الذبح غير المشروع، ولا يقاس الذبح على الدباغ، لكون الدبغ مزيلاً للخبث والرطوبات كلها، مطيباً للجلد على وجه يتهيأ به للبقاء على وجه لا يتغير، والذكاة لا يحصل بها ذلك، فلا يستغنى بها عن الذبح. وهذا الرأي هو الأرجح لدي؛ لأن القياس (قياس الذكاة على الدباغ) في التعبديات أمر غير مقبول

extraction or absorption of impurities. For tanning to be valid, it must use substances that draw out moisture and other residual fluids in the skin that would otherwise lead to decay. Such substances include sharp-tasting materials like acacia leaves, gall nuts, pomegranate peels, and alum. The purity of the tanning agents is not critical; even impure materials, such as bird droppings, are acceptable if they facilitate the removal of moisture and impurities.

The Shāfiʿīs specify that methods like sun exposure, dusting, freezing, or salting—which dry the skin without fully removing impurities—do not qualify as sufficient tanning, even if these methods prevent odour temporarily. According to the Shāfiʿī view, skin treated in this way would still emit a foul odour if soaked in water, indicating that the impurities remain. Therefore, *dabgh al-ḥukmī*, which only hardens or solidifies the skin without extracting its fluids, does not fulfil the requirements for purification in this school.

However, the Shāfiʿī school excludes the skins of dogs, pigs, and any hybrids of these animals from purification through tanning due to their intrinsic impurity (*najs al-ʿayn*). Similarly, the hair or fur on the skin of dead animals is not considered purified by tanning, though small traces of these elements may be excused due to the difficulty of complete removal.

Furthermore, the Shāfiʿī school holds that ritual slaughter (*dhabh*) does not purify the skin of animals that are impermissible to eat, even if no blood flows during the process. They do not consider ritual slaughter analogous to tanning in terms of purification, reflecting a clear distinction in the application of these processes. This comprehensive stance ensures that tanning, according to the Shāfiʿī perspective, effectively removes impurities in a way that preserves the skin from decay, upholding stringent standards for purity.

The Mālikī Perspective on Tanning and Purity[427]

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[427] في الفقه الاسلامى و أدلته لوهبة بن مصطفى الزحيلي

وقال المالكية والحنابلة على المشهور : لا يطهر الجلد النجس بالدبغ، لحديث عبد الله بن عُكيم، قال: «كتب إلينا رسول الله صلّى الله عليه وسلم قبل وفاته بشهر أن لاتنتفعوا من الميتة بإهاب ولا عصب» (2) فهو ناسخ لما قبله من الأحاديث، لأنه في آخر عمر النبي صلّى الله عليه وسلم ، ولفظه دال على سبق الترخيص، وأنه متأخر عنه، وقال الدردير المالكي: ما ورد من نحو قوله عليه الصلاة والسلام: «أيما إهاب ـ أي جلد ـ دبغ، فقد طهر» فمحمول على الطهارة اللغوية، لا الشرعية في مشهور المذهب. وحينئذ لا تجوز الصلاة عليه.

وعلى القول المشهور عند المالكية من نجاسة الجلد المدبوغ: يجوز استعماله بعد الدبغ في اليابسات غير المائعات، كلبسه في غير الصلاة والجلوس عليه في غير المسجد، ولا يجوز استعماله في المائعات كالسمن والعسل والزيت وسائر الأدهان، والماء غير المطلق

In the Mālikī school, the dominant view is that tanning does not purify impure skins. This position is based on the ḥadīth narrated by ʿAbdullāh ibn ʿUkkīm, in which the Prophet (ﷺ) advised, "Do not benefit from the skins or tendons of dead animals," a directive issued near the end of his life and seen as abrogating earlier permissions regarding the use of tanned skins. Mālikī scholars, such as al-Dardīr, interpret the earlier statements of the Prophet (ﷺ) — "Any hide that has been tanned is purified" — as referring to a linguistic rather than legal purity. Consequently, tanned skin is not regarded as ritually pure, and it is impermissible to pray on such skins.

However, while tanned skin remains impure for the Mālikīs, its use is permissible in specific contexts. Tanned skins may be used in dry environments and for dry substances, such as for sitting or wearing outside of prayer, as long as they are not brought into the mosque. They cannot, however, be used in any context involving moisture, as contact with liquids like ghee, honey, oils, or even non-purified water would cause impurity to transfer. Pig skin is entirely excluded from permissible use, whether tanned or not, and human skin is likewise impermissible due to the inherent dignity afforded to humans.

In line with the Mālikī approach, parts of animals that lack blood flow, such as wool, hair, and similar parts, do not become impure upon the animal's death, regardless of the tanning process. Furthermore, if a ritually impermissible animal, such as a predatory animal, is properly slaughtered, its meat, fat, and skin would be considered pure and usable. This ruling, however, does not extend to inherently impure animals, such as pigs, nor does it apply to donkeys, mules, horses, or dogs.

In summary, the Mālikī perspective emphasizes a cautious approach to the use of tanned skins, maintaining their impure status while allowing limited uses in dry settings. This view reflects a commitment to upholding the directive to avoid ritual impurity, balanced by allowances for practical, non-ritual applications of tanned animal hides.

كماء الورد، والخبز المبلول قبل جفافه، والجبن، فلا يوضع فيه، ويتنجس بوضعه فيه. واستثنوا من ذلك جلد الخنزير فلا يجوز استعماله مطلقاً، دبغ أو لم يدبغ، في يابس أو مائع، وكذا جلد الآدمي، لشرفه وكرامته، وأما صوف الحيوان ونحوه فلا ينجس بالموت عند المالكية.

وقال المالكية في المشهور : إذا ذبح ما لا يؤكل كالسباع وغيرها، يطهر لحمه وشحمه وجلده، إلا الآدمي والخنزير، أما الآدمي فلحرمته وكرامته، وأما الخنزير فلنجاسة عينه (ذاته). لكن قال الصاوي والدردير: مشهور المذهب: لا تعمل الذكاة في محرم الأكل من حمير وبغال وخيل، وكلب وخنزير، أما سباع الوحوش وسباع الطير فتطهر بالذبح.

The Ḥanbalī Perspective on Tanning and Purity[428]

The Ḥanbalī school holds two views on the use of tanned skins from impure animals. The first, based on the ḥadīth of Ibn ʿUkkīm and another recorded by al-Bukhārī — "Do not benefit from anything of the dead animal" — suggests that it is not permissible to use these skins, even after tanning. However, the prevailing and dominant opinion within the Ḥanbalī school permits the use of tanned skins, drawing on the Prophet's (ﷺ) earlier statement, "Why didn't you take its skin and tan it?" This opinion is further supported by examples from the Prophet's companions, who benefited from saddles, weapons, and even meat from dead animals following the conquest of Persia. Such uses were considered permissible for practical benefits without causing impurity, akin to the permissibility of using dogs for hunting or mules and donkeys for riding.

In terms of purity, the Ḥanbalīs hold that the wool, hair, fur, and feathers of dead animals are inherently pure and do not require tanning to be used, distinguishing them from skins, which retain a status of impurity even after tanning. This differentiation aligns with their understanding that parts without blood flow do not carry impurity.

The Ḥanbalī school also distinguishes tanning from ritual slaughter (*dhabh*). While ritual slaughter purifies permissible animals, rendering their skins and other parts ritually pure, this purification does not apply to animals that are inherently impermissible to eat. For these animals, tanning does not confer the same level of purity as ritual slaughter, as tanning merely removes surface impurity (*khabath*) and moisture rather than fully purifying the skin as *dhabh* does.

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[428] في الفقه الاسلامى و أدلته لوهبة بن مصطفى الزحيلي

وعند الحنابلة روايتان في الانتفاع بالجلد النجس المدبوغ:

إحداهما ـ لا يجوز، لحديث ابن عكيم المذكور، وحديث البخاري في تاريخه «لا تنتفعوا من الميتة بشيء» .

والثانية ـ وهي الراجحة ـ يجوز الانتفاع به، لقول النبي صلّى الله عليه وسلم السابق: «هلا أخذتم إهابها، فدبغتموه» ، ولأن الصحابة رضي الله عنهم لما فتحوا فارس انتفعوا بسروجهم وأسلحتهم وذبائحهم ميتة، ولأنه انتفاع من غير ضرر، فأشبه الاصطياد بالكلب، وركوب البغل والحمار. وصوف الميتة وشعرها ووبرها وريشها طاهر عند الحنابلة.

والراجح عندي رأي الحنفية والشافعية في أن الدباغ مطهر، لأن حديث ابن عكيم فيه اختلاف واضطراب، قال الحازمي في الناسخ والمنسوخ: وطريق الإنصاف فيه: أن يقال: إن حديث ابن عكيم ظاهر الدلالة في النسخ، لو صح، ولكنه كثير الاضطراب، لا يقاوم حديث ميمونة في الصحة. والمصير إلى حديث ابن عباس أولى لوجوه من الترجيح، ويحمل حديث ابن عكيم على منع الانتفاع به قبل الدباغ، وحينئذ يسمى إهاباً، وبعد الدباغ يسمى جلداً، ولا يسمى إهاباً، وهذا معروف عند أهل اللغة، وليكون جمعاً بين الحكمين، وهذا هو الطريق في نفي التضاد

In summary, the dominant Ḥanbalī view is that while tanning does not make impure skins ritually pure, it permits their use for practical purposes. This view accommodates the use of tanned skins for non-ritual applications, emphasizing practicality while maintaining a distinction between ritual purity and functional usability. The approach balances the recognition of impurity in certain animal skins with allowances for their practical use, particularly in dry contexts where impurity is not transferred.

Summary of Purity of the Skin from Dead Animals through Tanning:

- Mālikī and Ḥanbalī Views: Both the Mālikī and Ḥanbalī schools consider the skin of a dead animal impure, whether tanned or not. This view extends even to the skin of ritually slaughtered animals that are otherwise impermissible to eat, emphasizing the inherent impurity of such skins. However, the Ḥanbalī school uniquely permits the use of impure skins in practical applications.
- Ḥanafī and Shāfiʿī Views: The Ḥanafī and Shāfiʿī schools, on the other hand, agree that tanning purifies the skin of a dead animal, including those animals that are not permissible to eat. However, they differ in their understanding of the tanning process. The Shāfiʿī school accepts only *dabgh al-ḥaqīqī* (the complete extraction or absorption of impurity), while the Ḥanafī school permits both *dabgh al-ḥaqīqī* and *dabgh al-ḥukmī* (purification through exposure to the sun or covering with dust), indicating a broader interpretation of acceptable purification methods.

The Process of Tanning in Islamic Jurisprudence[429]

[429]في الفقه الاسلامى و أدلته لوهبة بن مصطفى الزحيلي

أجزاء الميتة الصلبة التي لا دم فيها:

كالقرن والعظم والسن ومنه عاج الفيل والحافر والخف والظلف والشعر والصوف والعصب والإنفحة الصلبة:طاهرة ليست بنجسة عند الحنفية ،لأن هذه الأشياء ليست بميتة؛ لأن الميتة من الحيوان شرعا : ما زالت حياته ,لابصنع إنسان ،أوبصنع غيرمشروع،ولاحياة في هذه الأشياء، فلا تكون ميتة.ولأن نجاسة الميتات لما فيها من الدماءالسائلة والرطوبات النجسة،ولم توجد في هذه الأشياء.

وبناءعليه يكون الجزء المقطوع من هذه الأشياء في حال الحياة طاهراً.

وأما الإنفحة المائعة واللبن فطاهران عندأبي حنيفة،لقوله تعالى: {وإن لكم في الأنعام لعبرة نسقيكم مما في بطونه من بين فرث ودم لبناً خالصاً سائغاً للشاربين} [النحل 16 / 66]. وقال الصاحبان ـ وقولهما هو الأظهر ـ : هما نجسان؛ لأن اللبن وإن كان طاهراً بنفسه، لكنه صار نجساً لمجاورة النجس.

1. Purpose of Tanning
   The primary objective of tanning is to eliminate the unpleasant odour and decomposition potential in animal skin. This process achieves its purpose by removing blood and moisture, both of which contribute to decay. The Ḥanafī school, therefore, accepts any method that effectively removes blood and moisture as a valid tanning process. This broader understanding of tanning is known as *dabgh al-ḥukmī*, allowing for simpler methods such as sun exposure or covering with dust, provided they achieve the goal of drying and preserving the skin.
2. Requirements for Tanning According to the Shāfiʿī and Ḥanbalī Schools
   In contrast, the Shāfiʿī and Ḥanbalī schools define tanning as the complete extraction of the impurity source to the extent that the skin will not revert to a decomposed or putrefied state, even if exposed to moisture. This stricter definition, termed *dabgh al-ḥaqīqī*, requires methods

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وقال الجمهور غير الحنفية :أجزاء الميتة كلها نجسة، ومنها الإنفحة واللبن إلا إذا أخذا من الرضيع عند الشافعية؛ لأن كلاً منها تحلة الحياة، إلا أن الحنابلة قالوا: صوف الميتة وشعرها طاهر، لما رواه الدارقطني عن النبي صلّى الله عليه وسلم أنه قال: «لابأس بمسك الميتة إذا دبغ، وصوفها وشعرها إذا غسل» لكنه حديث ضعيف.

كما أن المالكية استثنوا زغب الريش والشعر، فقالوا بطهارتهما، لأنه ليس بميتة، بخلاف العظم فإنه ميتة. ورجح بعض المالكية الكراهة التنزيهية لناب الفيل الميت المسمى بالعاج، وكذا قصب الريش من حي أو ميت: وهو الذي يكتنفه الزغب.

والخلاصة: أن الفقهاء ما عدا الشافعية يقولون بطهارة شعر الميتة وصوفها وريشها.

- جلد الميتة: قال المالكية والحنابلة في المشهور عندهم : جلد الميتة نجس، دبغ أو لم يدبغ، لأنه جزء من الميتة، فكان محرماً لقوله تعالى: {حرمت عليكم الميتة} [المائدة 5 / 3]فلم يطهر بالدبغ كاللحم، وللأحاديث النبوية الواردة في ذلك، منها: «لا تنتفعوا من الميتة بشيء» ، ومنها كتابه صلّى الله عليه وسلم إلى جهينة: «إني كنت رخصت لكم في جلود الميتة، فإذا جاءكم كتابي هذا، فلا تنتفعوا من الميتة بإهاب ولاعصب» وفي لفظ: «أتانا كتاب رسول االله صلّى الله عليه وسلم قبل وفاته بشهر أو شهرين» وهو ناسخ لما قبله، لأنه في آخر عمر النبي صلّى الله عليه وسلم . وتأول المالكية حديث «أيما إهاب ـ أي جلد ـ دبغ فقد طهر» بأنه في مشهور المذهب محمول على الطهارة اللغوية، لا الشرعية.

ومثل ذلك: إذا ذبح ما لا يؤكل لحمه، يكون جلده نجساً، دبغ أو لم يدبغ.

وقال الحنفية والشافعية : تطهر الجلود النجسة بالموت وغيره، كالمذبوح غير المأكول اللحم بالدبا غ، لقوله صلّى الله عليه وسلم: «أيما إهاب دبغ فقد طهر» ورواه مسلم بلفظ: «إذا دبغ الإهاب فقد طهر» وهذا هو الراجح لصحة هذا الحديث، ولأن الدبغ يقطع الرطوبات ويزيل النجاسات، ويؤيده حديث البخاري ومسلم عن ابن عباس، قال: «تُصُدِّق على مولاة لميمونة بشاة، فماتت، فمر بها رسول الله صلّى الله عليه وسلم ، فقال: هلا أخذتم إهابها فدبغتموه، فانتفعتم به؟ فقالوا: إنها ميتة؟ قال: إنما حرم أكلها» . وفي لفظ، قال: «يُطَهِّرها اماء والقَرَظ» قال النووي في شرح مسلم: يجوز الدبا غ بكل شيء ينشف فضلات الجلد ويطيبه ويمنع من ورود الفساد عليه كالشَّث (من جواهر الأرض يشبه الزاج) والقرظ وقشور الرمان وغير ذلك من الأدوية الطاهرة، ولا يحصل بالشمس إلا عند الحنفية، ولا بالتراب والرماد والملح على الأصح

that ensure long-lasting preservation and prevent the skin from returning to a state of decay, thus emphasizing the need for more thorough processing methods that fundamentally alter the skin's composition to prevent future decomposition.

3. Permissibility of Tanned Skin for Use, Not Consumption
   Importantly, the permissibility of using tanned skin does not imply that it is permissible for consumption. Tanned skins may be used for practical purposes, such as creating containers or other items, but this does not extend to ingesting the tanned material itself, regardless of the tanning method used. This distinction maintains a clear separation between items deemed usable and those considered consumable within Islamic law.

Conclusion: The Process of Tanning and its Modern Applications in Food and Medical Production

The process of tanning serves to remove odour and prevent decomposition by eliminating blood and moisture, which are primary causes of putrefaction. According to the Ḥanafī school, any method that removes these elements effectively is regarded as valid tanning, or dabgh al-ḥukmī. This approach supports simpler methods that achieve preservation by drying the skin and eliminating moisture, rendering it usable in various applications.

In contrast, the Shāfiʿī and Ḥanbalī schools require a more comprehensive tanning process, dabgh al-ḥaqīqī, which ensures that the source of impurity is extracted to such a degree that the skin will not return to a decomposed state, even if exposed to moisture. This stricter method prioritizes long-lasting preservation, with processes that fundamentally alter the skin's chemical composition to prevent future decay.

In modern contexts, the principles of tanning have practical relevance, especially in fields like food production and medical technology. For instance, tanned animal skins are widely used in the production of some gelatine for food and medicinal capsules, where stringent preservation processes align with the concept of dabgh al-ḥaqīqī, ensuring no decomposition occurs and the material is stable in various environments. Furthermore, in medical applications like skin grafts, treated animal skins—except those derived from pigs or humans—are generally considered permissible for grafting. The grafted skins undergo extensive chemical treatment and preservation in laboratories, effectively removing blood flow and moisture (dabgh al-ḥukmī) and maintaining stability under exposure to moisture, thus aligning with dabgh al-ḥaqīqī standards.

In conclusion, the classical principles of tanning align with modern preservation technologies, ensuring that materials remain pure, stable, and usable in contexts that require durable and impurity-free animal-derived substances. These principles provide a framework for contemporary practices that serve essential needs in medical production while respecting traditional standards of purity.

Principle 18:

Any animal that is Islamically slaughtered (dhabḥ) its parts become pure

كُلُّ حَيَوَانٍ ذُبِحَ إِسْلَامِيًّا (بِالذَّبْحِ)، تَصْبَحُ أَجْزَاؤُهُ طَاهِرَةً

Islamic slaughter, or *dhabḥ*, involves the act of a Muslim or a person of the (Jew or Christian) slaughtering an animal, even if that animal is not lawful to eat. In the Ḥanafī school, the most authoritative opinion is that *dhabḥ* purifies the skin of non-edible animals, though not their meat or fat. This view is based on the Prophet's (ﷺ) statement, "The tanning of a hide is its slaughtering,"[430] which draws an analogy between tanning and slaughter, as both processes remove flowing blood and other impure fluids. Since tanning purifies a hide, so does Islamic slaughter for the skin, applying to animals whose skins can be purified through tanning. However, human and pig skins remain exceptions to this rule due to human dignity and the intrinsic impurity (*najs al-ʿayn*) of pigs.

For a slaughter to be considered Islamic, it must be performed by a Muslim or a member of the People of the Book. In the case of Magians (Zoroastrians), their slaughter is not recognized as Islamic, and thus does not purify the animal; tanning is still required for purification in such cases. According to the Ḥanafī perspective, parts of the animal that lack flowing blood, such as hair, feathers, horns, hooves, and non-oily bones, remain pure even after the animal's death, as they are not considered "living" parts. However, tendons are regarded as impure, while the musk pod, like musk itself, is deemed pure.

In animals that are lawful to consume, *dhabḥ* purifies all parts except for the flowing blood. This principle is upheld across the major Islamic schools, reflecting a consensus that ritual slaughter renders permissible the various parts of edible animals.

The Mālikī school, according to its dominant opinion, holds that if a non-edible animal—such as a predator—is slaughtered, its meat, fat, and skin are purified, with exceptions for humans and pigs. Human remains are exempted due to their sanctity, and pigs are excluded due to their intrinsic impurity. However, Mālikī scholars al-Ṣāwī and al-Dardīr note that, according to the dominant position within the school, certain animals like donkeys, mules, horses, and dogs remain impure despite slaughter, while predators and birds of prey may be purified by *dhabḥ*.[431]

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[430] روى النسائي عن عائشة: سئل النبي صلى الله عليه وسلم عن جلود الميتة، فقال: دباغها ذكاتها. وللدارقطني عنها عن النبي صلى الله عليه وسلم قال: «طهور كل أديم دباغه. قال الدارقطني: إسناده كلهم ثقات (نيل الأوطار: ٦٣/ ١) وأخرجه أيضا ابن حبان والطبراني والبيهقي.

[431] بداية المجتهد 1:427، القوانين الفقهية ص 181، حاشية الصاوي على الشرح الصغير 1:45

The Shāfiʿī and Ḥanbalī schools, however, do not consider *dhabḥ* to purify any part of an animal that is unlawful to eat. According to these schools, the main purpose of *dhabḥ* is to render the meat lawful, and the purification of the skin is only secondary. If the meat remains unlawful, the other parts, including the skin, also remain impure. This position applies in cases where non-Islamic slaughter is performed, such as by a Magian, where the impurity of the animal persists. The Shāfiʿī and Ḥanbalī jurists also argue that *dhabḥ* cannot substitute for tanning, as tanning fully removes impurities, extracts moisture, and preserves the skin from decay in a way that *dhabḥ* does not achieve. Thus, these schools maintain that slaughter does not replace tanning as a method of purification. [432]

In summary, the Islamic legal views on *dhabḥ* and purification reflect nuanced perspectives on the treatment of animal parts. The Ḥanafī and Mālikī schools offer broader interpretations, with allowances for the purification of skins and other parts of certain animals, while the Shāfiʿī and Ḥanbalī schools emphasize that slaughter's primary role is to render meat lawful and does not extend to purifying the skin of non-edible animals. This divergence illustrates the layered approach to purity and usability within Islamic jurisprudence, balancing ritual requirements with practical considerations.

In modern food and medicine manufacturing, the principles of Islamic slaughter (*dhabḥ*) play a crucial role in ensuring products meet the requirements of purity, ethical sourcing, and consumer safety. The slaughtering process impacts a range of applications, from the preparation of meat products to the production of animal-derived ingredients used in food additives, pharmaceuticals, and medical devices.

1. *Purity in Food Production*
   Islamic slaughter ensures that animal-based food products are ritually pure and permissible (*halal*) for consumption. By removing flowing blood—considered a source of impurity—*dhabḥ* prevents contamination and aligns with hygiene and safety standards. This process of draining blood aligns with modern food safety principles by reducing the risk of bacterial growth and contamination, which are common concerns in meat processing. The resulting meat is not only ḥalāl but is also often viewed as cleaner and safer for consumers. Additionally, in accordance with Islamic dietary law, the skin and other parts derived from animals slaughtered by Islamic standards can be used in food products, such as gelatine and collagen, without concerns over impurity, as these substances would be viewed as ritually pure.
2. *Ensuring Ingredient Compliance in Pharmaceuticals*
   The principles of *dhabḥ* also affect pharmaceutical and nutraceutical production, where animal derivatives like gelatine, enzymes, and fatty acids are commonly used. Gelatine, for instance, is frequently sourced from animal bones and skins, making its origin significant in halal certification. Gelatine derived from animals slaughtered according to Islamic law is acceptable in halal-certified medications, supplements, and capsules. This has led to the development of

[432] مغني المحتاج 1:58، المغني 1:71، غاية المنتهى 1:14

halal-certified manufacturing processes, where *dhabḥ* compliance is assured, allowing for broader use of gelatine in products for Muslim consumers. With the rise of global halal certification standards, pharmaceutical companies increasingly rely on these guidelines to formulate products that are accessible and permissible for Muslim patients.

3. *Role in Medical Devices and Surgical Materials*
   Animal-derived materials are also widely used in medical devices and surgical applications, such as sutures, wound dressings, and implants. By adhering to *dhabḥ* principles, manufacturers can ensure that these materials are suitable for Muslim patients who may have religious concerns about the origins of animal-based medical products. For instance, materials derived from bovine or ovine sources, when sourced from animals slaughtered according to Islamic law, can be used in bioengineered tissues or collagen-based products without ethical or religious concerns. This approach also upholds high standards of purity and quality, as *dhabḥ* emphasizes the removal of blood and other potential contaminants, aligning with both religious requirements and health safety.
4. *Alternative Uses and Cross-School Flexibility in Applications*
   The variations in rulings between Islamic jurisprudential schools allow for flexibility in the use of animal-derived products in non-edible contexts. For example, certain schools, such as the Ḥanafī school, permit the use of tanned skins from ritually slaughtered animals, including those not typically edible, provided the skin is treated to remove impurities. This has practical applications in using animal derivatives in industrial products or medical applications, such as non-consumable topical ointments and devices, where the focus on purity rather than edibility aligns with specific halal requirements.

Section 5- Specific Controversial Common Ingredients / Excipients

Products like gelatine, animal fat, and rennet are commonly incorporated in various applications, from gelling agents in foods to stabilizers in medications. However, the permissibility of these substances for Muslim consumers depends heavily on their source and the processes they undergo, particularly if they are derived from animals not slaughtered according to Islamic law.

Islamic jurisprudence evaluates such ingredients through concepts like *istiḥālah* (transformation), which addresses whether a substance undergoes a sufficient change to render it pure and considers the impurity (*najis*) of substances derived from impure sources. This principle is critical in assessing whether animal-based ingredients remain impermissible or become permissible after significant transformation. The various Sunni schools of thought provide nuanced positions, which reflect both traditional legal interpretations and responses to modern technological advancements in food and pharmaceutical processing.

In this context, examining the permissibility of gelatine, animal fat, and rennet provides insights into how Islamic law navigates contemporary manufacturing practices. The discussion includes the applications of each ingredient in food and medicine, the chemical processes they undergo, and whether they meet the criteria for *istiḥālah* to be deemed pure. Through this lens, we explore the differences in interpretation across the four major Sunni schools and the impact on dietary and medicinal choices for Muslims in a globalized world.

1. Gelatine

Gelatine is a protein substance derived from the collagen found in animal tissues such as skin, bones, tendons, and ligaments. It is commonly used in food and medicine production due to its unique properties of gelling, thickening, and stabilizing.

Uses in Food:

1. Gelling Agent: Gelatine is widely used in jellies, gummy candies, marshmallows, and desserts like panna cotta to provide a firm, gel-like consistency.
2. Thickening Agent: In soups, sauces, and gravies, gelatine is used to thicken the mixture without altering the flavour.
3. Stabilizer: Gelatine helps maintain the structure of products like yogurts, cream cheese, and mousses, preventing them from separating.
4. Clarifying Agent: Gelatine is also used in beverages like wine and juice to clarify liquids by binding with unwanted particles.

Uses in Medication:

1. Capsule Production: Gelatine is commonly used to make both soft and hard capsules that encase medications and supplements. It helps preserve the active ingredients and makes swallowing easier.
2. Vaccine Production: In vaccines, gelatine is sometimes used as a stabilizer to maintain the effectiveness of the vaccine during storage and transport.
3. Wound Dressings: Gelatine is used in medical products, such as sponges, to stop bleeding and promote healing.
4. Supplements: Gelatine is often used in health supplements for joint health, as it provides collagen, which supports skin, hair, and nail health.

Islamic Considerations:

Gelatine is frequently sourced from pigs (porcine gelatine) or non-ḥalāl-slaughtered animals, which raises concerns for Muslims. If the gelatine is derived from non-ḥalāl sources, its consumption is generally impermissible unless it undergoes a transformation process (istiḥālah) or is used in dire necessity (ḍarūrah). Many look for ḥalāl-certified gelatine, typically sourced from ḥalāl-slaughtered animals or plant-based alternatives like agar-agar.

Process of Gelatine Production:

Gelatine production involves several steps that convert raw animal materials (mainly collagen from the skin, bones, and tendons) into a usable product. Here's an overview of the typical production process:

1. Raw Material Sourcing:

- The raw materials for gelatine are primarily sourced from animal by-products like pig skin, cow hides, and bones.
- In some cases, fish or poultry may be used as alternative sources for gelatine, particularly in ḥalāl or kosher production.

2. Pretreatment:

- Acid Treatment: For softer materials like pig skin, an acid treatment is used to break down the collagen structure and prepare it for extraction. This step softens the raw materials and makes collagen extraction easier.
- Alkaline Treatment (Liming): For tougher materials like bones or cow hides, an alkaline treatment is used (usually with lime). This step can take several weeks and helps to break down fats and proteins, leaving behind mostly collagen.

3. Extraction:

- After pretreatment, the collagen is extracted from the raw materials by boiling them in water at controlled temperatures. The gelatine is separated from the collagen during this stage.
- The extraction process can be repeated multiple times to obtain different grades of gelatine, with the first extraction producing the highest quality.

4. Filtration and Concentration:

- Once the gelatine is extracted, it goes through filtration to remove impurities such as fat and other residual particles.
- The liquid gelatine is then concentrated by evaporating the water to increase the gelatine content.

5. Sterilization:

- The gelatine is sterilized at high temperatures to kill any harmful bacteria, making it safe for use in food, pharmaceuticals, and medical products.

6. Drying:

- After sterilization, the liquid gelatine is dried into sheets, flakes, or powdered form, making it easier to store and transport.

7. Grinding:

- The dried gelatine is then ground into the desired size (fine powder or granules) for its intended application in foods, medicines, or other products.

Does Gelatine Undergo a Significant Chemical Change?

To determine whether gelatine undergoes a significant chemical change (istiḥālah) from its original source, typically animal collagen, it is essential to delve into both the chemical structure of gelatine and how Islamic jurisprudence interprets transformation (istiḥālah). This will help conclude whether gelatine is considered fully transformed and permissible (ḥalāl) or still retains its impure (najis) status.

Chemical Structure and Production of Gelatine:

1. Collagen:
    - Collagen is a structural protein found in the connective tissues of animals, such as skin, bones, and tendons. It is composed of long, fibrous molecules arranged in a triple-helix structure.

    - Its primary building blocks are amino acids, organized into peptides, which form a highly structured and organized protein.
2. Gelatine Production:
    - Gelatine is produced by partial hydrolysis of collagen, which breaks down the triple-helix structure of collagen into smaller peptide chains.
    - The process involves boiling the collagen-rich materials in water after pretreatment with acid or alkaline solutions. This degrades the collagen into gelatine, which is more soluble and lacks the ordered structure of collagen.
    - However, the basic amino acid composition of gelatine remains the same as collagen. The primary structure (the sequence of amino acids) remains intact, though the secondary and tertiary structures (the way the protein folds) are altered.

Key Chemical Differences Between Collagen and Gelatine:

- Collagen: A highly ordered, structured protein with a triple-helix configuration, insoluble in cold water, with strong mechanical properties.
- Gelatine: A denatured form of collagen, where the protein strands are broken down into smaller fragments, making it soluble in hot water and giving it gel-like properties.

Despite these changes, the basic molecular structure of gelatine is similar to collagen in terms of amino acid composition, meaning no new chemical compounds are formed; only the physical form and structure of the protein change.

Does Gelatine Undergo a Complete Chemical Transformation (Istiḥālah)?

From a scientific/chemical standpoint, gelatine does not undergo a complete transformation into a new substance:

- The amino acid sequence of gelatine remains the same as collagen.
- The process of producing gelatine involves breaking down collagen into smaller peptides, but these peptides are not chemically different. Gelatine remains a form of denatured collagen, not a new substance altogether.
- Although gelatine's physical properties (solubility, gelling ability, texture) differ from collagen, the underlying chemistry—the amino acids and peptide bonds—remains largely unchanged.

Thus, from a purely chemical perspective, gelatine does not undergo a significant transformation into a new substance; it is simply a modified form of collagen.

Islamic Jurisprudence and Istiḥālah:

Islamic scholars debate the concept of istiḥālah, which refers to the complete transformation of an impure (najis) substance into something pure (ṭāhir). The permissibility of gelatine depends on whether it is considered to have undergone this transformation. We will explore the differing opinions among the four Sunni schools:

1. Ḥanafī School:

- The Ḥanafī school is generally more lenient in accepting istiḥālah. If a substance undergoes a change that alters its essential nature, it is considered pure.
- Supporting Argument: Ḥanafī scholars may argue that gelatine, despite retaining its chemical structure, has changed functionally—it is now a different substance in terms of texture, solubility, and use. Therefore, it could be considered pure and permissible for consumption.
- Criticism: However, critics of this view may argue that since the chemical formula of gelatine remains the same as collagen, it is still derived from an impure source, particularly if made from porcine sources.

2. Mālikī School:

- The Mālikī school is similarly lenient regarding istiḥālah, with some scholars allowing gelatine if it has undergone a clear functional transformation.
- Supporting Argument: Mālikī scholars may support the use of gelatine, considering the change in physical properties (e.g., from fibrous to soluble) as a sufficient transformation.
- Criticism: Like the Ḥanafīs, the criticism centres on the fact that gelatine is not chemically distinct from its original source (collagen), and thus it may still be viewed as impure.

3. Shāfiʿī School:

- The Shāfiʿī school adopts a stricter approach to istiḥālah. For gelatine to be considered pure, it would need to undergo a more thorough transformation, not merely a physical or structural change.
- Supporting Argument: Shāfiʿī scholars are more likely to argue that since the chemical composition of gelatine remains similar to collagen, it has not undergone a complete transformation and therefore retains its impure status, especially if derived from non-ḥalāl animals.
- Criticism: Opponents of this strict view might argue that the change in functionality and use could be considered sufficient transformation, though Shāfiʿī scholars would reject this, focusing on the unchanged molecular structure.

4. Ḥanbalī School:

- The Ḥanbalī school is also strict about istiḥālah and tends to align with the Shāfiʿī view.

- Supporting Argument: Ḥanbalī scholars would argue that gelatine does not undergo a significant enough chemical transformation to be considered pure. Since it remains chemically similar to collagen, it would still be considered impure, particularly if sourced from ḥarām animals.
- Criticism: The main criticism here would be the focus on the lack of complete chemical change, while some may argue that the functional transformation of gelatine could be sufficient for it to be regarded as pure, though this is less likely to be accepted by Ḥanbalī scholars.

When applying the principles and conditions of **Istiḥālah** to gelatine, particularly gelatine derived from non-halal sources (e.g., porcine or non-slaughtered animals), it becomes evident that gelatine does not meet the criteria for complete transformation. Below is an analysis of each principle:

1. Complete Transformation in Chemical Structure

- Analysis: Gelatine is produced by partial hydrolysis of collagen, which is a protein found in animal skin, bones, and connective tissues. This process alters the structure of collagen but does not completely break it down into entirely new molecules. The resulting gelatine retains the core protein structure of its source, meaning it is not a fundamentally new substance.
- Conclusion: Gelatine does not undergo a complete molecular transformation as its essential structure remains derived from its original source.

2. Removal of the Cause of Prohibition

- Analysis: The prohibition of gelatine from non-halal sources stems from its origin (e.g., pigs or improperly slaughtered animals). The transformation into gelatine does not remove the association with the impure source because its essential protein makeup remains connected to the original animal.
- Conclusion: The process does not eliminate the impurity or the prohibited origin, and thus the cause of prohibition remains.

3. Significant Change in Sensory Characteristics

- Analysis: While the texture and physical form of collagen change during the hydrolysis process (e.g., from solid tissue to a jelly-like substance), the intrinsic properties such as its protein composition and the impurities from its origin persist.
- Conclusion: The change is not sufficient to meet the threshold for Istiḥālah, as the core impurity is not significantly altered.

4. The Final Product is Free from Impure Elements

- Analysis: Scientific studies have shown that gelatine retains detectable traces of DNA and other components from its original source, such as porcine DNA in the case of pig-derived gelatine. These traces indicate that the final product is not entirely free from impurities.
- Conclusion: Since the final product retains elements of the impure substance, it cannot be considered pure.

5. Process Must Lead to Stability and Non-Reversibility

- Analysis: The process of creating gelatine is reversible to some extent. For example, gelatine can be rehydrated and partially reconstituted into forms resembling its original protein structure. This indicates that the change is not entirely irreversible.
- Conclusion: The transformation process does not result in a completely stable, irreversible state.

6. Process Can Be Either Natural or Artificial

- Analysis: While the process of producing gelatine involves industrial methods, it does not meet the other conditions of Istiḥālah, such as complete molecular transformation or the removal of impurity.
- Conclusion: The artificial nature of the process does not suffice to render it permissible if other criteria are unmet.

7. Minimal Traces of Impurity (Istiḥlak) May Be Overlooked

- Analysis: The impurity in gelatine is not negligible, as it constitutes the primary material of the product. The dominant portion of the substance is derived from the impure source, making it impermissible under the principle of Istiḥlak.
- Conclusion: The impurity is not negligible and cannot be overlooked.

9. Scientific Testing and Evidence Can Be Used

- Analysis**:** Scientific tools such as DNA testing, mass spectrometry, and protein fingerprinting can and have been used to examine the final composition of gelatine. These tests often reveal detectable traces of the original animal source, including porcine DNA or collagen markers specific to pigs or non-slaughtered animals. This indicates that the original impure substance has not been fully broken down or transformed at the molecular level.
- Conclusion**:** Since scientific testing confirms the persistence of source-identifying material, the transformation does not meet the threshold of *istiḥālah*. Therefore, gelatine derived from non-halal sources remains impure and impermissible for consumption according to the principles of Islamic law.

Final Conclusion

Based on the principles of Istiḥālah, gelatine derived from non-halal sources does not meet the criteria for complete transformation. Its molecular structure, origin, and impurities remain fundamentally tied to its prohibited source. Therefore, it cannot be considered pure or permissible for consumption. Muslims should be cautious about using or consuming gelatine from non-halal sources and prioritize alternatives derived from halal-certified or plant-based processes.

Conclusion: Gelatine Does Not Undergo Complete Transformation

From a chemical perspective, gelatine does not undergo a significant transformation into a completely new substance. While its physical properties (solubility, texture, gelling) change, the basic chemical structure (amino acid composition) remains similar to collagen. This has led many scholars to conclude that gelatine does not undergo istiḥālah and remains impure if derived from non-ḥalāl or impure sources (e.g., porcine).

Some scholars, however, may argue that the functional changes in gelatine are sufficient to consider it a different substance, thereby permitting its use, though this is debated. Ultimately, the permissibility of gelatine depends on the interpretation of istiḥālah within Islamic jurisprudence and whether the transformation is viewed as complete or partial.

2. Animal fat

Animal fat is commonly used in both food and medicine for various purposes. It is derived from the tissues of animals and can come from multiple sources, such as cattle, pigs, sheep, and other animals. Depending on the type of fat and its source, it has different uses in food production and the pharmaceutical industry.

Animal Fat in Food:

1. Lard (Pig Fat):
    - Derived from pigs, lard is used in cooking, baking, and frying. It is commonly used in pastries (like pie crusts) and as a shortening in baked goods due to its ability to create a flaky texture.
    - Lard is also used in processed foods like cookies, crackers, and fried snacks.
2. Tallow (Beef or Sheep Fat):
    - Tallow is rendered from cattle or sheep and is used in frying, baking, and making cooking oils. It was historically used to make deep-frying oils and margarine.
    - It can also be found in certain processed food products, such as biscuits and pastries.

3. Suet:
    - Suet is a type of hard fat found around the kidneys of cattle or sheep. It is often used in traditional British and European cooking to make dishes like suet puddings or dumplings.
4. Ghee and Butterfat:
    - Ghee is clarified butter, often used in South Asian cuisine. It is made from the fat of cows or buffaloes and is popular for its rich flavour and high smoke point.
    - Butterfat is used in numerous dairy products and foods for its creamy texture and flavour.

Animal Fat in Medicine:

1. Emollients and Ointments:
    - Animal fats are used in topical medications like creams, ointments, and balms. These products utilize animal fats for their moisturizing and healing properties.
    - Lanolin, which is derived from sheep's wool, is used in many skin creams and ointments to treat dry skin conditions.
2. Fatty Acids in Pharmaceuticals:
    - Fatty acids derived from animal fat are used as excipients in drug formulations to improve the solubility or absorption of the active ingredients.
    - They are often used in tablets, capsules, and injectables.
3. Cod Liver Oil and Fish Oils:
    - Cod liver oil and other fish oils, derived from the fat of fish, are widely used as dietary supplements due to their high content of omega-3 fatty acids, which are beneficial for heart health and inflammation.
4. Vaccines and Growth Mediums:
    - Animal fats or animal-derived materials, such as serums or enzymes, may be used in the growth mediums for certain vaccines. For example, animal fat derivatives can play a role in stabilizing or emulsifying vaccines.

Islamic Considerations:

For Muslims, the permissibility of using animal fats in food and medicine depends on the source:

- Ḥalāl Sources: Animal fats from ḥalāl-slaughtered animals, such as cows, goats, or sheep, are permissible for consumption or medicinal use.
- Ḥarām Sources: Animal fats from pigs or from animals that have not been slaughtered according to Islamic law are generally impermissible (ḥarām). However, in cases of medical necessity (ḍarūrah), the use of such fats may be allowed if no alternative is available.

- Istiḥālah: The concept of istiḥālah (chemical transformation) plays a significant role in determining whether certain animal fats become permissible if they undergo a complete change during production. This is usually not the case.

Conclusion:

Animal fats have diverse uses in food and medicine, from improving the texture of baked goods to acting as stabilizers in pharmaceuticals. However, the source of the fat is crucial in determining its permissibility in Islamic dietary laws and Jewish kosher laws. For Muslims, fats derived from ḥalāl animals or through plant-based alternatives are preferred, especially when concerns arise regarding the impurity of substances such as lard from non-ḥalāl sources.

Does Animal Fat Undergo a Significant Chemical Change in Any of Its Uses?

To determine whether animal fat undergoes a significant chemical change (istiḥālah) in its various uses—such as in food products, pharmaceuticals, or cosmetics—it is essential to evaluate the chemical structure of animal fat and its transformation during processing. Additionally, the Islamic concept of istiḥālah (transformation) plays a key role in determining whether the substance remains impure (najis) or becomes permissible (ḥalāl).

Chemical Structure of Animal Fat:

Animal fat, regardless of the source (beef, pork, or lamb), is primarily composed of triglycerides—molecules made up of three fatty acid chains attached to a glycerol backbone. The specific fatty acids found in animal fat include saturated, monounsaturated, and polyunsaturated fats, along with cholesterol.

Chemical Composition:

1. Triglycerides: The main building block of animal fat. Each triglyceride consists of:
    - Glycerol: A three-carbon molecule that serves as the backbone for the fatty acids.
    - Fatty Acids: Long chains of carbon and hydrogen atoms. These include saturated fatty acids (no double bonds), monounsaturated fatty acids (one double bond), and polyunsaturated fatty acids (multiple double bonds).
2. Fatty Acids: The chemical structure of fatty acids remains relatively stable, regardless of the specific process used to render or refine the animal fat.

Processes Involving Animal Fat and Chemical Changes:

Animal fat undergoes various processes for its use in food and medicine, but these processes generally do not result in a significant chemical change.

1. Rendering:

- Process: Rendering involves heating animal tissues (fatty parts) to separate the fat from the connective tissue, protein, and water. This process melts the fat, allowing it to be collected in liquid form (tallow or lard), which then solidifies upon cooling.
- Chemical Change: Rendering does not alter the chemical structure of the triglycerides or fatty acids. The fat remains chemically the same, only physically separating from other tissues.
- Conclusion: Since the fat retains its original molecular composition, there is no significant chemical transformation.

2. Hydrogenation (in Food):

- Process: In some food products, fats undergo hydrogenation, a process where hydrogen gas is added to unsaturated fats, turning them into saturated fats (e.g., converting liquid oils to solid fats like margarine).
- Chemical Change: Although the structure of some fatty acids changes during hydrogenation (double bonds are converted to single bonds), the basic structure (glycerol and fatty acids) remains intact. The transformation is minor and does not result in a completely new substance.
- Conclusion: The change here is physical (solidifying the fat) but does not represent a significant chemical change that would render the fat as something new.

3. Use in Cosmetics and Pharmaceuticals:

- Process: In cosmetics (such as creams, lotions) or pharmaceutical products (ointments, capsules), animal fats may be processed and purified. For instance, lanolin (from sheep wool) is used as an emollient, or tallow may be used in topical products.
- Chemical Change: These processes primarily involve refining or purifying the fat to remove impurities, but the fundamental chemical structure of the fat remains unchanged.
- Conclusion: The fat does not undergo a significant chemical transformation in these processes; it remains chemically similar to its original form.

Islamic Perspective on Transformation (Istiḥālah):

In Islamic jurisprudence, the principle of *istiḥālah*—where an impure substance transforms into a new, pure substance—requires a complete and fundamental change in the substance's essence. There are varied interpretations across the schools:

- Ḥanafī and Mālikī Schools
  These schools are generally more lenient regarding *istiḥālah*. In cases where the use of a

substance changes significantly, some Ḥanafī and Mālikī scholars might consider it purified if the transformation alters its functional use (e.g., turning it into soap). However, given that the chemical structure of animal fat remains largely unchanged in rendering and other processes, even these schools may be cautious in considering it pure, particularly when the fat originates from non-ḥalāl sources. While they may permit its use in non-food items, like cosmetics, they would not consider it *ṭāhir* (pure) for food or medicine unless from a ḥalāl source.

- Shāfiʿī and Ḥanbalī Schools
  The Shāfiʿī and Ḥanbalī schools adopt a stricter stance, requiring a complete molecular transformation for *istiḥālah* to render a substance pure. Since animal fat retains its triglyceride structure through rendering, hydrogenation, and refining, it does not meet their stringent criteria. According to these schools, animal fats from impure sources, like pigs or non-ḥalāl slaughtered animals, remain impure, as there is no substantial molecular change. Thus, using such fats in food or medicine would not be permissible.

Conclusion: Animal Fat and *Istiḥālah* in Modern Processing

From an Islamic perspective, animal fats typically do not undergo *istiḥālah* in the processes used in food and medicine manufacturing. Rendering, hydrogenation, and purification do not constitute a sufficient transformation, as they do not alter the molecular essence of the fat. Consequently, animal fats from non-ḥalāl sources retain their impure status, especially under the stricter views of the Shāfiʿī and Ḥanbalī schools.

For Muslim consumers, this analysis underscores the importance of sourcing animal fat from ḥalāl-slaughtered animals or opting for plant-based alternatives where possible, particularly for products intended for ingestion or application to the body. In cases where the fat is from a ḥalāl source and has been processed without contamination, it remains permissible. However, when derived from impermissible sources like pork, the lack of a significant transformation means it cannot be considered pure, reinforcing the need for careful selection in food and medicinal products according to Islamic dietary laws.

3. Rennet

Rennet is a complex set of enzymes, primarily chymosin (rennin), that is produced in the stomachs of ruminant animals, such as calves, lambs, and goats. Rennet is mainly used to coagulate milk in the production of cheese and other dairy products, but it also has applications in the pharmaceutical industry. The Arabic lexicon describe it the same الأنفحة (al-infaḥah), which is a white, yellowish

substance contained in a leather pouch extracted from the stomach of a suckling kid or lamb. A small amount of it is added to milk, causing the milk to coagulate and thicken.[433]

Types of Rennet:

1. Animal Rennet: Derived from the lining of the fourth stomach of ruminant animals, primarily calves. It contains chymosin, which is crucial for coagulating milk.
2. Microbial Rennet: Produced by certain fungi and bacteria, this is a popular vegetarian alternative to animal rennet.
3. Genetically Engineered (Fermentation-Produced) Rennet: This involves inserting calf DNA into microbes, which then produce chymosin. It is widely used in commercial cheese production due to its consistency and reliability.
4. Plant-Based Rennet: Derived from certain plants like nettles and thistle, used as a coagulating agent in some types of traditional cheeses.

How Rennet Is Used in Food:

1. Cheese Production:
    - Coagulating Milk: The primary use of rennet is in cheese production, where it is added to milk to coagulate it, separating the milk into solid curds and liquid whey. The curds are then used to produce cheese.
    - Ripening Cheese: In certain types of aged cheeses, the residual enzyme activity in rennet helps in the ripening process by breaking down proteins, which gives cheese its texture and flavour.
2. Other Dairy Products:
    - Whey Protein: After the curds are separated, the remaining liquid, whey, can be processed into whey protein, which is used in protein supplements, drinks, and other health foods.
    - Yogurt and Desserts: Rennet may also be used in some yogurt recipes and dairy-based desserts like panna cotta to help thicken the mixture.

How Rennet Is Used in Medicine:

1. Pharmaceutical Preparations:

[433] قال في المعجم الوسيط الأنفحة جزء من معدة صغار العجول والجداء ونحوهما ومادة خاصة تستخرج من الجزء الباطني من معدة الرضيع من العجول أو الجداء أو نحوهما، بيها خيرة تجين اللبن جمع النافع المعجم الوسيط، ج 2 ص 938

- Digestive Aids: Rennet extracts are sometimes used in digestive enzyme supplements that help in the breakdown of proteins. These supplements are often marketed for people with digestive disorders or enzyme deficiencies.
- Pepsin-Based Medications: Rennet contains pepsin, which is used in medications to treat indigestion and gastric issues by helping to digest proteins in the stomach.

2. Production of Capsules:
    - Gelatine Capsules: Rennet is used indirectly in the pharmaceutical industry in the production of gelatine capsules, which are derived from animal tissues (including the stomach lining where rennet is found). These capsules are widely used to encase various medications, vitamins, and supplements.
3. Blood-Clotting Agents:
    - In some older medical practices, rennet has been used in the preparation of blood-clotting agents due to its coagulating properties, though this use is rare today.

Ruling on Rennet According to the Four Sunni Schools of Thought

If the rennet is obtained from an animal that has been slaughtered in accordance with Islamic law, it is considered pure and permissible to eat according to all schools. The ruling varies depending on the source of the rennet and whether it comes from an animal that was slaughtered according to Islamic law (ذَكَاة شرعية) or not. Below is a detailed explanation of the ruling according to the four schools of Islamic thought.

1. Ḥanafī School:

According to the Ḥanafī school, rennet from an animal that was slaughtered according to Islamic law is considered pure (ṭāhir) and permissible for consumption. However, rennet taken from a dead animal (ميتة) or an animal not slaughtered in accordance with Islamic law is a matter of debate:[434]

- Permissibility of Rennet from Dead Animals: The Ḥanafīs permit the use of rennet from a dead animal, arguing that the stomach's contents, including rennet, remain pure even after the animal's death. This is based on the idea that the rennet is an enzyme and not directly affected by the death of the animal. In *Aḥkām al-Qur'ān* by al-Jaṣṣāṣ, it is mentioned that both the milk and rennet of a dead animal are considered pure and are not subject to the ruling of impurity.
- Solid vs. Liquid Rennet: Abu Yusuf and Muhammad (two notable Ḥanafī scholars) held that liquid rennet could become impure due to contact with a stomach that is considered impure

[434] بدائع الصنائع، ج 5 ص 143 وانظر حاشية ابن عابدين، ج 1 ص 206 ج 6 ص 297

after the animal's death. However, solid rennet was viewed as permissible, as it was believed not to absorb impurity.

Summary: According to most Ḥanafīs, rennet from a dead animal is pure, and it is permissible to consume cheese made with it, even if the animal was not slaughtered according to Islamic law.

2. Mālikī School:

The Mālikī school holds that rennet, even from a dead animal, is pure (ṭāhir) and permissible. This is because the Mālikīs believe that rennet does not carry impurity from the animal's death, as it is an internal substance that is isolated from the impurities of the carcass.[435]

- Basis for Purity: The Mālikīs argue that rennet is extracted from the stomach lining of the animal, and it is considered pure as long as it is not mixed with anything impure. They do not apply the impurity of the animal to the rennet itself unless there is clear evidence of contamination. However, Mālik added that this impurity cannot be removed through washing, as washing is not practical in this case.

Summary: The Mālikīs permit the consumption of rennet from a dead animal, considering it pure, and cheese made with such rennet is permissible as long as there is no evidence of contamination, but majority consider it prohibited due to contamination.

3. Shāfiʿī School:

The Shāfiʿī school adopts a stricter stance on the issue. Rennet is only considered pure and permissible if it comes from an animal that has been slaughtered according to Islamic law:[436]

- Impurity of Rennet from Dead Animals: The Shāfiʿīs hold that if the rennet comes from a dead animal or one that was not slaughtered according to Islamic law, it is impure and cannot be consumed. This view is based on the general ruling of the impurity of dead animals (الْمَيْتَة) in the Qurān, and the fact that the rennet is in direct contact with the impure stomach lining. The Shafi'i scholars add that if the animal has grazed on grass, its rennet is deemed impure, and consequently, the pouch (stomach lining) is also considered contaminated but can be purified through washing. Despite this ruling on impurity, they permit its use in cheese production due to the general prevalence of the issue and the difficulty of avoiding it. This leniency is based on

[435] تفسير القرطبي، ج 2 ص 220

[436] نهاية المحتاج، ج 1 ص 176 والمجموع، ج 9 ص 98

established principles such as *hardship necessitates ease* and *when matters become restricted, they are expanded.*

Summary: According to the Shāfiʿīs, rennet from a dead animal is considered impure, and it is not permissible to consume cheese made with such rennet though some excuse on basis of hardship.

4. Ḥanbalī School:

The Ḥanbalī school shares a similar view with the Shāfiʿī school, regarding rennet from animals that were not slaughtered according to Islamic law as impure:[437]

- Impurity of Rennet from Dead Animals: The Ḥanbalīs argue that rennet, if taken from a dead animal or from one not slaughtered according to Islamic guidelines, is impure. They do not accept the argument that rennet is isolated from the impurities of the carcass, emphasizing that the general ruling of impurity applies to all parts of the dead animal, including its rennet.

Summary: The Ḥanbalīs, like the Shāfiʿīs, consider rennet from a dead animal or an unslaughtered animal impure, and cheese made with such rennet is not permissible.

Contemporary Application and Considerations:

- Use of Rennet from Non-Muslim Countries: In modern times, many scholars have discussed whether cheeses made in non-Muslim countries using rennet from animals not slaughtered according to Islamic law can be consumed by Muslims. Some scholars, especially within the Ḥanafī and Mālikī schools, allow this due to their view that rennet remains pure, even from unslaughtered animals. Others, particularly within the Shāfiʿī and Ḥanbalī schools, maintain that such cheeses are impure and cannot be consumed.
- Ibn Taymiyyah's View: Ibn Taymiyyah supported the opinion that rennet from dead animals or from non-Muslim sources could be permissible. He argued that the rennet does not die with the animal, and its exposure to impurities inside the stomach does not make it impure. This view aligns more with the Ḥanafī and Mālikī interpretations.

Conclusion:

- Ḥanafī School: Majority consider rennet from dead animals pure, and therefore cheese made with it is permissible, others prohibit.

[437] الشرح الكبير بأسفل المغني، ج 1 ص 72

- Mālikī, Shāfiʿī and Ḥanbalī Schools: Consider rennet from dead animals impure, due to itself or contamination, and thus cheese made with it is not permissible.

The ruling ultimately depends on the school of thought one follows, and in cases of differing opinions, it is important to consult knowledgeable scholars or local fatwas for practical guidance.

Conclusion:

In assessing the permissibility of animal-derived ingredients like gelatine, animal fat, and rennet, Islamic jurisprudence provides a framework rooted in principles of purity, dietary law, and transformation (*istiḥālah*). The complex processes these substances undergo in modern manufacturing, from rendering and refining to partial hydrolysis, highlight the need to evaluate whether these ingredients retain their original impurities or undergo a transformation significant enough to purify them.

For gelatine and animal fat, most Islamic scholars conclude that typical industrial processes do not constitute a full *istiḥālah* since the basic chemical structure remains similar to their original form. As a result, these substances are generally considered impure if derived from non-ḥalāl sources, especially under the interpretations of the Shāfiʿī and Ḥanbalī schools. The Ḥanafī and Mālikī schools may allow for some leniency, particularly if the functional use changes or if the substance is applied in non-food items like cosmetics.

The permissibility of rennet varies more widely across the schools, with the Ḥanafī and Mālikī schools often allowing rennet from unslaughtered animals, while the Shāfiʿī and Ḥanbalī schools maintain stricter prohibitions. This variance reflects different interpretations of whether rennet itself is directly affected by the animal's death, which further highlights the diversity within Islamic jurisprudence when addressing modern production complexities.

Ultimately, the permissibility of these animal-derived ingredients hinges on the balance between traditional Islamic principles and the technological nature of modern production. For Muslim consumers, this analysis underscores the importance of selecting products from ḥalāl-certified or plant-based sources where possible, especially in consumable goods.

Section 6

Specialised Processes Utilized in Producing Food, Vaccines and Drugs: Islamic Perspectives

Vaccines and drugs are vital components in modern medicine, aimed at preventing and treating diseases. Their production involves a variety of biological processes and materials, each of which can influence their permissibility under Islamic law. This section delves into the intricate processes involved in the manufacture of vaccines and drugs, highlighting concerns regarding ḥalāl and ḥarām sources. The following will be discussed:

- Egg-Based Manufacturing
- Cell Culture-Based Production
- Insect Cell Culture Production
- Recombinant DNA Technology
- Purification and Isolation Processes
- Foetal-Derived Cell Lines

Egg-Based Manufacturing

1. Vaccines Produced from Egg-Based Manufacturing

- Influenza Vaccines
    - The majority of seasonal influenza vaccines are produced using egg-based methods. Examples include:
        - FluMist®: A nasal spray flu vaccine.
        - Fluzone®: An injectable flu vaccine from Sanofi Pasteur.
        - Fluarix® and FluLaval®: Injectable flu vaccines produced by GlaxoSmithKline.
        - Afluria®: Produced by Seqirus, this vaccine is also egg-based.
    - Production Process: For these vaccines, fertilized chicken eggs are inoculated with the influenza virus. The virus then replicates within the egg's embryo. After incubation, the virus-rich fluid is harvested from the eggs, and the virus is inactivated and purified to produce the vaccine. This process typically takes several months.
- Yellow Fever Vaccine
    - The yellow fever vaccine (e.g., YF-VAX® by Sanofi Pasteur) is another example of an egg-based vaccine.
    - Production Process: The yellow fever virus is grown in chicken embryos. After sufficient replication, the virus is harvested, inactivated, and prepared as a vaccine.

This vaccine is required for travelers to certain regions where yellow fever is endemic and is particularly critical for controlling outbreaks.

- Rabies Vaccine (Older Versions)
    - While modern rabies vaccines often use cell culture methods, older rabies vaccines were produced using egg-based methods. These are less common now due to advances in cell culture technology that offer more consistent yields and purity.

2. Medications and Other Treatments from Egg-Based Production

- Interferons
  Some forms of interferons, proteins used to boost immune response in viral infections and certain cancers, have been produced using egg-based methods. However, these are increasingly being replaced by recombinant DNA technology in mammalian and insect cell cultures.
- Allergy Testing Extracts
  Certain allergy testing extracts may be derived from egg-based sources, particularly for testing egg allergies. Although these are not strictly medications, they play an important role in diagnosing and managing allergic conditions.

3. Description of the Process

- Overview: The egg-based method is one of the most traditional and widely used techniques in vaccine production, particularly for the influenza vaccine. This process involves several key steps:
    - Injection: Fertilized chicken eggs are injected with the virus. The choice of chicken eggs is based on their suitability for viral growth.
    - Incubation: The eggs are incubated for a specific duration (typically 2-3 days) to allow the viruses to replicate within the egg's cellular environment.
    - Harvesting: After incubation, the fluid containing the viruses is extracted from the eggs. This fluid, often referred to as the "allantoic fluid," contains the viral particles that have multiplied.

4. Islamic Ruling

- Permissibility: The use of chicken eggs in vaccine production is generally deemed permissible in Islam, as eggs are considered ḥalāl. The Qurān does not prohibit the consumption of chicken or their eggs, making this method acceptable.
- Concerns: While the eggs themselves are ḥalāl, there may be concerns regarding cross-contamination with ḥarām substances during processing. It is crucial that all materials used in conjunction with the eggs, including any additives or stabilizers, are also ḥalāl.

Cell Culture-Based Production

Cell culture-based production is an advanced method used to produce various vaccines, medications, and even some food products. This approach utilizes controlled cell cultures to grow and harvest the desired biological material, offering greater control over production quality, scalability, and safety. Here's an overview of cell culture-based applications in vaccines, medications, and food:

1. Vaccines Produced from Cell Culture-Based Manufacturing

- Influenza Vaccines
    - Flucelvax® Quadrivalent: Produced by Seqirus, this is one of the first influenza vaccines manufactured using mammalian cell culture, specifically Madin-Darby Canine Kidney (MDCK) cells.
    - Production Process: Influenza viruses are grown in MDCK cells rather than traditional egg-based methods. This method allows for a faster response to emerging flu strains, especially in pandemics, and avoids concerns about egg allergy sensitivities. After the virus replicates in the cell culture, it is harvested, inactivated, and purified to create the vaccine.
- Rabies Vaccines (Modern Cell-Based Versions)
    - RabAvert® and Imovax® Rabies: Produced by GSK and Sanofi Pasteur, respectively, these rabies vaccines use Vero cells (derived from African green monkey kidney cells) to grow the rabies virus. This method is now favoured over older egg-based production because it provides more consistent quality and reduces contamination risks.
- Human Papillomavirus (HPV) Vaccine
    - Gardasil®: Produced by Merck, this HPV vaccine uses cell culture to create virus-like particles (VLPs) that mimic the HPV virus but are non-infectious. These VLPs are generated in a yeast cell line, but other HPV vaccines use mammalian cells.
    - Cervarix®: Developed by GlaxoSmithKline, Cervarix® also uses insect cell culture (SF9 cells from the fall armyworm) to produce VLPs for HPV types 16 and 18, both linked to cervical cancer.
- Polio Vaccines (Inactivated Polio Vaccine, or IPV)
    - Modern IPV production often uses Vero cell cultures instead of eggs. This method provides a safer, contamination-free environment for producing polio vaccines.

2. Medications Produced Using Cell Culture-Based Methods

- Monoclonal Antibodies
  Many monoclonal antibody drugs, such as Humira® (used for autoimmune conditions) and Herceptin® (used in breast cancer treatment), are produced using mammalian cell cultures, specifically **Chinese Hamster Ovary (CHO) cells**. These cells are genetically engineered to

produce antibodies targeting specific antigens, providing targeted therapies for various conditions.

- Recombinant Protein Therapies
    - Cell cultures are commonly used to produce recombinant proteins, such as insulin (for diabetes) and erythropoietin (EPO, for anemia). These proteins are made in mammalian cell lines to ensure they are biologically compatible with human systems.
- Gene Therapy and Viral Vector Production
    - Viral vectors, used to deliver therapeutic genes in gene therapy, are often produced in cell culture systems. For example, AAV (Adeno-Associated Virus) vectors are used for gene therapy in conditions like spinal muscular atrophy and hemophilia. Production in cell lines, such as HEK293 cells, provides a reliable and safe source of viral vectors.

3. Food Products and Ingredients Produced from Cell Culture-Based Methods

- Lab-Grown Meat (Cultured Meat)
    - Cultured meat is produced by culturing animal cells in a laboratory environment to grow muscle tissue without the need to slaughter animals. Companies like Upside Foods and Mosa Meat are pioneering this technology to produce beef, chicken, and other meats. The process involves taking a small sample of animal cells and culturing them in a nutrient-rich medium to produce muscle fibers and tissue.
    - Benefits: Cultured meat reduces the environmental impact of traditional meat production, including greenhouse gas emissions and land use. It also offers a cruelty-free alternative to conventional meat while providing the same nutritional profile.
- Dairy Proteins (Lab-Cultured Casein and Whey)
    - Some companies are developing dairy proteins like casein and whey using cell culture and fermentation techniques. For example, Perfect Day uses a fermentation-based cell culture process to produce milk proteins without the need for cows, making it an animal-free dairy option.
    - Applications: These proteins can be used in dairy-like products such as milk, cheese, and yogurt, offering a sustainable and vegan-friendly alternative that closely mimics the taste and texture of traditional dairy.
- Plant-Based and Fermentation-Derived Ingredients
    - Although not exactly cell-based in the traditional sense, many plant-based food companies are using microbial and yeast fermentation to produce specific food ingredients. For example, Impossible Foods uses genetically engineered yeast to produce heme, a molecule that gives their plant-based burgers a meat-like flavour and appearance.

4. Description of the Cell Culture-Based Production Process

The cell culture-based production process is an advanced biotechnology method used to grow cells or viruses in controlled environments for applications in vaccines, medications, and even food production. This process relies on establishing a culture of animal, insect, or microbial cells in a laboratory or bioreactor setting, where the cells can replicate or produce desired proteins, enzymes, or viral particles. Here is a detailed breakdown of each stage in the cell culture production process:

Selection and Preparation of Cell Line

The process begins with selecting a suitable cell line that is capable of producing the desired biological material. The choice of cell line depends on the end application:

- Animal Cell Lines: Commonly used in vaccine production, such as the MDCK (Madin-Darby Canine Kidney) cell line for influenza vaccines or Vero cells (from African green monkeys) for rabies and polio vaccines.
- Insect Cell Lines: Used in some vaccines and for producing recombinant proteins, such as the SF9 cell line from *Spodoptera frugiperda* (fall armyworm) for HPV vaccines.
- Microbial Cell Lines: Yeasts and bacteria are also used, especially in the production of enzymes and certain dairy proteins.

Cell Culturing

Once the cell line is selected, the cells are placed in a controlled laboratory environment for culturing:

- Nutrient-Rich Medium: Cells are suspended in a nutrient-rich culture medium, which supplies essential nutrients, vitamins, and growth factors required for cell proliferation. This medium may include amino acids, sugars, salts, and buffers to maintain optimal pH levels.
- Controlled Environment: The cells are cultured in bioreactors or culture flasks, where temperature, pH, oxygen, and carbon dioxide levels are carefully regulated to mimic natural growth conditions.
- Monitoring and Expansion: The culture is monitored for cell health and density. As cells proliferate and reach a certain density, they may be transferred to larger vessels or bioreactors to accommodate the growing culture.

Viral Inoculation or Protein Production

After the cells have proliferated to a sufficient density, they are prepared for the production of the desired material:

- Viral Inoculation (for Vaccine Production): In vaccine production, a specific virus (e.g., influenza, rabies) is introduced to the cell culture. The virus enters the cells, hijacking their

machinery to replicate and produce viral particles. This replication process continues until the desired quantity of virus is produced.
- Protein Expression (for Therapeutics or Food Proteins): For protein production, the cells are often genetically engineered to produce a specific protein. In insect cell cultures, for example, a gene encoding the desired protein (such as a virus-like particle or therapeutic enzyme) is inserted into the cells, enabling them to produce the protein.

Harvesting and Cell Lysis

Once sufficient viral or protein production is achieved, the cells are harvested, and the contents are extracted:

- Cell Lysis: Cells are lysed (broken open) to release the viral particles or proteins. Lysis can be achieved through mechanical methods (e.g., sonication), enzymatic methods, or using detergents.
- Release of Target Material: After lysis, the viral particles or proteins are released into the surrounding medium, creating a solution that contains the desired biological material along with cell debris.

Purification of the Product

The harvested solution, which contains the target material along with other cell components, undergoes purification to isolate and concentrate the final product:

- Centrifugation: This process separates the denser cell debris from the desired viral particles or proteins. The centrifuge spins the solution at high speeds, allowing the larger, unwanted particles to settle at the bottom while keeping the viral or protein particles in the supernatant.
- Filtration: Filtration removes smaller impurities. The solution is passed through specific filters that retain impurities but allow the target material to pass through, ensuring purity.
- Chromatography: In some cases, chromatography techniques are used to further purify the product by separating molecules based on size, charge, or affinity.

Quality Control and Testing

Once purified, the final product undergoes rigorous testing to ensure it meets safety and efficacy standards:

- Virus Titre or Protein Concentration: For vaccines, the concentration of virus particles (virus titer) is measured to ensure there is an adequate amount for immunization. For protein-based products, protein concentration and purity are assessed.
- Sterility Testing: The product is tested to confirm that it is free from microbial contaminants.

- Functional Assays: The efficacy of the viral particles or proteins is verified to ensure they are biologically active and suitable for their intended use.

Formulation and Packaging

The purified product is formulated into its final form:

- For Vaccines: The viral particles may be mixed with stabilizers and preservatives and then packaged into vials or syringes for distribution.
- For Therapeutic Proteins: The proteins are formulated with appropriate stabilizers and excipients and then packaged as injections, tablets, or other forms.

2. Islamic Ruling

- In Islamic jurisprudence, the permissibility of cell culture-based production for vaccines and medicines depends on the source and type of cell lines used in production. The use of animal cell lines, particularly from sources considered impure (such as dog-derived MDCK cells), is generally problematic. MDCK Cells: As these cells are derived from a dog, which is considered ḥarām, any vaccine produced using them raises significant ḥalāl concerns. The original cells are classified as maytah (carrion), which means they carry the status of impurity.
- Prohibition: Scholars generally agree that vaccines produced using cell lines from ḥarām animals are impermissible in Islam. The ruling is based on the principle that anything derived from a ḥarām source remains ḥarām. The Islamic principle of impurity encompasses both the origin and the unchanged intrinsic nature of substances derived from impure sources. In this case virus derived from viral RNA and proteins produced by the cells. Specifically, it underscores that even if such cells are filtered or removed in later stages, their initial use in production conflicts with the principle that any material from a najis source retains its impure status unless a complete and accepted transformation (istiḥālah) occurs. However, since cell culture methods in vaccine production do not alter the essential properties or lineage of MDCK cells, they remain impermissible from this perspective.
- However, scholars discuss the possibility of permissibility when alternative cell lines are used, such as those from human or *ḥalāl*-sourced animal cells. Nevertheless, the use of human-derived cell lines also raises ethical concerns, particularly regarding the origin of the cells and issues surrounding the dignity of human life in Islamic law.
- In summary, cell culture-based production using animal cell lines from *ḥarām* sources is generally impermissible, though the acceptance of alternative, ethically sourced human or *ḥalāl*-based animal cell lines may be considered, provided they do not conflict with other Islamic ethical standards.

- *Alternative Cell Lines:* Some vaccine manufacturers have begun exploring human cell lines or cell lines from ḥalāl sources. However, the usage of human-derived cell lines can also be contentious due to ethical considerations surrounding the source of the cells.

Insect Cell Culture Production

Insect cell culture production is increasingly used in biotechnology for producing vaccines, drugs, and food ingredients. Insect cells, particularly from the *Spodoptera frugiperda* (fall armyworm) cell line, such as SF9 and SF21, are favoured for their capacity to produce proteins and viral particles efficiently. Here are some examples of vaccines, drugs, and food products produced using insect cell culture:

Vaccines Produced from Insect Cell Culture

1. FluBlok® (Influenza Vaccine)
    - Description: FluBlok®, produced by Sanofi, is an influenza vaccine developed using the SF9 insect cell line. This vaccine is created using recombinant DNA technology, where the influenza hemagglutinin (HA) protein is produced in insect cells and then purified for the vaccine.
    - Benefits: FluBlok® is egg-free, highly purified, and can be produced more rapidly than traditional egg-based vaccines. It is particularly suitable for individuals with egg allergies.
2. Cervarix® (HPV Vaccine)
    - Description: Cervarix®, produced by GlaxoSmithKline, is a human papillomavirus (HPV) vaccine that uses SF9 insect cells to produce virus-like particles (VLPs) for HPV types 16 and 18, associated with cervical cancer.
    - Benefits: Using insect cells and a baculovirus expression system allows for the production of non-infectious VLPs that elicit an immune response without introducing the actual virus.
3. Ervebo® (Ebola Vaccine)
    - Description: Ervebo® is an Ebola vaccine produced by Merck. It uses insect cell culture in its manufacturing process to express Ebola virus proteins. This approach helps in creating a highly specific and effective vaccine against Ebola.
    - Benefits: This method provides a safe and controlled environment for producing Ebola antigens necessary for vaccine efficacy.

Medications Produced Using Insect Cell Culture

1. Protein-Based Therapeutics

- Description: Recombinant proteins, such as certain monoclonal antibodies, enzymes, and other therapeutic proteins, can be produced using insect cell culture systems. Insect cells are often used to produce proteins that are difficult to express in mammalian systems.
- Examples: Proteins used in research and potentially in therapeutic settings, such as recombinant cytokines and growth factors.

2. Gene Therapy Vectors
    - Description: Viral vectors for gene therapy, which deliver therapeutic genes to specific cells, can be produced using insect cell culture. The baculovirus system, commonly used with insect cells, is particularly efficient for producing high yields of viral vectors used in gene therapy applications.
    - Examples: Adeno-associated virus (AAV) and other viral vectors for gene therapy treatments are sometimes produced in insect cells due to high production efficiency.

Food Products and Ingredients Produced from Insect Cell Culture

1. Lab-Grown Meat (Exploratory Research)
    - Description: While most lab-grown meat uses animal muscle cells, research is being conducted on using insect cells as a protein source for cultivated meats. Insect cells can produce high-quality proteins with lower environmental impact.
    - Potential Applications: Meat alternatives that are protein-rich and environmentally sustainable.
2. Protein Supplements and Additives
    - Description: Insect cells are explored for producing protein additives for supplements and food products. By cultivating insect cells in bioreactors, companies can produce concentrated protein ingredients without the need for traditional animal farming.
    - Examples: Protein powders, supplements, and other functional food ingredients aimed at providing sustainable protein alternatives.
3. Dairy Protein Alternatives
    - Description: Insect cell culture is also being researched as a method for producing certain milk proteins without cows. Although still in the research phase, this process could potentially provide lactose-free, animal-free dairy proteins.
    - Potential Applications: Dairy-free milk, cheese, yogurt, and other dairy-like products with the nutritional benefits of milk proteins.

2. Description of Insect Cell Culture Production Processes

Insect cell culture production uses insect-derived cell lines to produce vaccines, therapeutic proteins, and, increasingly, food ingredients. This process involves cultivating insect cells in controlled environments, where they can efficiently produce recombinant proteins or viral particles. Common

insect cell lines, such as SF9 and SF21 from *Spodoptera frugiperda* (fall armyworm), are often used for their high productivity and adaptability to large-scale production. Here is a breakdown of the steps involved in insect cell culture production:

Selection and Preparation of Insect Cell Line

The process begins by selecting an appropriate insect cell line based on the target product:

- Common Cell Lines: SF9 and SF21 cells derived from *Spodoptera frugiperda* are widely used. Other insect cell lines, such as High Five™ cells from *Trichoplusia ni* (cabbage looper), are also used for high protein production.
- Growth Medium: The selected cells are suspended in a growth medium, typically free from animal-derived serum, that provides the necessary nutrients and growth factors for cell proliferation.

Cell Culturing and Expansion

Insect cells are then cultured in a controlled laboratory environment where they grow and multiply:

- Bioreactors: Cells are typically cultured in large-scale bioreactors, which can maintain precise control over temperature, pH, oxygen levels, and nutrient concentration.
- Suspension Culture: Insect cells are grown in suspension (floating freely in the medium) in a stirred bioreactor. This setup allows for scalability and high-density cultures, ideal for industrial production.
- Monitoring: During culturing, cell health, growth rate, and density are monitored to ensure optimal conditions for production.

Genetic Engineering and Protein Expression

Once the cells have grown to the desired density, they are prepared for the expression of target proteins or viral particles:

- Recombinant DNA Introduction: The desired gene, such as a viral protein or therapeutic protein gene, is inserted into the cells. This is often done using a baculovirus vector, a virus that can efficiently deliver the target gene into insect cells without harming them.
- Baculovirus Expression System: The baculovirus infects the insect cells and introduces the target gene, which then integrates into the cells' genetic machinery, prompting them to start producing the protein coded by the gene.

Protein or Viral Particle Production

Once the genetic material has been introduced, the insect cells begin to produce the target protein or viral particles:

- Protein Synthesis: In the case of vaccine production, the insect cells produce virus-like particles (VLPs) that mimic the structure of viruses but are non-infectious. For therapeutic proteins, the cells synthesize the desired protein as instructed by the introduced gene.
- Optimal Conditions for Expression: The bioreactor conditions are adjusted to maximize protein yield, and production is allowed to continue until sufficient amounts of the target product are accumulated.

Harvesting

After sufficient production has been achieved, the cells are harvested to collect the target product:

- Centrifugation and Filtration: The culture is subjected to centrifugation and filtration to remove cells and debris, isolating the target protein or viral particles in the supernatant.
- Lysis (If Needed): In some cases, the cells are lysed (broken open) to release proteins or VLPs contained within. Enzymatic or mechanical methods may be used for lysis.

Purification

The target product undergoes several purification steps to remove impurities and achieve the desired purity level:

- Chromatography: Various types of chromatography, such as affinity, ion exchange, or size exclusion, are used to isolate the target protein or VLP based on size, charge, or specific binding properties.
- Ultrafiltration: Ultrafiltration and dialysis may be used to concentrate the product and remove smaller contaminants or excess salts.

Quality Control and Testing

Quality control is essential to ensure the safety, purity, and efficacy of the final product:

- Activity Testing: For vaccines, the immunogenicity of the viral particles or VLPs is tested to ensure they will effectively stimulate an immune response. For therapeutic proteins, biological activity assays confirm efficacy.
- Purity and Contamination Testing: Tests are conducted to confirm that the product is free from contaminants, toxins, or other unwanted byproducts.

- Sterility and Stability Testing: Sterility tests are conducted to ensure no microbial contamination, and stability tests are performed to check the product's shelf life under various conditions.

Formulation and Packaging

The final product is formulated and packaged for distribution:

- Formulation: For vaccines, the viral particles are mixed with stabilizers and preservatives to ensure stability during storage and transport. Therapeutic proteins may be formulated with buffers or excipients.
- Packaging: The final product is packaged in vials, syringes, or other appropriate containers, ready for distribution.

3. Islamic Ruling

The use of insect-derived products—particularly insect cell cultures for vaccine and pharmaceutical production—raises important questions in Islamic law. While insects are generally regarded as ṭāhir (ritually pure), their consumption is prohibited in most cases due to their classification as *khabāʾith* (repulsive substances), as mentioned in Qur'ān 7:157. This prohibition is based not on impurity, but on the general aversion to such creatures and their non-consumption by the majority of Muslim societies. However, there are notable exceptions, such as locusts, which are explicitly deemed ḥalāl in prophetic traditions.

The classical schools of Islamic jurisprudence differ in their assessment:

- Imām Mālik: Permits the consumption of ground insects, especially if culturally accepted and not harmful, provided they are not inherently impure.
- Majority of Scholars: The Ḥanafī, Shāfiʿī, Ḥanbalī, and Ẓāhirī schools generally consider insects to be ḥarām, based on their inclusion under *khabāʾith* and the absence of clear textual permission for their consumption (with the exception of locusts).

The permissibility of using insect cell lines in medical or food-related biotechnologies depends on whether the cells or their derivatives retain the nature of their ḥarām origin, or whether they undergo istiḥālah (complete transformation):

- According to mainstream Islamic legal principles, substances derived from ḥarām or najis origins remain impermissible unless they undergo a complete chemical and structural transformation—to the extent that their original properties are no longer present.
- In the case of insect cell cultures, if the cells retain their original identity and characteristics during the manufacturing process, then their use would generally be impermissible.

- However, if it can be scientifically demonstrated that the insect-derived materials have undergone complete istiḥālah, losing all traces of their prior properties, then the final product may be considered permissible. This assessment must be supported by both scientific evidence and juridical evaluation.
- The Mālikī school, which permits certain insect consumption, may provide greater flexibility in the use of insect-derived components in medicine, especially when used non-orally and in the absence of alternatives.

Conclusion

In sum, the use of insect cell cultures in Islamic law is not categorically impure, but their permissibility depends on:

1. Whether they fall under the prohibition of *khabāʾith*;
2. Whether the final product retains their identity;
3. And whether complete transformation (istiḥālah) has occurred.

Scholarly caution leans toward impermissibility, unless transformation is proven or medical necessity justifies their use, especially when alternatives are lacking.

Recombinant DNA Technology

1. Vaccines Produced Using Recombinant DNA Technology

1. Hepatitis B Vaccine
    - Description: Produced by inserting the gene for the hepatitis B surface antigen (HBsAg) into yeast or other cell lines. This antigen is then used to create the vaccine.
    - Brand Examples: Engerix-B®, Recombivax HB®.
2. HPV Vaccines (Human Papillomavirus)
    - Description: HPV vaccines use recombinant DNA technology to produce virus-like particles (VLPs) of the HPV virus, which stimulate an immune response without causing infection.
    - Brand Examples: Gardasil®, Cervarix®.
3. Influenza Vaccines
    - Description: Some influenza vaccines, such as FluBlok®, are produced using recombinant technology in insect cell lines, producing specific viral proteins without relying on live influenza viruses.
    - Brand Examples: FluBlok® Quadrivalent.
4. COVID-19 Vaccines

- Description: Some COVID-19 vaccines, such as the mRNA vaccines and adenovirus-vectored vaccines, rely on recombinant DNA technology to produce the spike protein of SARS-CoV-2.
- Brand Examples: Pfizer-BioNTech (Comirnaty®), Moderna (Spikevax®), Johnson & Johnson (Janssen).

Drugs Produced Using Recombinant DNA Technology

1. Insulin (Human Insulin)
    - Description: Recombinant human insulin is produced by inserting the human insulin gene into bacteria (usually *E. coli*) or yeast cells, which then produce insulin identical to human insulin.
    - Brand Examples: Humulin®, Novolin®.
2. Growth Hormone (Somatropin)
    - Description: Recombinant human growth hormone is produced in bacterial or mammalian cell cultures.
    - Brand Examples: Genotropin®, Humatrope®.
3. Erythropoietin (EPO)
    - Description: Erythropoietin, used to treat anemia, is produced in mammalian cells using recombinant DNA technology to produce the hormone that stimulates red blood cell production.
    - Brand Examples: Epogen®, Procrit®.
4. Monoclonal Antibodies
    - Description: Many monoclonal antibodies used to treat cancers, autoimmune diseases, and inflammatory conditions are produced using recombinant DNA technology.
    - Examples: Herceptin® (trastuzumab for breast cancer), Humira® (adalimumab for rheumatoid arthritis), Keytruda® (pembrolizumab for cancer immunotherapy).

Food Ingredients Produced Using Recombinant DNA Technology

1. Chymosin (Renin) for Cheese Production
    - Description: Chymosin, the enzyme traditionally sourced from calf stomachs for cheese-making, is now produced by inserting the chymosin gene into microbes, such as yeast, which then produce the enzyme.
    - Benefits: Allows for vegetarian and halal/kosher-friendly cheese production.
2. Genetically Engineered Yeast and Bacteria for Food Flavours

    - Description: Recombinant yeast is used to produce specific flavour compounds for foods and beverages. For example, yeast can produce heme protein to add a meat-like taste in plant-based meats (such as the Impossible Burger).
3. Vitamin B12 and Other Nutritional Supplements
    - Description: Certain vitamins, such as B12, and amino acids like lysine are produced using genetically engineered microorganisms. These organisms are modified to produce higher yields of these nutrients in a controlled, industrial environment.
4. Dairy Proteins for Alternative Dairy Products
    - Description: Companies like Perfect Day use recombinant DNA technology to produce dairy proteins (like whey and casein) in yeast or fungi, providing a vegan alternative to traditional milk proteins.
    - Applications: Used in plant-based milk, cheese, and ice cream that replicate the taste and texture of dairy.

2. Description of the Process

Recombinant DNA technology involves manipulating and combining DNA from different sources to produce proteins or other biological molecules in host organisms. This process is used to produce vaccines, drugs, and food ingredients by inserting specific genes into bacteria, yeast, or mammalian cells. Here's a step-by-step breakdown of the recombinant DNA production process:

Identification and Isolation of Target Gene

The process begins with identifying the gene responsible for producing the desired protein (e.g., insulin, growth hormone, vaccine antigens):

- Gene Selection: Scientists identify the gene coding for the specific protein they wish to produce, such as the human insulin gene or the gene for a viral protein (for vaccine production).
- Gene Isolation: Using techniques like PCR (polymerase chain reaction), scientists isolate and amplify the target gene from the DNA of the source organism.

Insertion of Gene into Vector

To introduce the target gene into a host cell, scientists use a vector – a DNA molecule that can carry the gene into the host.

- Vector Selection: Common vectors include plasmids (circular DNA molecules in bacteria) or viruses (viral vectors are used in gene therapy and vaccine production).
- Gene Insertion: The isolated gene is inserted into the vector using restriction enzymes, which cut DNA at specific sequences, and ligase enzymes, which "glue" the gene into the vector's DNA.

Transformation of Host Cells

Once the vector carries the target gene, it is introduced into host cells, which will produce the desired protein.

- Choice of Host Cell: The type of host cell depends on the protein being produced. Bacteria (like *E. coli*), yeast, or mammalian cells (such as CHO cells) are commonly used. For vaccines, insect cells (e.g., SF9) or mammalian cells (like MDCK) may be chosen.
- Gene Delivery: The vector carrying the target gene is introduced into the host cells through methods such as electroporation (electric field to open cell membranes) or heat shock (rapid temperature change to facilitate DNA entry).
- Selection of Transformed Cells: Cells that successfully take up the vector with the target gene are identified and selected, often using antibiotic resistance markers encoded by the vector.

Protein Expression and Culturing

The transformed cells begin to produce the protein encoded by the introduced gene.

- Culturing in Bioreactors: Host cells are grown in a nutrient-rich medium in large bioreactors, where temperature, pH, oxygen, and nutrient levels are carefully regulated.
- Protein Production: As cells grow and divide, they express the target protein encoded by the recombinant DNA. For example, bacteria with the human insulin gene will produce insulin as they grow.

Harvesting and Lysis

After reaching optimal cell density, the cells are harvested, and the proteins are extracted.

- Cell Lysis: Host cells are broken open (lysed) to release the produced protein. This can be done mechanically (e.g., sonication) or chemically (using detergents or enzymes).
- Collection of Protein: Once cells are lysed, the desired protein is collected from the lysate (the mixture of cell debris and protein).

Purification of the Protein

Purification is necessary to separate the target protein from other cell components and impurities.

- Centrifugation and Filtration: Initial steps involve centrifugation and filtration to remove larger debris and separate the target protein from other materials.

- Chromatography: Techniques like affinity chromatography (binding specific proteins to a resin) or ion-exchange chromatography (separating proteins based on charge) are used to achieve high purity.
- Dialysis or Ultrafiltration: To concentrate the protein and remove small impurities or buffer salts, dialysis or ultrafiltration is performed.

Quality Control and Testing

The purified protein undergoes rigorous testing to ensure it meets quality and safety standards:

- Activity Assays: The protein's biological activity is tested to confirm it functions correctly (e.g., insulin's ability to lower blood glucose).
- Purity Testing: Methods like SDS-PAGE or HPLC are used to verify the protein's purity and concentration.
- Sterility Testing: The product is tested to ensure it is free from contaminants and pathogens.

Formulation and Packaging

The purified product is formulated with stabilizers, preservatives, or other agents as needed for stability and ease of use.

- Formulation: For therapeutic proteins, the protein may be mixed with specific buffers. In the case of vaccines, stabilizers are added to ensure the vaccine remains effective during storage.
- Packaging: The final product is packaged into vials, syringes, or other containers and labeled for distribution.

3. Islamic Ruling

In Islamic jurisprudence, the use of recombinant DNA technology in producing vaccines, drugs, and food ingredients hinges on the purity and permissibility of the source materials and their processing stages. Recombinant DNA technology often involves the manipulation of genetic material, frequently using bacteria like *Escherichia coli* or yeast (*Saccharomyces cerevisiae*) to produce proteins or antigens relevant to pharmaceuticals and food products. These microorganisms are typically grown in culture media that may contain various additives to facilitate growth and expression of the target proteins. Bacterial and yeast cells, such as *Escherichia coli* and *Saccharomyces cerevisiae*, are typically viewed as pure and permissible for use in production processes, as they do not carry the same impurity concerns associated with animal cells, especially those from impure sources. In contrast to insects, which are often considered undesirable (khabā'ith) in Islamic law, bacterial and yeast cells are more acceptable in producing ḥalāl-compliant pharmaceuticals, vaccines, and food products. These microorganisms can serve as hosts for genetic material to produce target proteins, enzymes, or vaccine components.

For the final product to be considered permissible (ḥalāl), Islamic scholars emphasize that no impure (najis) or forbidden (ḥarām) substances should remain in the product. If any components of the production medium, such as growth factors, stabilizers, or enzymes, originate from prohibited sources (like non-ḥalāl animal derivatives), the resultant product is typically regarded as impermissible unless those substances undergo complete transformation (istiḥālah) into a new, pure form during processing strict purification processes are employed to remove traces of ḥarām substances, some scholars allow for the product's permissibility if residual contaminants are minimal and undetectable. This is based on the Sharīʿah principle that minor impurities, especially those that cannot be detected or isolated, may be overlooked, particularly in cases where the product addresses a substantial need.

Purification and Isolation Processes

1. Description of the Processes

Purification Techniques: The production of vaccines, medications, and food products requires stringent purification techniques to ensure safety, efficacy, and quality. These techniques help remove contaminants, unwanted residues, and impurities, resulting in a pure final product suitable for human consumption or medical use. Below is an in-depth explanation of key purification techniques and their applications across these fields.

1. Chromatography

Chromatography is a highly selective separation technique used across pharmaceuticals, vaccines, and food industries to isolate target compounds based on their size, charge, or affinity. Various forms of chromatography provide different benefits, including high purity and specificity:

- Applications in Vaccines: Chromatography is crucial in purifying viral particles or proteins for vaccines. For example, affinity chromatography might be used to bind specific antigens, capturing them while washing away impurities. Ion exchange chromatography is also applied to separate viral particles based on their charge.
- Applications in Medications: In pharmaceutical production, chromatography is used to purify complex biologics, such as monoclonal antibodies, recombinant proteins, and hormones. This process ensures that only the therapeutic protein or compound is isolated, free from contaminants that could impact efficacy or safety.
- Applications in Food: In the food industry, chromatography can isolate specific compounds for flavours, colours, and nutrients. For instance, size exclusion chromatography may be used to separate proteins based on size, essential in producing pure plant-based proteins or specific food additives.

Types of Chromatography Used:

- Ion Exchange Chromatography: Separates molecules by charge, commonly used in purifying proteins in vaccines and biologics.
- Affinity Chromatography: Selectively binds molecules with specific properties, often used in vaccines to capture antigens.
- Size Exclusion Chromatography (SEC): Separates by molecule size, often used in both food and pharma to isolate proteins and other macromolecules.

2. Filtration and Centrifugation

Filtration and centrifugation are primary methods used for removing large particles, cell debris, and unwanted materials. These techniques are foundational in producing clear, contaminant-free products across all industries.

- Applications in Vaccines: Filtration is used to remove cellular debris after growing viruses or antigens in cell cultures. Ultrafiltration captures viral particles while letting smaller impurities pass, while centrifugation separates out larger particles, isolating viral particles for further processing.
- Applications in Medications: In pharmaceutical production, ultrafiltration is employed to concentrate proteins and remove small impurities. Filtration also sterilizes drug solutions by removing bacteria or larger contaminants before filling them into vials or capsules.
- Applications in Food: Filtration and centrifugation are commonly used in milk, juice, and beverage processing to remove unwanted particles. Ultrafiltration is also used to concentrate protein powders and isolate specific ingredients like whey in dairy products.

Types of Filtration and Centrifugation:

- Microfiltration: Removes large particles and bacteria, widely used in beverage processing and initial vaccine purification.
- Ultrafiltration: Retains larger molecules (proteins, viral particles) and removes smaller impurities, used in both pharmaceuticals and protein-enriched food products.
- Centrifugation: Separates components based on density, used for concentrating viral particles in vaccine production and clarifying juices in the food industry.

3. Diafiltration

Diafiltration is a specialized filtration technique that both concentrates and purifies target molecules, essential in removing salts, smaller impurities, and exchanging buffer solutions to prepare the final product.

- Applications in Vaccines: Diafiltration is used in vaccine production to concentrate viral proteins and remove any remaining impurities. This step is particularly important in the final purification phase to ensure vaccine stability and efficacy.
- Applications in Medications: In biologics production, diafiltration helps to concentrate protein drugs and removes excess buffer salts, achieving a final formulation that meets safety and dosage standards.
- Applications in Food: Diafiltration is used in producing protein isolates and concentrates, especially in dairy and plant-based protein production. It helps remove sugars and salts from protein extracts, producing a purer, concentrated protein for use in food products.

Benefits of Diafiltration:

- Concentration of Target Molecules: Increases the concentration of proteins or viral particles by selectively removing smaller molecules.
- Buffer Exchange: Swaps out initial production buffers with stable buffers for final product formulation, essential in vaccine stability and food ingredient purity.

2. Islamic Ruling

- In Islamic jurisprudence, the concept of purification holds central importance, especially when considering whether purification techniques meet Shariah standards in the context of vaccine and medicine production. Islamic law typically regards water as the primary purifier, due to its ability to cleanse physical impurities entirely and facilitate ritual purification. However, with modern purification processes, such as chromatography, filtration, centrifugation, and diafiltration used in vaccine and drug manufacturing, questions arise as to whether these techniques achieve a level of purification that aligns with Shariah principles.
- From an Islamic perspective, purification is only valid if it effectively removes all impurities, especially those that may alter the essential qualities (colour, taste, smell) of a substance. If traces of impurity remain undetectable to human senses or only detectable through advanced technology, these traces may be excused as negligible in Islamic law, provided they do not affect the primary characteristics of the purified substance. This concept, known as istiḥlak (negligibility), allows for minute impurities to be overlooked when they are significantly diluted or reduced to levels that are functionally negligible, aligning with the Mālikī and Ḥanbalī schools' views.
- Furthermore, the principle of istiḥālah (transformation) supports purification in cases where the impurity undergoes a complete change in its essence. In this regard, many scholars accept that advanced purification processes, which isolate impurities at a molecular level, may render a substance pure if the final product no longer carries the attributes or chemical structure of the initial impurity.

- Thus, these advanced purification techniques in pharmaceutical and vaccine production can align with Islamic requirements for purity if they achieve a sufficient level of impurity removal or transformation. However, it remains essential to consult Islamic scholars to evaluate specific cases, as varying schools may have different requirements on the extent of impurity removal needed for a product to be considered pure and permissible in Islam.
- Overlooking Residual Contaminants: The Sharīʿah generally allows for the presence of minimal residual contaminants that cannot be eliminated despite purification efforts. This is based on the principle that minor impurities do not render the product impermissible, especially when significant efforts are made to ensure cleanliness.

Foetal-Derived Cell Lines

Foetal-derived cell lines have been used in the biotechnology industry for decades, primarily in vaccine development and some drug production. These cell lines originate from foetal cells obtained from elective terminations in the 1960s and 1970s, which were then adapted to grow indefinitely in laboratory environments. They are highly regulated and thoroughly tested to ensure safety and efficacy in producing vaccines, drugs, and other biologics. Here are some examples of vaccines, drugs, and food products developed using foetal-derived cell lines:

Vaccines Produced Using Foetal-Derived Cell Lines

- MMR Vaccine (Measles, Mumps, and Rubella)
    - Cell Line Used: WI-38 or MRC-5
    - Description: The MMR vaccine, which protects against measles, mumps, and rubella, is produced using foetal-derived cell lines, specifically WI-38 (developed from a foetal lung tissue sample) and MRC-5 (from foetal lung cells). These cell lines are crucial for growing the attenuated viruses used in the vaccine.
- Varicella (Chickenpox) Vaccine
    - Cell Line Used: WI-38 and MRC-5
    - Description: The varicella vaccine, commonly administered to prevent chickenpox, uses the MRC-5 or WI-38 cell line to cultivate the varicella-zoster virus in a controlled environment.
- Hepatitis A Vaccine
    - Cell Line Used: MRC-5
    - Description: The hepatitis A vaccine, designed to prevent hepatitis A infection, is also produced using the MRC-5 foetal-derived cell line, which supports the growth of the hepatitis A virus during production.
- Rabies Vaccine (Some Versions)

    - Cell Line Used: MRC-5
    - Description: Certain rabies vaccines are produced using foetal-derived cell lines to support the virus's growth, providing an alternative to traditional production methods.
- COVID-19 Vaccines (Some Versions)
    - Cell Line Used: HEK293 and PER.C6
    - Description: Some COVID-19 vaccines, such as AstraZeneca's Vaxzevria and Johnson & Johnson's Janssen vaccine, use foetal-derived cell lines like HEK293 and PER.C6. These cell lines are used for adenovirus vector development, a critical step in delivering the vaccine's genetic material.

Drugs Produced Using Foetal-Derived Cell Lines

- Monoclonal Antibodies and Gene Therapy Products
    - Cell Line Used: HEK293 and PER.C6
    - Description: Foetal-derived cell lines, particularly HEK293, are used extensively in developing monoclonal antibodies and gene therapy products. These cell lines are instrumental in the production and testing of biologics that target specific proteins involved in diseases such as cancer, autoimmune disorders, and genetic conditions.
- Enzyme Replacement Therapies
    - Cell Line Used: HEK293
    - Description: Certain enzyme replacement therapies rely on foetal cell lines to produce complex proteins used to treat rare genetic diseases. HEK293 is often used because of its ability to express human-like proteins that function in patients with enzyme deficiencies.
- Erythropoietin (EPO) and Other Protein Drugs
    - Cell Line Used: HEK293
    - Description: HEK293 cells are sometimes used to produce therapeutic proteins like erythropoietin, a drug used to treat anemia in patients with chronic kidney disease.

Food and Flavour Research Using Foetal-Derived Cell Lines

While foetal-derived cell lines are not directly used in food production, they have been employed in research to develop flavour enhancers and understand how taste receptors function:

- Flavour Enhancer Testing (HEK293)
    - Cell Line Used: HEK293
    - Description: Companies like Senomyx have used HEK293 cells to test flavour compounds and understand their interaction with human taste receptors. This research helps in developing additives that enhance or modify flavours in processed foods. It's important to note that while HEK293 is used in research, these cell lines do

not end up in the food products themselves; rather, they are used to identify flavour compounds.

- Sweetener Development
    - Cell Line Used: HEK293
    - Description: HEK293 cells are sometimes used to study sweet receptors in the research phase for developing artificial sweeteners. This helps identify molecules that trigger sweetness without adding calories, though the final sweeteners themselves do not contain any foetal-derived materials.

2. Islamic Ruling

The use of foetal-derived cell lines raises significant ethical and religious concerns, particularly among those who avoid products associated with foetal tissue. While it is true that these cell lines, such as HEK293 cells, have been maintained and replicated for decades without requiring new foetal tissue, their origin continues to be a critical point of contention. In Islamic jurisprudence, the use of foetal-derived cell lines is generally deemed impermissible, as it contravenes the principle that all human parts, tissues, and cells are sacred and must be treated with the utmost dignity. Islamic law prohibits the use of human-derived material, especially from foetal sources, for commercial or medical production due to the ethical issues surrounding consent, the sanctity of life, and the inherent dignity of humans.

However, such products may only be deemed permissible under strict conditions: if the treatment is proven effective, there is an established *ḍarūrah* (necessity) for medical treatment, and no alternative options are available. These conditions align with the Islamic legal maxim that necessity permits the prohibited (*al-ḍarūrāt tubīḥ al-maḥẓūrāt*), provided the need is compelling and the absence of alternatives is evident.

Section 7
List of Common Excipients Found in Medicine and their Permissibility

This section will provide detailed information regarding the status of top forty common excipients found in medication —whether it is currently animal-derived, synthesized, or plant-derived. If animal-derived, specify the source and evaluate its Islamic permissibility according to the four Sunni jurisprudential schools (Hanafi, Maliki, Shafi'i, Hanbali).

Format:

1. **Excipient Name**
2. **Current Source** (Animal-derived, Synthesized, Plant-derived)
3. **Specific Animal Source** (if applicable)
4. **Islamic Permissibility** (with references to the four Sunni schools)

	All agree that the excipient is **haram**	The excipient is universally considered **haram** (forbidden) because it is derived from animal sources that do not meet halal standards, such as from **pork** or animals not slaughtered according to Islamic law.
	Most are synthetically produced and so are halal, others may be haram depending on the source or there is a difference of opinion	Many excipients are synthetically produced and generally regarded as halal. However, some may be derived from animal sources that raise concerns. The permissibility of these excipients depends on the specific source and how they are processed, with differing views among scholars regarding their use.
	All agree that the excipient is **halal**	The excipient is universally considered halal (permissible) because it is derived from plant-based sources, synthetic materials, or from animals or parts of animals that meet halal standards, such as animals slaughtered according to Islamic law.

No.	Excipients	Current Source	Derived from (Animal, Synthetic, Plant)
1	**Albumin (Bovine)**	Albumin (Bovine) is a protein derived from cow's blood plasma. It is used in various pharmaceutical applications, especially in injectable drugs and	**Animal-derived** Bovine

		vaccines, where it acts as a stabilizer. Here's how bovine albumin is produced from its source: Source: • Bovine (cow) blood plasma is the primary source of albumin. • It is typically obtained as a by-product of cows slaughtered in the meat industry. Production Process: 1. Blood Collection: o Blood is collected from cows during the slaughter process in meat processing facilities. o The plasma (the liquid portion of the blood) is separated from the red blood cells, white blood cells, and platelets by centrifugation. 2. Separation and Isolation: o After separation, the blood plasma undergoes a process called fractionation to isolate the albumin protein. o Cold ethanol fractionation (or the Cohn process) is typically used to selectively precipitate proteins from plasma. This process involves adjusting the temperature, pH, and ethanol concentration to isolate albumin. o Albumin is a globular protein and is one of the most abundant proteins in blood plasma, making it relatively easy to isolate through this method. 3. Purification: o The extracted albumin is then purified to remove other proteins and impurities. This is achieved through techniques such as ultrafiltration, ion exchange chromatography, and dialysis.	(cow) blood plasma

		o The purification process ensures the removal of potential pathogens, non-albumin proteins, and other contaminants. 4. Sterilization: o The purified albumin is subjected to heat treatment (usually at around 60°C for 10 hours) to ensure the destruction of viruses and bacteria, making it safe for medical use. o This pasteurization process is a crucial step in ensuring that the albumin is sterile and suitable for pharmaceutical applications. 5. Final Processing: o The albumin is then concentrated and either freeze-dried into a powder or kept in a liquid solution, depending on its intended use. o The final product is typically tested for purity, protein concentration, and sterility before being packaged. Uses of Bovine Albumin: • Pharmaceuticals: Bovine albumin is used as a stabilizer in vaccines, injectable drugs, and other biological products to help maintain their stability and prolong shelf life. • Research: Bovine serum albumin (BSA) is commonly used in laboratory research as a protein standard in assays and as a blocking agent in various biochemical experiments. • Medical treatments: Albumin is used in some cases as a plasma expander in critical care settings to treat patients with shock, burns, or blood loss. **Islamic Perspective on Bovine Albumin:** From Halal-Slaughtered Animals: • Bovine albumin derived from cows that have been slaughtered according to Islamic law	

		(halal) is considered halal and permissible in all Sunni schools of thought. ○ If the cow is slaughtered properly, all parts, including blood plasma and proteins like albumin, are considered pure and can be used in food, cosmetics, and pharmaceuticals. From Non-Halal Slaughtered Animals: • If the cow is not slaughtered according to halal standards, the permissibility of bovine albumin varies among the schools of thought: ○ Ḥanafī: Some scholars in the Ḥanafī school allow the use of products derived from non-halal animals if the substance undergoes a process of istihalah (complete transformation), which changes its nature and properties. In this case, albumin could potentially be considered pure if heavily processed and transformed during the purification process. Most however, are not of this opinion. ○ Shāfiʿī, Mālikī, and Ḥanbalī: These schools are generally stricter, considering blood products derived from non-halal animals (or those not slaughtered according to Islamic standards) to be impure and haram. Albumin Use in Medical Products: • In the case of medical necessity, the use of non-halal bovine albumin (or albumin from animals not slaughtered according to Islamic principles) may be permissible under the principle of ḍarūrah (necessity). When no suitable alternative exists, the use of such products is allowed, especially when it is life-saving or required for essential medical treatments. Otherwise it is not permissible.	
2	**Albumin (Human)**	Albumin (Human) is a protein derived from human blood plasma. It is used in various medical	**Human-derived** Human

		applications, particularly in the treatment of conditions such as hypovolemia, hypoalbuminemia, and as a stabilizer in vaccines and pharmaceutical formulations. Here's how human albumin is produced and processed for medical use: Source: • Human blood plasma: Albumin is obtained from the plasma portion of donated human blood. The plasma is collected either through whole blood donations or via plasmapheresis, a process in which only plasma is collected from the donor, and the rest of the blood components are returned to the donor. Production Process: 1. Blood or Plasma Collection: o Human blood is collected from voluntary blood donors at blood donation centers. o In the case of plasmapheresis, a specialized procedure is used where the donor's blood is separated, and only the plasma is collected. The other blood components, like red blood cells and platelets, are returned to the donor. o The plasma is then frozen and stored until it is ready for further processing. 2. Plasma Fractionation: o The plasma is separated from the blood cells and other components using centrifugation or filtration. o The plasma then undergoes a process called fractionation, specifically cold ethanol fractionation (also known as the Cohn process). This method involves using ethanol at varying concentrations, temperatures, and pH levels to isolate different proteins	blood plasma (donated)

		from the plasma, including albumin, immunoglobulins, and fibrinogen. 3. Isolation of Albumin: o The albumin is selectively precipitated from the plasma during the fractionation process. Albumin makes up a significant portion of blood plasma proteins, so it can be isolated effectively through controlled conditions. o The separated albumin is then collected and purified to remove other proteins, lipids, and impurities. 4. Purification: o The albumin undergoes multiple purification steps, which may include ultrafiltration, dialysis, and chromatography, to ensure that the final product is of high purity. o During purification, any potential contaminants, including viruses, bacteria, and other proteins, are removed to ensure that the albumin is safe for medical use. 5. Heat Treatment (Pasteurization): o The purified albumin solution is subjected to heat treatment (typically around 60°C for 10 hours) to inactivate any viruses or bacteria. This step is crucial to ensure the sterility and safety of the final product. o This pasteurization process is designed to destroy any remaining pathogens while maintaining the integrity and functionality of the albumin protein. 6. Final Formulation: o The final albumin product is typically formulated as a sterile solution. It	

		may be packaged as a liquid in vials for intravenous (IV) infusion or lyophilized (freeze-dried) into a powder form, which can be reconstituted with sterile water before use. o The albumin solution is standardized to specific concentrations, such as 5% or 20%, depending on its intended medical use. 7. Quality Control and Testing: o After production, the albumin is subjected to quality control testing to ensure purity, safety, and effectiveness. This includes tests for sterility, protein concentration, endotoxins, and the absence of contaminants. o The albumin must meet regulatory standards set by health authorities like the FDA (U.S.) or EMA (Europe) before being approved for medical use. Uses of Human Albumin: • Hypovolemia: Human albumin is used as a plasma expander to treat low blood volume caused by trauma, surgery, or severe burns. It helps restore blood volume and maintain blood pressure. • Hypoalbuminemia: It is used to treat patients with low levels of albumin in their blood, which can occur in conditions like liver disease, nephrotic syndrome, or malnutrition. • Shock and Burns: Human albumin is often used in the treatment of shock or burn victims to restore plasma volume and aid in recovery. • Stabilizer in Vaccines and Pharmaceuticals: Albumin is used as a stabilizing agent in	

		various vaccines and drug formulations to prevent the degradation of active ingredients. • Therapeutic Apheresis: Albumin may also be used during therapeutic plasma exchange to replace plasma proteins during treatments for autoimmune disorders. Ethical and Religious Considerations: • Donor Consent and Safety: Human albumin is derived from voluntary blood donors, and the collection process follows ethical standards to ensure donor consent and safety. • Plasma Collection: Plasma donation is a safe process for donors, and their plasma is collected in regulated facilities under strict medical supervision. **Islamic Perspective:** In Islamic law, the use of human-derived substances, such as human albumin, is subject to ethical and religious scrutiny, particularly in relation to the purity of the source and the intended use. Use in Medicine: • Permissibility: In cases of medical necessity, all Sunni schools of thought generally permit the use of human-derived products if there are no suitable alternatives and the product is needed for treating serious medical conditions. This ruling is based on the principle of ḍarūrah (necessity), which allows for the use of otherwise impermissible substances if they are life-saving or essential for health. • Human Body Integrity: Islam places a high value on the sanctity of the human body, both in life and after death. However, in the case of donated plasma, many scholars permit its use because plasma donation is a voluntary and reversible process that does not violate the integrity of the human body.	

		• Purity (Ṭahārah): Since human blood is generally considered najis (impure) in Islamic law according to all schools except the Mālikī, the use of albumin derived from human plasma may raise concerns about ritual purity rendering it not permissible in normal circumstances. However, there is leniency and permissibility according to the Māliki schools as they consider it pure if it has been extracted from human blood.	
3	**Carmine (Cochineal)**	Carmine, also known as cochineal, is a red pigment derived from cochineal insects (Dactylopius coccus). It is commonly used as a natural colourant in food, cosmetics, and pharmaceuticals. The dye comes from the carminic acid produced by the insects as a defense mechanism against predators. Source: • Cochineal insects are primarily found on cactus plants (Opuntia species), especially in countries like Mexico, Peru, and the Canary Islands. The female insects are used for the production of carmine as they contain the highest concentration of carminic acid. Production Process: 1. Cultivation of Cochineal Insects: o The cochineal insects are cultivated on cactus farms. They feed on the sap of prickly pear cacti (Opuntia ficus-indica), which serves as their primary food source. o The insects live on the cactus pads, and they are harvested periodically to produce carmine dye. 2. Harvesting: o Once the female cochineal insects reach maturity, they are harvested from the cactus pads. The insects are typically scraped off the plants or collected by brushing them into containers.	**Insect-derived** (insect bodies)

		○ Timing is important, as the insects need to be harvested when their carminic acid content is at its peak. 3. Drying: ○ The harvested insects are then dried. Drying methods include: ▪ Sun drying: The insects are spread out under the sun to dry naturally. ▪ Oven drying: In some cases, insects are placed in low-temperature ovens to speed up the drying process. ▪ Boiling: Some processes involve briefly boiling the insects to kill and dry them. ○ The drying process removes most of the moisture from the insects and turns them into dark red, hard granules. 4. Extraction of Carminic Acid: ○ The dried insects are crushed into a powder. ○ The carminic acid, which is responsible for the red colour, is extracted by mixing the powdered insects with water or alcohol. ○ Acid or alkaline solutions (such as hydrochloric acid or sodium carbonate) are added to precipitate the carminic acid. This results in a red solution containing the carminic acid. 5. Purification: ○ The carminic acid is purified through filtration and other chemical processes to remove any impurities or unwanted components from the insect bodies.	

		○ The final product is a red pigment known as carmine, which can be used as a colourant in various products. 6. Processing: ○ The purified carminic acid is converted into carmine dye by mixing it with aluminum or calcium salts. The resulting dye can be used in liquid, powder, or cake form. ○ The concentration and formulation of the dye depend on its intended use in food, cosmetics, or pharmaceuticals. Uses of Carmine: • Food Industry: Carmine is used as a natural red colourant in foods such as yogurts, fruit juices, candies, ice creams, and jellies. It is commonly labeled as E120 in ingredient lists. • Cosmetics: Carmine is a common ingredient in lipsticks, blushes, and eye shadows due to its vibrant red hue. • Pharmaceuticals: It is also used in some tablets and capsules as a colourant to give the medications a red or pink colour. **Islamic Perspective on Carmine:** Animal-Derived: • Carmine is derived from the bodies of insects (cochineal beetles). In Islamic law, the permissibility of using insects varies based on their type and how they are used. Purity of Insects: • Ḥanafī: ○ Insects in general are considered *khabāʾith* (repulsive). Therefore, carmine, which is derived from dead insects, may be considered haram. ○ However, some Ḥanafī scholars allow the use of transformed substances (istihalah), meaning if the insect undergoes a significant chemical	

		change, it may become permissible. This concept is debated and is not widely accepted for carmine.
		• Shāfiʿī:
		  ○ In the Shāfiʿī school, all parts of insects, are considered prohibited as they are repulsive. Therefore, products derived from dead insects, like carmine, would be regarded as haram.
		• Mālikī and Ḥanbalī:
		  ○ In the Mālikī school, there is some leniency with some insects which are normally consumed but generally the same principle of repulsiveness would apply here also and so would be regarded as ḥarām.
		• Ḥanbalī:
		  ○ Ḥanbalī school, insects are generally considered prohibited as they are repulsive, and substances derived from dead insects would also be regarded as haram.
		• Halal Certification:
		  ○ Carmine derived from insects is not typically considered halal, and many halal certification bodies exclude it from permissible food products, cosmetics, and pharmaceuticals.
		  ○ Vegan/Vegetarian Concerns: Since carmine is derived from insects, it is not suitable for vegetarians or vegans, and is often replaced by plant-based or synthetic red colourants in these contexts.	

4	**Chitosan**	Chitosan is a biopolymer derived from chitin, a natural substance found in the exoskeletons of crustaceans like shrimp, crabs, and lobsters. It is widely used in pharmaceuticals, cosmetics, dietary	**Animal-derived** (crustacean shells)

		supplements, water purification, and agriculture due to its biocompatibility and biodegradability. Source: • Crustacean shells (e.g., shrimp, crab, lobster shells) are the primary source of chitosan. • Chitin is also found in the cell walls of fungi and insects, but commercial production mainly relies on seafood waste due to the high availability of shellfish by-products. Production Process: 1. Collection of Shells: o Shellfish waste from shrimp, crab, or lobster processing industries is collected. These shells are rich in chitin, the base material needed to produce chitosan. 2. Deproteinization: o The shells are first deproteinized to remove proteins and other organic materials. This is done by treating the shells with a strong alkali solution, usually sodium hydroxide (NaOH). o This process breaks down the proteins and removes them, leaving behind the chitin. 3. Demineralization: o The next step is demineralization to remove the calcium carbonate and other minerals from the shells. The shells are treated with dilute acid, often hydrochloric acid (HCl), which dissolves the calcium carbonate. o This leaves behind a purified form of chitin. 4. Deacetylation: o The chitin is then subjected to deacetylation, a process that removes the acetyl groups from the chitin	

		molecules, converting them into chitosan. o This process is carried out by treating the chitin with a strong alkali solution (such as concentrated sodium hydroxide) at high temperatures. The degree of deacetylation determines the properties of the resulting chitosan. o The removal of acetyl groups converts the insoluble chitin into soluble chitosan, which has a wide range of applications. 5. Purification: o After deacetylation, the chitosan is purified to remove any residual chemicals, by-products, or impurities. This typically involves washing and filtration. o The purified chitosan is then dried and usually powdered for ease of use in various industries. Uses of Chitosan: • Pharmaceuticals: Chitosan is used in drug delivery systems as a coating agent for controlled drug release, as well as in wound dressings for its antimicrobial and biodegradable properties. • Cosmetics: Chitosan is used in skincare and haircare products due to its ability to retain moisture and improve the texture of the product. • Dietary Supplements: Chitosan is often marketed as a weight-loss supplement, claiming to bind fats in the digestive system, although scientific support for these claims is limited. • Water Purification: It is used in water treatment to remove heavy metals and other	

		contaminants due to its ability to chelate (bind) metals. • Agriculture: Chitosan is used as a biopesticide and plant growth enhancer in sustainable farming practices. **Islamic Perspective on Chitosan:** Animal-Derived (Crustacean): • Crustaceans like shrimp and crabs are generally considered halal in most Sunni schools of thought, with the exception of some interpretations in the Mālikī school, which may classify certain shellfish as makruh (disliked). o Ḥanafī: Crustaceans such as shrimp and crabs are considered halal, and thus, products derived from them, such as chitosan, are permissible. o Shāfiʿī, Mālikī, and Ḥanbalī: These schools generally consider crustaceans like shrimp and crabs to be halal as long as they come from the sea, making chitosan derived from their shells permissible for use. • Purity of Shells: Since chitosan is derived from the shells of sea creatures (which do not contain blood or flesh), there is broad consensus that it is pure and does not involve any substances considered najis (impure). Fungi-Derived Chitosan: • Chitosan derived from fungi: In recent years, chitosan has also been sourced from fungi as an alternative to crustacean-derived chitosan. This makes it more suitable for vegans or those with shellfish allergies. Fungi-derived chitosan would also be considered halal in all schools since fungi are not classified as impure. Use of Chitosan in Medicine: • In cases where chitosan is used in pharmaceuticals, cosmetics, or dietary	

		supplements, it is widely considered halal across all Sunni schools, given that it is derived from sea creatures or fungi, which are permissible. • There are no significant objections in Islamic law to the use of biodegradable and plant-based materials like chitosan in medicine and cosmetics.	
5	**Chondroitin Sulfate**	Chondroitin sulfate is a compound found in cartilage that helps maintain the structural integrity of joints. It is commonly used as a dietary supplement for treating osteoarthritis and other joint-related issues. Commercially, chondroitin sulfate is mainly derived from the cartilage of animals such as bovine (cow), porcine (pig), and shark. Source: • Bovine cartilage (cow trachea, joints, and bones). • Porcine cartilage (pig trachea, joints, and bones). • Shark cartilage. Production Process: 1. Collection of Cartilage: o Cartilage is collected from animals, typically as a by-product of the meat industry. o Bovine, porcine, and shark cartilage are common sources due to their high chondroitin sulfate content. 2. Preparation and Cleaning: o The collected cartilage is thoroughly cleaned to remove any residual fats, blood, or tissues. o The cleaned cartilage is then ground into small pieces or powdered to increase the surface area for better extraction. 3. Enzymatic Hydrolysis or Chemical Treatment:	**Animal-derived** (bovine or porcine cartilage)

		○ The cartilage is subjected to enzymatic hydrolysis or chemical treatment to break down the collagenous matrix and release chondroitin sulfate. ○ Enzymes like proteolytic enzymes or alkaline treatments may be used to degrade the proteins and connective tissues surrounding the chondroitin sulfate. ○ The process is controlled to ensure that the chondroitin sulfate remains intact while breaking down other substances. 4. Purification: ○ After extraction, the chondroitin sulfate is separated from other components using filtration, centrifugation, or precipitation techniques. ○ The extracted chondroitin sulfate is then purified to remove proteins, lipids, and other impurities, ensuring a high-purity product. 5. Drying: ○ The purified chondroitin sulfate is then dried using spray-drying or freeze-drying techniques to turn it into a powder form. ○ The resulting powder is then further processed into capsules, tablets, or liquid forms for use as dietary supplements. 6. Quality Control: ○ The final product is tested for purity, potency, and safety to meet industry and regulatory standards before being sold for use in supplements or pharmaceutical applications. Uses of Chondroitin Sulfate:	

		• Joint Health Supplements: Chondroitin sulfate is commonly used in combination with glucosamine to treat osteoarthritis, reduce joint pain, and improve joint function. • Pharmaceuticals: It is used in some medications for managing joint inflammation and to slow the breakdown of cartilage. • Cosmetics: In some cosmetic formulations, chondroitin sulfate is used to promote skin hydration and elasticity. **Islamic Perspective on Chondroitin Sulfate:** Bovine-Derived Chondroitin Sulfate: • From Halal-Slaughtered Animals: o Bovine chondroitin sulfate is considered halal if it is derived from cows slaughtered according to Islamic law. In this case, all parts of the animal, including the cartilage, are permissible to use. • From Non-Halal Slaughtered Animals: o Ḥanafī: The Ḥanafī school may permit the use of bovine chondroitin sulfate from non-halal sources if it is derived from bones or any body part which does not contain blood or moisture as is the ruling related to carrion with the exception of pig. o Shāfiʿī, Mālikī, and Ḥanbalī: These schools are more strict. They consider products derived from non-halal slaughtered animals to be impure and haram, even if they are processed, and would not allow the use of chondroitin sulfate from such sources, yet they have leniency if used for medicinal purposes. Porcine-Derived Chondroitin Sulfate: • Porcine chondroitin sulfate is haram in all Sunni schools of thought, as pork and its derivatives are impermissible in Islamic	

		dietary law, regardless of the process or transformation involved.
		Shark-Derived Chondroitin Sulfate:
		• Chondroitin sulfate derived from sharks is generally considered halal in all Sunni schools, as seafood is typically permissible in Islam.
		  ○ Shāfiʿī, Mālikī, and Ḥanbalī schools consider all sea creatures, including sharks, to be halal.
		  ○ In the Ḥanafī school, while most fish are halal, some scholars might consider sharks makruh (disliked) due to their predatory nature. However, shark cartilage would still generally be regarded as permissible.
		Synthetic and Plant-Based Chondroitin:
		• Synthetic chondroitin sulfate is produced via biotechnological methods and does not involve animal products. This form of chondroitin sulfate is generally considered halal and can be a suitable alternative for those avoiding animal-derived sources.
		• While there is ongoing research into plant-based sources, commercial production of plant-derived chondroitin sulfate is not widespread at present.	

6	**Collagen**	Bovine or porcine skin, tendons, bones Collagen Collagen is a protein found in connective tissues of animals, and it's widely used in the food, cosmetic, and pharmaceutical industries. It is primarily derived from bovine (cow), porcine (pig), marine (fish) sources, and sometimes chicken. Here's how collagen is produced from its source: Source: • Bovine (cow) skin, bones, and connective tissues. • Porcine (pig) skin and bones.	**Animal-derived** (bovine/porcine connective tissue)

		• Fish skin and scales. • Chicken cartilage and bones. Production Process: 1. Collection of Raw Materials: o Collagen is sourced from the skin, bones, cartilage, and connective tissues of cows, pigs, chickens, or fish. o These materials are often by-products of the meat and fishing industries, collected after the animals are slaughtered for other purposes. 2. Preparation and Cleaning: o The raw animal parts (skins, bones, etc.) are thoroughly cleaned to remove dirt, fat, and other residues. o Acid treatment or alkaline solutions are sometimes used to remove non-collagenous materials, making the extraction process more efficient. 3. Hydrolysis: o The cleaned materials undergo hydrolysis, a process that breaks down the collagen into smaller fragments (collagen peptides or gelatine). Hydrolysis can be done in two ways: ▪ Acid Hydrolysis: Collagen is soaked in a weak acid (e.g., hydrochloric acid) to break the bonds between collagen fibers. ▪ Enzymatic Hydrolysis: Specific enzymes are used to break down collagen into smaller peptides, yielding a more controlled breakdown. o This process extracts the collagen from the animal tissues. 4. Extraction:	

		○ The collagen is extracted as a gelatineous solution after the hydrolysis process. The gelatine solution is then filtered to remove any remaining impurities and non-collagenous materials. ○ This solution is heated to further break down the collagen molecules into smaller peptides, which increases their solubility and digestibility. 5. Purification and Concentration: ○ The extracted collagen is further purified to remove impurities, fats, and other non-collagen substances. ○ Filtration, centrifugation, and precipitation techniques are used to ensure high purity. ○ The purified collagen is then concentrated into a solution. 6. Drying: ○ The concentrated collagen solution is dried through processes like spray drying or freeze-drying to turn it into a powder or solid form. ○ The dried collagen can then be used in powdered supplements, capsules, tablets, or as a gel in cosmetic products. Uses of Collagen: • Pharmaceuticals: Collagen is used in wound dressings, tissue regeneration products, and drug delivery systems. • Cosmetics: It is used in anti-aging creams, moisturizers, and other skin care products due to its ability to enhance skin elasticity. • Dietary Supplements: Collagen supplements are commonly marketed for joint health, skin health, and hair/nail strength.	

		• Food: In the food industry, collagen is used to produce gelatine for jellies, desserts, and as a thickening agent in soups and sauces.
		Islamic Perspective:
		Bovine Collagen:
		• From live animals: All Sunni schools agree that body parts (such as skin, bones, or connective tissue) from a live cow with no blood are pure. Manufactured collagen is unlikely to be from live animal.
		• From non-ḥalāl slaughtered dead animals:
		  ○ Ḥanafī: Collagen from dead bovines would be pure if there is no blood or moisture. If taken from bone then will be permissible, otherwise will not.
		  ○ Māliki: All parts of a dead animal are impure, including collagen from bones or skin.
		  ○ Shāfiʿī and Ḥanbalī: Bones, skin, and connective tissues are impure unless taken from a halal-slaughtered animal. Therefore will not be permissible.
		• Tanned Skin (Hanafī/Shāfiʿī): If the collagen is derived from tanned bovine skin, it is considered pure in the Ḥanafī and Shāfiʿī schools after tanning. This would be any situation where moisture is all removed and chemicals are added to it ensuring it does not putrefy if added to moisture. However, it cannot be consumed even if it qualifies tanning.
		Porcine Collagen:
		• Pig-derived collagen is impure and haram in all Sunni schools of thought, regardless of how it is processed.
		Marine Collagen:
		• Collagen derived from fish is generally considered halal in all Sunni schools, as most	

		fish and marine animals are permissible to eat and use. Chicken Collagen: • If the chicken is slaughtered according to halal standards, chicken collagen would be halal and pure. However, if the chicken was not slaughtered according to halal methods, its parts would be impure for consumption except if from bone according to the Ḥanafis.	
7	**Corticotropin (ACTH)**	Bovine pituitary glands Corticotropin (ACTH), also known as Adrenocorticotropic Hormone, is a hormone produced by the pituitary gland in humans and other animals. It is used in medicine to treat conditions related to hormone deficiencies, particularly those affecting the adrenal glands. Source: • Traditionally, corticotropin has been derived from animal pituitary glands, primarily bovine (cow) or porcine (pig) sources. • Nowadays, synthetic forms of corticotropin are also available, which are produced through recombinant DNA technology. Production Process (Animal-Derived Corticotropin): 1. Collection of Pituitary Glands: o The pituitary glands are harvested from animals such as cows or pigs after they are slaughtered in meat processing facilities. This is typically done as a byproduct of the meat industry. o The glands are carefully removed and processed to extract corticotropin. 2. Preparation and Extraction: o The harvested pituitary glands are processed to isolate ACTH. The glands are usually ground into a fine powder. o The hormone is extracted using a series of chemical processes.	**Animal-derived** (cow pituitary glands)

		Typically, acid or solvent extraction is used to isolate the hormone from the glandular tissues. o The extracted corticotropin is then purified through various filtration and chromatography techniques to ensure that the final product is free from impurities and contains only the active hormone. 3. Purification: o The crude corticotropin extract undergoes purification steps to remove any residual proteins, fats, and other impurities from the pituitary tissue. o Chromatography and centrifugation are often used to separate corticotropin from other hormones and proteins present in the gland. 4. Sterilization and Testing: o After purification, the corticotropin is sterilized to ensure it is free from pathogens or microbial contaminants. o The purified corticotropin is tested for quality, potency, and safety to meet pharmaceutical standards. 5. Final Product: o The purified corticotropin is then formulated into injectable solutions or other dosage forms for medical use. These formulations are used to treat patients with adrenal insufficiency, where the body lacks adequate production of ACTH. Production Process (Synthetic Corticotropin): • Recombinant DNA Technology: o Synthetic corticotropin is produced using recombinant DNA technology, where the ACTH gene is inserted into	

		bacteria or yeast cells. These genetically engineered cells produce human ACTH. o The ACTH is then extracted, purified, and formulated into pharmaceuticals, ensuring a consistent and high-quality product. o Synthetic corticotropin is often preferred due to concerns over contamination from animal-derived hormones and ethical considerations related to animal sourcing. Uses of Corticotropin (ACTH): • Treatment of Adrenal Insufficiency: ACTH is used to stimulate the adrenal glands to produce cortisol, a crucial hormone for managing stress, inflammation, and immune responses. • Autoimmune Disorders: It is sometimes used to treat conditions such as multiple sclerosis, lupus, and rheumatoid arthritis. • Diagnostic Testing: ACTH is used in the ACTH stimulation test to assess adrenal gland function and diagnose conditions like Addison's disease. **Islamic Perspective:** Bovine-Derived Corticotropin: • If the corticotropin is derived from a halal-slaughtered bovine, it is considered halal in the Ḥanafī and Shāfiʿī schools. • If derived from a non-halal-slaughtered bovine, it will be considered impure by all schools. Porcine-Derived Corticotropin: • Porcine-derived corticotropin is considered haram and impure in all Sunni schools of thought, as pork and its derivatives are impermissible in Islam, regardless of how the substance is processed. Synthetic Corticotropin:	

		• Synthetic corticotropin, produced using recombinant DNA technology, is generally considered halal because it is not derived from animal sources, and it involves modern biotechnology methods. This form of corticotropin is widely accepted in all Sunni schools.	
8	**Cysteine**	Now commonly synthesized, formerly from animal hair or feathers Cysteine is a naturally occurring amino acid commonly used in pharmaceuticals, cosmetics, and food industries. It can be derived from animal sources or synthesized using modern biotechnological methods. Historically, cysteine has been derived from human hair, feathers, and other animal sources, but synthetic production has become more prevalent due to ethical concerns and dietary restrictions. Source: • Traditionally derived from animal hair, feathers, or hooves. • Synthetic cysteine is now commonly produced through biotechnological processes, including microbial fermentation. Production Process (Animal-Derived Cysteine): 1. Collection of Raw Materials: o Human hair, pig bristles, bird feathers, or hooves are collected as the source of cysteine. o Pig bristles and bird feathers are common sources because they contain high levels of keratin, which is rich in cysteine. 2. Keratin Hydrolysis: o The raw materials undergo hydrolysis, where strong acids such as hydrochloric acid are used to break down keratin (the protein found in hair, feathers, and hooves)	**Mostly synthesized** (formerly animal-derived)

		into its amino acid components, including cysteine. o The acidic hydrolysis process breaks the disulfide bonds in keratin, releasing cysteine from the protein structure. 3. Extraction and Purification: o The mixture containing cysteine is then filtered and purified using techniques such as filtration, centrifugation, or precipitation. o Cysteine is extracted and crystallized to achieve a pure form suitable for use in pharmaceuticals, food additives, or other industrial applications. 4. Final Product: o The purified cysteine is dried and packaged, usually in powder or tablet form. This product is used in various industries, including as a food additive (E920), where it is added to bread products as a dough conditioner. Production Process (Synthetic Cysteine): 1. Microbial Fermentation: o Modern production of cysteine increasingly uses microbial fermentation. In this process, genetically modified bacteria (such as Escherichia coli) are used to produce cysteine. o The bacteria are engineered to express the cysteine-producing enzyme. During fermentation, the bacteria metabolize glucose or other carbon sources to produce cysteine. 2. Fermentation and Harvesting: o The fermentation process takes place in large bioreactors, where the	

		bacteria are cultivated under controlled conditions to maximize cysteine production. o Once fermentation is complete, the cysteine is extracted from the culture broth and purified. 3. Purification: o The cysteine is purified through filtration and chromatography to remove impurities and bacterial cells. o After purification, cysteine is concentrated into a crystalline or powdered form. 4. Final Product: o The final product is a high-purity cysteine that can be used in food, cosmetics, pharmaceuticals, and other applications. It is often used as an alternative to animal-derived cysteine, especially for consumers seeking vegan or vegetarian options. Uses of Cysteine: • Pharmaceuticals: Cysteine is used in acetylcysteine, a drug used to treat acetaminophen (paracetamol) overdose and to break down mucus in the lungs. • Food Industry: Cysteine is used as a dough conditioner in baked goods, helping to improve dough texture and handling (E920). It is also used to produce artificial flavours such as those found in savory snacks. • Cosmetics: Cysteine is used in hair treatments and other cosmetic products due to its role in maintaining the structure and strength of keratin. **Islamic Perspective:** Animal-Derived Cysteine: • Source: Pig Bristles: o If cysteine is derived from pig bristles, it is considered haram in all	

		Sunni schools of thought, as pork and its by-products are forbidden, regardless of the processing involved.
		• Source: Human Hair:
		  ○ Historically, cysteine was also derived from human hair, particularly from barbershops or salons in certain regions.
		  ○ The permissibility of cysteine derived from human hair is debated. Some scholars argue that human body parts should not be used in food or medicine, while others may allow it if it is heavily processed and purified.
		• Source: Feathers or Hooves:
		  ○ If the cysteine is derived from feathers or hooves of halal animals (e.g., chickens or cows), then its permissibility depends on whether the animal was slaughtered according to halal methods.
		  ○ Ḥanafī: If the feathers or hooves come from a dead animal, they are likely considered pure, as long as there is no blood or moisture.
		  ○ Mālikī: All parts of a dead animal, including feathers or hooves, would be considered impure.
		  ○ Shāfiʿī and Ḥanbalī: Feathers and hair are pure, but bones and hooves are impure.
		Synthetic Cysteine:
		• Synthetic cysteine produced through microbial fermentation is generally considered halal and pure, as it does not involve animal or human sources. This form of cysteine is widely accepted across all Sunni schools of thought, making it a more ethical and permissible alternative. Majority is now	

		manufactured synthetically and is permissible.	
9	**Elastin**	Bovine or porcine connective tissues Elastin is a protein found in the connective tissues of animals, particularly in their skin, blood vessels, and ligaments. It is known for its elasticity, allowing tissues to resume their shape after stretching. In the pharmaceutical, cosmetic, and medical industries, elastin is used in skin-care products and other formulations. Source: • Bovine (cow) and porcine (pig) connective tissues, such as the aorta, skin, and ligaments, are the primary animal sources of elastin. • Elastin can also be sourced from marine animals, such as fish, but this is less common. Production Process: 1. Collection of Raw Materials: o Bovine or porcine connective tissues, such as aortic walls, ligaments, and dermal tissues, are collected. These are by-products of the meat industry. o The tissues are selected because they have a high content of elastin fibers. 2. Preparation and Cleaning: o The collected animal tissues are cleaned thoroughly to remove fats, blood, and other organic materials. o Acid or alkaline treatments are applied to further clean the tissues and prepare them for elastin extraction. 3. Hydrolysis or Enzymatic Extraction: o The cleaned tissues undergo enzymatic hydrolysis or chemical treatment to break down the collagenous and other non-elastin proteins, leaving behind elastin. o Proteolytic enzymes are used to selectively break down the non-	**Animal-derived** (bovine/porcine connective tissue)

		elastin proteins while preserving the elastin fibers. o In some cases, alkaline hydrolysis with sodium hydroxide is employed to separate elastin from other proteins. 4. Purification: o The elastin is then purified using techniques like filtration and centrifugation to remove impurities, other proteins, and unwanted material. o The purified elastin is typically a powder or liquid extract, depending on its intended use. 5. Drying and Processing: o The purified elastin is then dried using spray drying or freeze drying to produce a powder form that can be incorporated into cosmetics, supplements, or medical products. o Alternatively, elastin may remain in a liquid form for use in certain topical formulations. Uses of Elastin: • Cosmetics: Elastin is widely used in anti-aging creams, moisturizers, and skin serums. It is believed to improve skin elasticity and reduce the appearance of wrinkles. • Medical applications: Elastin is used in tissue engineering and wound healing products, where its elastic properties can help in skin regeneration and tissue repair. • Pharmaceuticals: Elastin may be used as an excipient in certain drug formulations to improve skin absorption or tissue elasticity. **Islamic Perspective:** Bovine-Derived Elastin: • From live animals:	

		○ If elastin is extracted from body parts with blood, such as skin or connective tissues, all Sunni schools agree that this is impure. • From dead animals: ○ Ḥanafī School: Elastin derived from dead animals not slaughtered according to Sharīʿah is considered najis (impure) and ḥarām for consumption or topical use, unless it undergoes complete transformation (istiḥālah)—which elastin typically does not. If sourced from a ḥalāl-slaughtered animal or from bones only, it is permissible. ○ Shāfiʿī School: The Shāfiʿīs are strict on purity. Any part of a non-slaughtered or ḥarām animal is considered impure, including derivatives like elastin. It is ḥarām unless sourced from a ḥalāl-slaughtered animal. ○ Mālikī School: The Mālikīs consider animal derivatives from carrion as impure, including bones, hides, and connective tissue—unless the animal was slaughtered properly. Elastin from such sources is ḥarām and najis, both for consumption and topical use, unless derived from a ḥalāl-slaughtered animal. ○ Ḥanbalī School: Similar to the Shāfiʿīs, the Ḥanbalīs view non-ḥalāl animal derivatives as impure and forbidden, and do not permit their use in food, medicine, or cosmetics unless slaughtered according to Islamic law. Elastin from	

		non-ḥalāl sources is therefore not allowed. Porcine-Derived Elastin: • Elastin derived from pigs is considered haram and impure across all Sunni schools, as pork and its derivatives are impermissible for consumption or use in any form. Marine-Derived Elastin: • Elastin derived from fish or marine animals is generally considered halal across all Sunni schools, as most marine animals are permissible.	
10	**Estradiol**	Fully synthesized or derived from horse urine Estradiol is a hormone that belongs to the estrogen group and is primarily used in hormone replacement therapies (HRT), contraceptives, and to treat certain medical conditions related to hormonal imbalances. It can be derived from animal sources or produced synthetically. Source: • Animal-derived estradiol: Historically, estradiol was extracted from the urine of pregnant mares (horses), particularly in the production of Premarin, a form of estrogen replacement therapy. • Synthetic estradiol: Today, most estradiol is synthetically produced through chemical synthesis or bioidentical hormone manufacturing, making it more widely used and accepted. Production Process (Animal-Derived Estradiol): 1. Collection of Urine: ○ Pregnant mares' urine is the primary source of natural estradiol in the traditional method. The urine is collected from mares kept in farms. ○ The high concentration of estrogen in the urine of pregnant mares provides the raw material for the	**Mostly synthesized**, some **animal-derived** (horse urine)

		production of Premarin and other hormone therapies. 2. Extraction and Purification: o The collected urine undergoes a series of filtration and purification processes to extract and concentrate the estrogen compounds, including estradiol. o Chemicals are used to isolate estrone, equilin, and other estrogenic compounds from the urine. o The estrogens are then further refined to produce estradiol in a usable form for medical treatments. 3. Formulation: o After purification, the estradiol is processed into tablets, creams, patches, or injectables for use in hormone replacement therapy (HRT) or other medical treatments. Production Process (Synthetic Estradiol): 1. Chemical Synthesis: o Synthetic estradiol is produced through chemical synthesis using plant sterols such as Diosgenin from wild yam or soy. These plant-derived precursors undergo a series of chemical reactions to convert them into bioidentical estradiol. o The synthesis begins with the extraction of sterols from the plant source, followed by multiple steps of chemical modification to match the structure of human estradiol. 2. Purification: o After synthesis, the estradiol is purified through filtration, centrifugation, and chromatography to ensure it meets the necessary quality standards.	

		○ This bioidentical estradiol has the same molecular structure as human estradiol, making it suitable for use in hormone therapy. 3. Formulation: ○ Once purified, synthetic estradiol is formulated into creams, patches, tablets, or injections. Bioidentical estradiol is widely used due to its consistency and safety compared to animal-derived sources. Uses of Estradiol: • Hormone Replacement Therapy (HRT): Estradiol is commonly prescribed to women undergoing menopause to relieve symptoms such as hot flashes, vaginal dryness, and to prevent osteoporosis. • Contraceptives: Estradiol is often combined with progestins in oral contraceptives to regulate the menstrual cycle and prevent pregnancy. • Gender-Affirming Hormone Therapy: Estradiol is used in transgender women undergoing gender-affirming hormone therapy to develop female secondary sexual characteristics. • Treatment of Hormonal Disorders: Estradiol is used to treat conditions related to estrogen deficiency, such as hypogonadism and delayed puberty. **Islamic Perspective:** Animal-Derived Estradiol (Premarin from Pregnant Mares' Urine): • Source: Pregnant Mares' Urine: ○ The use of animal-derived estradiol, specifically from horse urine, may raise concerns across all Sunni schools of thought due to the source and method of collection. ○ Ḥanafī School:	

			According to the Ḥanafīs, horse meat is permissible to eat—this is the position of Abū Yūsuf and Muhammad al-Shaybānī, while Abū Ḥanīfah himself considered it makrūh tanzīhī (discouraged). As for urine, it is generally considered impure, but if the animal is edible, its urine is classified as a light impurity (najāsa mukhaffafah). On this basis, horse urine would be a light impurity if the horse is considered edible. Therefore, estrogen extracted from horse urine would be impure but less severe, and may be used under need. ○ Mālikī School: In the Mālikī school, horse meat is prohibited, not because of an intrinsic impurity, but due to its being honoured and reserved for jihad. Despite this, horses are not considered impure animals, so their urine is technically pure (ṭāhir). However, the use of horse urine or its derivatives like estrogen is still prohibited due to the principle of repulsiveness (khabāʾith)—things that are repugnant, even if pure, are not to be consumed. Therefore, estrogen from horse urine, while not najis, would still be ḥarām to consume based on its origin and repulsiveness. ○ Shāfiʿī School: The Shāfiʿīs consider all urine to be impure, regardless of whether the animal is lawful to eat. Although horse meat is permissible, horse urine is najis, and substances derived from it retain this impurity.	

		Consequently, estrogen extracted from horse urine is considered impure and prohibited, whether for ingestion or other uses. ○ Ḥanbalī School: The Ḥanbalīs permit eating horse meat, and some opinions regard the urine of edible animals as pure. However, in practice, urine and excrement—even if technically pure—are prohibited to consume due to their repulsive nature (khabāʾith). Thus, even if horse urine is not najis according to the stricter technical definition, its use is not allowed, especially when intended for consumption. Estrogen derived from it would therefore be prohibited. Ethical Concerns: Beyond Islamic rulings, there are ethical concerns regarding the treatment of horses in producing Premarin, which has led to a shift toward synthetic estradiol. Synthetic Estradiol: • Synthetic estradiol is produced through chemical processes from plant sources (wild yam or soy) or through recombinant DNA technology, which involves no animal products or impure sources. ○ Halal: Since synthetic estradiol is derived from plant-based or biotechnological sources, it is generally considered halal and permissible in all Sunni schools of thought. ○ Widely Accepted: Given that synthetic estradiol is bioidentical to the hormone naturally produced by the human body and does not involve impure substances, it is widely used	

		and accepted by Muslims for medical purposes.	
11	**Gelatine**	Bovine or porcine collagen Gelatine is a protein derived from the collagen found in animal skin, bones, and connective tissues. It is widely used in food, pharmaceuticals, and cosmetics due to its gelling, stabilizing, and thickening properties. Gelatine can be sourced from various animals, most commonly bovine (cow), porcine (pig), or fish. Its permissibility in Islamic law depends on the source and how it is processed. Source: • Bovine (cow): Gelatine can be derived from the skin, bones, and connective tissues of cows. • Porcine (pig): Gelatine is also commonly derived from pigskin and bones. • Fish: Fish-derived gelatine is an alternative source, especially for those avoiding pork and beef. Production Process: 1. Collection of Raw Materials: o Gelatine is produced from the skin, bones, and connective tissues of animals, often as by-products of the meat industry. o These animal parts are rich in collagen, a key structural protein that can be converted into gelatine. 2. Preparation and Cleaning: o The raw materials (usually bones or skin) are thoroughly cleaned to remove fats, blood, and other impurities. o This process ensures that the animal parts are free from contaminants before gelatine extraction. 3. Hydrolysis (Acid/Alkaline Treatment): o The cleaned raw materials undergo hydrolysis, where they are treated	**Animal-derived** (bovine/porcine collagen)

		with acid (acidic process) or alkaline solutions (alkaline process) to break down the collagen into gelatine. o Acid hydrolysis is used for more delicate materials like pig skin, while alkaline hydrolysis is often applied to bones or bovine hides, which are more difficult to break down. o This step breaks the bonds in collagen, converting it into a soluble form that can be extracted. 4. Extraction: o The treated material is subjected to hot water extraction, where the gelatine is separated from the remaining solid matter. o Multiple extractions are typically performed at different temperatures to maximize gelatine yield. o The resulting gelatine solution is filtered to remove impurities and non-gelatine materials. 5. Purification: o The gelatine solution is further purified through processes like filtration, ion exchange, and centrifugation to ensure a high-purity product. o The solution may also be decolourized to improve the appearance of the final product. 6. Concentration and Drying: o The purified gelatine solution is concentrated by evaporating excess water and then dried using methods like spray drying or drum drying to produce a solid form. o The final product is often in powder, granule, or sheet form, ready to be used in various applications.	

		7. Final Product: o The gelatine is packaged and sold for use in food products (like jellies, gummies, marshmallows), pharmaceuticals (capsules, tablets), and cosmetics (creams, masks). Uses of Gelatine: • Food Industry: Gelatine is used as a gelling agent in products like gummies, marshmallows, jellies, and desserts. • Pharmaceuticals: It is used to make gel capsules, coatings for tablets, and vitamin supplements. • Cosmetics: Gelatine is used in skin creams, hair products, and face masks for its thickening and moisturizing properties. **Islamic Perspective on Gelatine:** Bovine-Derived Gelatine: • From Halal-Slaughtered Animals: o Ḥanafī, Shāfiʿī, Mālikī, and Ḥanbalī schools generally agree that gelatine derived from cows that are slaughtered according to Islamic law (ḥalāl) is ḥalāl and permissible for consumption. o Bovine gelatine from ḥalāl-slaughtered cows is widely accepted in the Muslim community. • From Non-Halal Slaughtered Animals: o If the cow is not slaughtered according to halal standards (e.g., non-Islamic methods), the permissibility of bovine gelatine varies: ▪ Ḥanafī: Some scholars argue that if the gelatine undergoes istihalah (a complete transformation process that changes the substance's properties), it may be	

		considered pure and permissible. This view allows for some flexibility but most are of opinion that it has not undergone istiḥāla. ▪ Shāfiʿī, Mālikī, and Ḥanbalī: These schools are generally stricter, considering gelatine derived from non-halal slaughtered cows to be impure and haram, even after processing. Porcine-Derived Gelatine: • Pig-derived gelatine is haram and impure in all Sunni schools of thought, regardless of how it is processed. • Pork and all its derivatives are considered impermissible, and this includes gelatine made from pigskin or bones. Therefore, gelatine from pigs cannot be used in halal food, pharmaceuticals, or cosmetics. Fish-Derived Gelatine: • Gelatine derived from fish is generally considered halal and pure across all Sunni schools of thought. • Since most fish are halal, fish-derived gelatine provides an alternative for Muslims who avoid bovine and porcine gelatine. This type of gelatine is often used in halal and kosher products. • There is no significant dispute over the permissibility of fish gelatine, making it an acceptable source in all Islamic schools. Tanning Process and Gelatine (Bovine Skin): • Tanning of animal hides (particularly in the Ḥanafī and Shāfiʿī schools) can purify the skin of non-halal animals, potentially making the gelatine derived from tanned bovine skin permissible for use besides consumption.	

		○ Ḥanafī scholars generally accept both dabgh al-ḥaqīqī (chemical tanning) and dabgh al-ḥukmī (exposure to sun/dust) for purification. ○ Shāfiʿī scholars accept only dabgh al-ḥaqīqī for purification, meaning the skin must be processed in a way that fully removes impurities.	
12	**Glucosamine**	Glucosamine is a naturally occurring compound found in cartilage, which is used to support joint health. It is commonly used in dietary supplements to treat osteoarthritis and other joint-related conditions. Glucosamine is primarily derived from aquarian animal sources, but it can also be synthesized using alternative methods. Source: • Animal-derived glucosamine: Traditionally, glucosamine is extracted from the exoskeletons of shellfish such as shrimp, crabs, and lobsters. • Vegetarian and synthetic glucosamine: Glucosamine can also be produced through fermentation of fungi or synthetically manufactured, providing an alternative for those avoiding animal products. Production Process (Animal-Derived Glucosamine): 1. Collection of Shellfish Exoskeletons: ○ The production of glucosamine begins with the collection of shellfish waste, primarily the shells from shrimp, crabs, and lobsters. These shells are rich in chitin, a polysaccharide that forms the structural component of the exoskeleton. ○ These shells are often obtained as a by-product of the seafood industry. 2. Deacetylation of Chitin to Glucosamine:	Shellfish (shrimp, crab) **Animal-derived** (crustacean shells)

		○ The shells undergo a process called deacetylation to convert chitin into glucosamine. ○ First, the shells are cleaned and ground into small pieces. ○ They are then treated with a strong alkaline solution such as sodium hydroxide (NaOH) at high temperatures. This process removes the acetyl groups from chitin, turning it into glucosamine. ○ This results in glucosamine hydrochloride or glucosamine sulfate, depending on the acid used in the final step of the process. 3. Purification: ○ After deacetylation, the glucosamine is purified through filtration and precipitation techniques to remove other organic and inorganic materials, ensuring a high concentration of glucosamine. ○ The purified glucosamine is then dried and processed into its final form, usually powder, tablets, or capsules for use in dietary supplements. Production Process (Vegetarian and Synthetic Glucosamine): 1. Fungal Fermentation: ○ Vegetarian glucosamine is produced through the fermentation of fungi, such as Aspergillus niger or other microorganisms. In this process, the fungi are grown in large fermentation tanks, where they produce glucosamine. ○ The chitin produced by fungi is chemically similar to that found in	

		shellfish, making it a viable source for glucosamine extraction. 2. Synthetic Production: o Glucosamine can also be synthesized in the lab through chemical processes that use glucose or fructose as the starting material. o Through a series of chemical reactions, these sugars are converted into glucosamine without using any animal or fungal sources. o This synthetic method results in a bioidentical glucosamine that is chemically identical to the glucosamine found in animal exoskeletons but is free from animal products. Uses of Glucosamine: • Joint Health Supplements: Glucosamine is primarily used to support joint health by promoting the production of cartilage and maintaining its elasticity. It is commonly used to manage osteoarthritis, helping to reduce pain and improve joint function. • Cosmetics: Glucosamine is also used in some skincare products to promote skin elasticity and support skin repair. • Pharmaceuticals: It is sometimes incorporated into pharmaceutical formulations for joint health and to slow cartilage degeneration in arthritis patients. **Islamic Perspective on Glucosamine:** Shellfish-Derived Glucosamine: • Halal Status: o Shellfish, such as shrimp and crabs, are generally considered halal in most Sunni schools of thought. ▪ Ḥanafī: Shellfish such as shrimp and crab are considered halal by most, so	

		glucosamine derived from their exoskeletons is permissible. ▪ Shāfiʿī, Mālikī, and Ḥanbalī: All three schools generally consider all seafood, including shellfish, to be halal, making glucosamine from these sources permissible. o Fungi-Derived Glucosamine: Glucosamine derived from fungi is also considered halal in all Sunni schools, as fungi are permissible and considered pure (ṭāhir). • Impurity Concerns: o The chitin in the shellfish exoskeletons, from which glucosamine is derived, is considered pure (ṭāhir) as it is not the flesh or blood of the animal. Therefore, glucosamine derived from the shells is permissible across all Sunni schools. Synthetic Glucosamine: • Synthetic glucosamine is produced without the use of any animal products, making it a halal and vegetarian-friendly option. o Since it is produced from glucose or fructose, synthetic glucosamine is considered permissible in all Sunni schools, as it does not involve any najis (impure) substances. o This option is particularly suitable for those seeking alternatives to animal-derived products or who have shellfish allergies.	
13	**Glycerin (Glycerol)**	Glycerin, also known as glycerol, is a colourless, odourless, viscous liquid used in a wide range of	Historically from animal

		products including foods, pharmaceuticals, cosmetics, and industrial goods. It functions as a humectant, solvent, and preservative. Source: • Animal-Derived Glycerin: Traditionally, glycerin is obtained as a by-product of the saponification (soap-making) or biodiesel production processes, using animal fats such as beef tallow or pork lard. • Plant-Derived Glycerin: Increasingly common, especially in food and pharmaceuticals, where glycerin is sourced from vegetable oils like palm, soy, or coconut oil. • Synthetic Glycerin: Manufactured through petrochemical processes, typically using propylene, and not derived from living organisms. Production Process (Animal-Derived Glycerin): 1. Collection of Animal Fats: o Animal fats (typically from cows or pigs) are collected from meat processing facilities. o These fats are a by-product of meat and leather industries. 2. Saponification or Hydrolysis: o Fats are treated with an alkali (like sodium hydroxide) or water at high temperature and pressure. o This breaks down triglycerides into fatty acids (used in soaps or biodiesel) and glycerol (glycerin). 3. Separation and Purification: o Glycerol is separated from fatty acids and then purified through distillation, filtration, and chemical treatments to remove color, odor, and impurities.	fats; now plant or synthetic **Can be animal-derived or plant-derived (from oils)**

		4. Concentration and Final Processing: o The glycerol is concentrated to pharmaceutical or food-grade standards. o It is then tested for purity, safety, and compliance with regulatory standards before being formulated into products. Production Process (Plant-Based or Synthetic Glycerin): • Plant-Based: Vegetable oils undergo similar hydrolysis or transesterification processes as animal fats, producing glycerin that is chemically identical to animal-based glycerin. • Synthetic: Produced from petrochemicals (e.g., propylene) via chemical synthesis. The resulting glycerol is not biologically derived and is free from any animal components. Uses of Glycerin: • Pharmaceuticals: Used in cough syrups, laxatives, capsules, and skin products. • Foods: Serves as a sweetener, humectant, and solvent in processed foods and drinks. • Cosmetics: Found in lotions, creams, soaps, and toothpaste. • Industrial: Used in antifreeze, plastics, and chemical intermediates. **Islamic Perspective:** Animal-Derived Glycerin: • If derived from ḥalāl-slaughtered animals, it is permissible in all schools. • If derived from non-ḥalāl-slaughtered animals (e.g., conventional beef or pork sources), then: o Ḥanafī: Considered impure and impermissible, unless complete	

		chemical transformation (istiḥālah) occurs—which is debated in the case of glycerin. Majority onsider no istiḥāla has occurred. ○ Shāfiʿī: Generally consider such glycerin impure and impermissible. ○ Mālikī: More open to recognizing chemical transformation. If glycerin is shown to have undergone istiḥālah, it may be permitted even if from an impure source. But most consider no istiḥāla. ○ Ḥanbalī: Generally consider such glycerin impure and impermissible. Plant-Based or Synthetic Glycerin: • Unanimously considered ḥalāl by all four Sunni schools. • Widely used in ḥalāl-certified products, especially when labeled as "vegetable glycerin."	
15	**Heparin**	Heparin is a widely used anticoagulant (blood thinner) in medicine. It is primarily derived from animal tissues, especially from the intestinal mucosa of pigs and occasionally cows. It is used to prevent and treat blood clots in medical conditions such as deep vein thrombosis (DVT), pulmonary embolism, and during surgeries to prevent clotting in catheters and dialysis. Source: • Porcine (pig) intestinal mucosa: The most common source of commercial heparin. • Bovine (cow) lung or intestinal mucosa: Used less frequently but still a source of heparin in some countries. • Synthetic heparin: Advances in technology have led to the development of synthetic forms of heparin, although animal-derived heparin is still the most commonly used form. Production Process:	**Animal-derived** (pig intestines)

		1. Animal-Derived Heparin (Porcine or Bovine): 1. Collection of Animal Tissues: o The raw material for heparin production is primarily collected from the intestinal mucosa of pigs (and, in some cases, cows). This mucosa is a by-product of the meat-processing industry. o The mucosal tissues are harvested from slaughtered animals during meat processing. 2. Extraction of Heparin: o The mucosal tissues are subjected to extraction processes to isolate the heparin. The process typically involves treating the tissues with enzyme digestion or chemical extraction to release the heparin from the tissue matrix. o Enzymatic hydrolysis is used to break down the complex polysaccharides in the mucosa, releasing the active heparin molecules. 3. Purification: o The extracted heparin is then purified through various processes such as filtration, precipitation, and chromatography. These steps remove impurities, other proteins, and unwanted substances, ensuring a high-purity product suitable for medical use. o The purification process is critical to remove any potential contaminants, including viruses or bacteria, making the final product safe for intravenous use. 4. Sterilization: o Once purified, the heparin undergoes sterilization to ensure that it is free	

		from any microbial contamination. The sterilized product is typically formulated as a liquid or freeze-dried powder for injection or use in IV infusions. 5. Quality Control: o The final product undergoes rigorous testing to ensure its potency, purity, and safety. Regulatory authorities such as the FDA (U.S.) or EMA (Europe) enforce strict standards for the production of heparin to ensure patient safety. 2. Synthetic Heparin: • Low Molecular Weight Heparin (LMWH): o Synthetic or semi-synthetic versions of heparin, such as low molecular weight heparin (LMWH), are derived from the chemical modification of natural heparin. LMWH is used for specific medical indications where a more predictable anticoagulant effect is required. • Fully Synthetic Heparin: o There is also research into fully synthetic heparin that does not rely on animal sources. However, most synthetic heparin is still produced as a derivative of animal-extracted heparin or through chemical processes that mimic the natural structure of the heparin molecule. Uses of Heparin: • Anticoagulation: Heparin is widely used to prevent and treat blood clots. It is especially important in surgeries, dialysis, and during the treatment of conditions like deep vein thrombosis (DVT) and pulmonary embolism.	

		• Medical Procedures: It is used to prevent clotting during catheterizations, dialysis, and open-heart surgery. • Pharmaceuticals: Heparin is included in various injectable drugs or IV infusions to manage clotting risks in hospitalized patients. **Islamic Perspective on Heparin:** Porcine-Derived Heparin: • From Pig Intestinal Mucosa: o Heparin derived from pig sources is haram according to all Sunni schools of thought, as pork and all its derivatives are considered impure and impermissible (najis). This applies regardless of how the product is processed or purified. o The use of porcine-derived heparin is generally not permissible unless there is medical necessity and no viable halal alternatives are available. In such cases, the principle of ḍarūrah (necessity) may apply, allowing its use if it is the only real option or life-saving option and no alternatives exist. This is generally accepted across all Sunni schools when there is no other option available. Bovine-Derived Heparin: • From Halal-Slaughtered Cows: o Bovine-derived heparin is halal if the cow is slaughtered according to Islamic law (halal). The intestinal mucosa and other parts of the animal used to extract heparin are permissible if the animal has been slaughtered following proper Islamic guidelines. • From Non-Halal Slaughtered Cows:	

		○ If the cow is not slaughtered according to halal standards, the permissibility of bovine-derived heparin becomes more complicated: ▪ Ḥanafī: Some scholars argue that if the heparin undergoes istihalah (complete chemical transformation), it could be considered pure and permissible. However, this is subject to debate and most are of opinion it has not undergone istiḥāla. ▪ Shāfiʿī, Mālikī, and Ḥanbalī: These schools generally maintain that products derived from animals not slaughtered according to Islamic law remain impure and haram, even if they undergo extensive processing. Synthetic Heparin: • Synthetic and Low Molecular Weight Heparin: ○ If synthetic heparin or low molecular weight heparin (LMWH) is produced through non-animal sources or chemical synthesis, it is considered halal and permissible in all Sunni schools of thought. ○ This form of heparin is increasingly used in modern medicine, offering a halal alternative to those seeking to avoid animal-derived products.	
16	**Heparinoids**	Heparinoids are a class of medications that are structurally similar to heparin and are primarily used as anticoagulants and anti-inflammatory agents. They are often employed in the treatment of thrombosis, varicose veins, hemorrhoids, and other	**Animal-derived** (pig intestines)

		conditions involving blood clotting or inflammation. Heparinoids can be derived from animal sources, or they can be synthesized in a laboratory to mimic the effects of natural heparin. Source: • Natural heparinoids: Derived from animal tissues, such as the intestinal mucosa of pigs and cows, similar to heparin. • Synthetic heparinoids: Produced through chemical processes to mimic the structure and function of natural heparin without using animal products. Types of Heparinoids: • Dermatan sulfate • Chondroitin sulfate • Low molecular weight heparins (LMWH) • Semi-synthetic and synthetic heparinoids Production Process: 1. Animal-Derived Heparinoids: • Source: Similar to heparin, natural heparinoids are primarily derived from the intestinal mucosa of pigs or cows. • Extraction: The heparinoid is extracted from the animal tissue using enzymatic digestion or chemical extraction. The extraction method is similar to that used for heparin, where the intestinal lining or lung tissue of animals is processed to extract these anticoagulant compounds. • Purification: The extracted heparinoid is purified using filtration, chromatography, and precipitation techniques to ensure a product that is safe and effective for medical use. • Formulation: Once purified, the heparinoids are formulated into creams, gels, injectables, or oral medications depending on their intended use. They are often used topically for treating varicose veins or hemorrhoids, as	

well as intravenously for anticoagulant therapy.

2. Synthetic Heparinoids:

- Source: Synthetic heparinoids are produced using chemical synthesis to create compounds that mimic the polysaccharide structure of natural heparins. These are often referred to as low molecular weight heparinoids.
- Production: Through complex chemical processes, synthetic heparinoids are manufactured without the need for animal tissues. The resulting product can closely replicate the biological effects of natural heparinoids while avoiding the use of animal-derived materials.
- Advantages: Synthetic heparinoids are more consistent in quality and offer an alternative for people seeking non-animal-based medications. They also reduce the risk of contamination from animal-derived sources.

Uses of Heparinoids:

- Thrombosis Prevention: Heparinoids are used to prevent blood clots in patients with a high risk of deep vein thrombosis (DVT) or pulmonary embolism.
- Anti-Inflammatory Treatment: Topical heparinoid creams and gels are used to treat bruises, varicose veins, phlebitis, and hemorrhoids by reducing inflammation and improving circulation.
- Post-Surgical Anticoagulation: Heparinoids are used post-surgery to reduce the risk of blood clots forming in veins, particularly after orthopedic procedures.

Islamic Perspective on Heparinoids:

Animal-Derived Heparinoids:

- Porcine-Derived Heparinoids:
    - Heparinoids derived from pig tissues are considered haram in all Sunni

		schools of thought, as pork and its derivatives are considered impure and impermissible. This applies to any medications derived from pigs, regardless of their medical utility. ○ In cases of medical necessity where no viable alternatives are available, porcine-derived heparinoids may be permitted under the principle of ḍarūrah (necessity) if they are life-saving or essential for health. • Bovine-Derived Heparinoids: ○ Heparinoids derived from bovine sources are considered halal if the cow was slaughtered according to Islamic law. However, if the animal was not slaughtered in accordance with halal practices, the use of bovine-derived heparinoids is generally haram. ○ Ḥanafī scholars may allow their use if the product undergoes istihalah (a complete transformation process), where the substance is chemically transformed and no longer resembles its original impure form. However, this is not a widely accepted view across all schools. Synthetic Heparinoids: • Synthetic heparinoids, which are produced without the use of animal products, are considered halal and permissible in all Sunni schools of thought. ○ Since synthetic heparinoids do not contain any animal-derived ingredients and are produced entirely through chemical processes, they offer a halal alternative to animal-based heparinoids.	

17	**Hyaluronic Acid**	Hyaluronic Acid (HA) is a naturally occurring substance found in the connective tissues of humans and animals, particularly in the skin, joints, and eyes. It is known for its ability to retain moisture and is widely used in cosmetics, pharmaceuticals, and medical treatments. Hyaluronic acid can be derived from both animal and synthetic/fermentation sources, with the latter becoming increasingly common. Source: • Animal-derived hyaluronic acid: Traditionally extracted from rooster combs (the red flesh on top of a rooster's head). • Fermentation-derived hyaluronic acid: Produced through the bacterial fermentation of Streptococcus species. This method is now more widely used due to concerns over animal sourcing and allergens. Production Process: 1. Animal-Derived Hyaluronic Acid (Rooster Combs): • Source: The primary source for animal-derived hyaluronic acid is the rooster comb, which is rich in HA. • Extraction Process: 1. Collection of Rooster Combs: Rooster combs are collected from poultry farms as a by-product of the poultry industry. 2. Mechanical Processing: The rooster combs are mechanically processed and ground into small pieces. 3. Enzymatic Extraction: The ground rooster combs are subjected to enzymatic hydrolysis, where enzymes are used to break down the proteins and other components, leaving behind hyaluronic acid. 4. Purification: The extracted hyaluronic acid is purified through filtration and precipitation processes	**Mostly synthesized**, some **animal-derived** (rooster combs)

		to remove any remaining impurities, including proteins, fats, and other contaminants. 5. Sterilization: The purified hyaluronic acid is sterilized to ensure it is free from any pathogens, making it suitable for medical and cosmetic use. • Final Product: The purified hyaluronic acid is then formulated into cosmetic serums, injectable fillers, eye drops, or supplements. 2. Fermentation-Derived Hyaluronic Acid: • Source: Hyaluronic acid can also be produced through bacterial fermentation. This method uses non-animal sources, particularly Streptococcus or Lactococcus bacterial strains, which are genetically modified to produce hyaluronic acid. • Fermentation Process: 1. Bacterial Fermentation: The bacteria are cultured in large fermentation tanks, where they metabolize a nutrient-rich medium (usually glucose or sucrose) to produce hyaluronic acid as a by-product. 2. Extraction: The hyaluronic acid is extracted from the bacterial culture by centrifugation and filtration. 3. Purification: The extracted HA undergoes filtration, precipitation, and ultrafiltration to remove bacterial residues and other impurities, ensuring high purity. 4. Sterilization: The purified HA is sterilized to make it safe for pharmaceutical and cosmetic use. • Final Product: The fermentation-derived HA is then processed into its final form for use in skincare products, injectable fillers, eye drops, and pharmaceuticals.	

		Uses of Hyaluronic Acid: • Cosmetics: HA is widely used in anti-aging serums, moisturizers, and facial masks due to its ability to retain moisture, plump the skin, and reduce the appearance of fine lines. • Medical Applications: HA is used in injectable fillers for aesthetic treatments, eye drops for dry eyes, and as a lubricant in joint injections to treat conditions like osteoarthritis. • Pharmaceuticals: It is used as a component in wound healing products due to its ability to promote tissue regeneration and maintain moisture in wound sites. **Islamic Perspective on Hyaluronic Acid:** Animal-Derived Hyaluronic Acid: • Source: Rooster Combs: o Ḥalāl Status: The use of rooster comb-derived hyaluronic acid is generally halal if the rooster is Islamically slaughtered as it is permissible to consume and if the process involves no impure substances. o Mālikī, Shāfiʿī, Ḥanbalī : However, if the rooster was not slaughtered in a halal way, it would be considered impure and haram according to the these schools. o Ḥanafī: There is more flexibility in the Ḥanafī school if the product undergoes istihalah (chemical transformation) or derived from bone and joints or skin, it may be considered pure and permissible. Fermentation-Derived Hyaluronic Acid: • Halal Status: o Hyaluronic acid produced through bacterial fermentation is considered halal in all Sunni schools of thought,	

		as it does not involve any animal-derived ingredients. ○ This method of production avoids the concerns associated with animal sources, making it suitable for those seeking halal-certified products. ○ Non-Animal-Based: Since no animal tissues are involved in this process, fermentation-derived hyaluronic acid is widely accepted as halal, and it is preferred by those who avoid animal-based products.	
18	**Insulin (Porcine)**	Porcine insulin is a type of insulin derived from the pancreas of pigs. It was widely used before the development of human insulin and synthetic insulin through recombinant DNA technology. Insulin is essential for managing diabetes by controlling blood sugar levels in individuals whose bodies cannot produce or properly use insulin. Source: • Porcine pancreas: The insulin is extracted from the pancreas of pigs, which are typically sourced from the meat processing industry. Production Process: 1. Collection of Pancreas: ○ The pancreatic glands are collected from pigs during the slaughter process. The pancreas is a rich source of insulin, which is used to regulate blood sugar levels. 2. Extraction of Insulin: ○ The pancreatic glands are mechanically processed and extracted to isolate crude insulin. This process often involves acidic or enzymatic digestion of the pancreas to break down tissues and release insulin. 3. Purification:	**Mostly synthesized** (formerly animal-derived)

		○ The crude insulin is then subjected to a series of purification steps, such as filtration, chromatography, and precipitation to remove impurities and other proteins. The goal is to obtain a high-purity insulin suitable for medical use. ○ This results in porcine insulin with a structure that is similar, but not identical, to human insulin. Porcine insulin differs from human insulin by one amino acid. 4. Formulation: ○ The purified insulin is formulated into injectable solutions. The insulin may be modified into short-acting or long-acting forms, depending on the therapeutic needs of the patient. 5. Quality Control: ○ The final insulin product undergoes rigorous testing to ensure its safety, purity, and potency. This ensures that the insulin meets the necessary standards for medical use. Uses of Porcine Insulin: • Diabetes Management: Porcine insulin is used to treat Type 1 diabetes and, in some cases, Type 2 diabetes, particularly when the body cannot produce enough insulin or use it effectively. • Replacement Therapy: Before the development of synthetic human insulin, porcine insulin was the primary form used in insulin replacement therapy. It was effective because it closely mimicked the function of human insulin. **Islamic Perspective on Porcine Insulin:** Haram Status of Porcine-Derived Insulin: • Porcine insulin is derived from pigs, which are considered haram (impermissible) in all	

		Sunni schools of thought. Since pigs and all their derivatives are considered impure (najis), products made from pigs are generally not permissible in Islam. • Shāfiʿī, Mālikī, Ḥanbalī, and Ḥanafī schools all agree that products derived from pigs, including insulin, are haram due to the impurity of pork. Permissibility under Necessity (Ḍarūrah): • In cases where there are no viable alternatives, the use of porcine insulin may be allowed under the principle of ḍarūrah (necessity). If a person's life is at risk or their health would significantly deteriorate without the medication, Islamic law permits the use of otherwise haram substances. o Ḍarūrah is a principle in Islamic law that allows Muslims to use impermissible substances or methods in life-threatening or emergency situations where there is no halal alternative. o This means that if synthetic or human insulin is unavailable or ineffective for a particular patient, the use of porcine insulin could be permissible until a suitable alternative is found. Alternatives to Porcine Insulin: • Human insulin: Human insulin is produced using recombinant DNA technology, and it is now widely available. It is considered halal because it is made using non-animal sources and does not involve pig derivatives. o Recombinant human insulin is produced by inserting the human insulin gene into bacteria or yeast, which then produce insulin that is chemically identical to natural human insulin.	

		• Synthetic insulin analogs: These insulin analogs are designed to mimic the action of natural insulin and are produced synthetically, making them a halal alternative to porcine insulin.	
19	**Iron (Haematin)**	Iron (Haematin) is a form of haeme iron derived from animal blood, particularly from haemoglobin, the iron-containing component of red blood cells. It is used primarily in the treatment of iron deficiency anaemia and is also present in some dietary supplements. Haematin is a precursor to haeme, which is the iron-containing molecule in haemoglobin that allows red blood cells to transport oxygen throughout the body. Source: • Animal blood, typically from bovine (cow) or porcine (pig) sources, is the most common origin for hematin. • It can also be synthetically produced through chemical processes or extracted from plant-based sources (such as haeme iron in certain plants, though less common). Production Process (Animal-Derived Haematin): 1. Collection of Animal Blood: o Blood is collected from animals (such as cows or pigs) during the slaughtering process in meat processing plants. Bovine sources are preferred for halal products, but porcine blood is also used in some countries. 2. Isolation of Haemoglobin: o The collected animal blood is processed to isolate haemoglobin, the protein that contains iron. Hemoglobin is found in red blood cells, and it is separated from the plasma and other blood components. 3. Extraction of Haeme:	**Mostly synthesized** (formerly animal-derived)

		○ Hemoglobin is broken down to isolate the haeme group, which is the iron-containing component responsible for oxygen binding. The haeme group is then chemically processed into haematin, which is the ferric iron form of haeme (Fe^{3+}). 4. Purification: ○ The haematin is purified using various techniques such as filtration, precipitation, and chromatography to remove impurities and ensure that the iron is of high quality for medical or supplemental use. 5. Formulation: ○ The purified hematin is then processed into injectable solutions for use in treating iron deficiency anemia, or it is formulated into capsules, tablets, or oral supplements. Uses of Haematin: • Treatment of Iron Deficiency Anemia: Hematin, as a source of haeme iron, is used to treat patients with iron deficiency anemia, particularly in cases where non-haeme iron (from plant sources or synthetic supplements) is less effective. Haeme iron is absorbed more efficiently by the body than non-haeme iron. • Iron Supplements: Hematin is used in some dietary supplements to provide a bioavailable form of iron for individuals who need to increase their iron intake. • Pharmaceuticals: Haematin is sometimes used in certain injectable medications for patients who require rapid restoration of iron levels. **Islamic Perspective on Haematin:** Bovine-Derived Hematin:	

		• From Halal-Slaughtered Animals:
		  ○ Bovine-derived hematin is considered halal if it is derived from a cow that has been slaughtered according to Islamic law. If the animal is slaughtered according to halal guidelines, the blood-derived products such as haematin are generally permissible in all Sunni schools of thought.
		• From Non-Halal Slaughtered Animals:
		  ○ If the cow is not slaughtered according to halal standards, the Shāfiʿī, Mālikī, and Ḥanbalī schools generally consider blood and blood derivatives to be najis (impure) and haram, making bovine-derived haematin from non-halal sources impermissible.
		  ○ Ḥanafī scholars may permit the use of such products if they undergo istihalah (a complete transformation) where the product is chemically transformed into a different substance. This would allow the use of haematin if the processing changes its nature entirely. However, this is debated, and many Ḥanafī scholars still consider blood derivatives impure.
		Porcine-Derived Haematin:
		• Porcine-derived haematin is considered haram by all Sunni schools of thought due to the impurity of pork and its derivatives. Products derived from pigs are not permissible in Islam, regardless of the transformation process.
		Synthetic Haematin:
		• Synthetic haematin is produced through chemical synthesis and does not involve any	

		animal products. If the haematin is produced synthetically, without the use of animal-derived ingredients, it is considered halal and permissible across all Sunni schools of thought.	
20	**Lactase**	Lactase is an enzyme that helps break down lactose, the sugar found in milk and dairy products, into glucose and galactose, which can be absorbed by the body. It is commonly used to help individuals who are lactose intolerant digest dairy products. Lactase can be derived from microbial, animal, or synthetic sources. Source: • Microbial lactase: Produced using yeast or fungal fermentation (e.g., from the fungi *Aspergillus niger* or *Kluyveromyces lactis*). This is the most common method for producing commercial lactase. • Animal-derived lactase: Extracted from the small intestines of animals, particularly calves. • Synthetic lactase: Produced through recombinant DNA technology using genetically modified organisms. Production Process: 1. Microbial Lactase (Fungal or Yeast): • Source: Fungi (such as *Aspergillus niger* or *Kluyveromyces lactis*) or yeasts are the primary sources for microbial lactase production. • Fermentation Process: 1. Fermentation: The fungi or yeast are cultivated in large fermentation tanks, where they are fed a nutrient-rich medium (often sugars) to promote growth and enzyme production. 2. Enzyme Extraction: After fermentation, the lactase enzyme is extracted from the culture using centrifugation or filtration. The	**Animal-derived (bovine) or microbial-derived**

		microorganisms are separated from the liquid containing the lactase. 3. Purification: The lactase is then purified through processes like precipitation and ultrafiltration to remove any impurities, including fungal or yeast residues, ensuring that the lactase is safe for consumption. 4. Final Product: The purified lactase is either dried into a powder form or processed into liquid solutions, which can be used in dietary supplements, lactose-free dairy products, or tablets. 2. Animal-Derived Lactase: • Source: Lactase can also be extracted from the small intestines of animals, such as calves, where it naturally occurs. • Extraction Process: 1. Collection of Animal Intestines: The intestines are collected from slaughtered calves, typically from the dairy or meat industries. 2. Enzyme Extraction: The intestines are processed, and the lactase enzyme is extracted through enzymatic digestion or mechanical processing. 3. Purification: The enzyme is purified to remove other proteins, fats, and impurities. 4. Final Product: The purified lactase is used in supplements or added to dairy products to reduce lactose content. 3. Synthetic Lactase (Recombinant): • Source: Synthetic lactase is produced through genetic engineering using microorganisms like bacteria or yeast that	

		have been genetically modified to produce the lactase enzyme. • Production Process: 1. Recombinant Technology: The lactase gene is inserted into the genetic material of a microorganism, which is then cultured in large quantities to produce lactase. 2. Fermentation and Extraction: Similar to microbial lactase, the recombinant microorganisms are fermented, and the lactase is extracted and purified. 3. Final Product: The resulting lactase is used in lactose-free products, dietary supplements, or medications. Uses of Lactase: • Lactose Intolerance Management: Lactase is commonly used by individuals with lactose intolerance to help them digest dairy products. It can be taken in supplement form or added to dairy products to produce lactose-free milk, cheese, or yogurt. • Food Industry: Lactase is used in the production of lactose-free dairy products, where it breaks down lactose into simpler sugars, making dairy easier to digest. • Pharmaceuticals: Lactase is also used in certain digestive enzyme supplements to support gut health and improve digestion. **Islamic Perspective on Lactase:** Microbial and Synthetic Lactase: • Microbial lactase (derived from fungi, yeast, or bacteria) and synthetic lactase (produced through recombinant DNA technology) are considered halal by all Sunni schools of thought. Since these processes do not involve any animal-derived components, microbial and synthetic lactase are permissible for consumption in all Islamic schools.	

		○ These forms of lactase are widely accepted as halal because they involve no haram (impermissible) substances during production and are derived from pure sources like microorganisms. Animal-Derived Lactase: • Bovine lactase derived from the intestines of halal-slaughtered calves is considered halal as long as the calf is slaughtered according to Islamic law. ○ Shāfiʿī, Mālikī, and Ḥanbalī: Animal-derived products are permissible if the animal was slaughtered according to halal guidelines. However, if the animal was not slaughtered in a halal manner, the lactase enzyme extracted from it would be considered haram. ○ Ḥanafī: The Ḥanafī school may consider certain transformations that occur during processing as potentially making the enzyme pure (ṭāhir), depending on the nature of the transformation. However, many Ḥanafī scholars would still avoid animal-derived enzymes if the animal was not slaughtered according to Islamic law. Porcine-Derived Lactase: • Porcine-derived lactase (if produced) would be considered haram and impermissible across all Sunni schools of thought, as pork and its derivatives are prohibited in Islam. Muslims should avoid any lactase products derived from pigs.	
21	**Lanolin**	Lanolin is a waxy substance derived from the sebaceous glands of sheep manifest in the wool. It is used in a variety of cosmetic, pharmaceutical, and	**Animal-derived** (sheep wool)

		personal care products due to its moisturizing and emollient properties. Lanolin is a common ingredient in products like creams, ointments, lotions, and lip balms. Source: • Animal-derived: Lanolin is extracted from the wool of sheep after shearing. The wool is processed to remove the waxy coating (lanolin), which helps protect the sheep's skin and wool from moisture. Production Process: 1. Shearing of Sheep: o The wool is collected from sheep through the shearing process, which is done without harm to the animal. This is a routine part of sheep farming to maintain the animal's health and hygiene. 2. Wool Scouring: o The raw wool is subjected to scouring (a thorough washing process) to remove dirt, sweat, and natural oils, including lanolin. Scouring involves washing the wool in hot water and using detergents to separate the lanolin from the wool fibers. 3. Lanolin Extraction: o The lanolin is separated from the wool during the scouring process. This waxy substance is then further purified to remove impurities and contaminants. o The purification process involves centrifugation and filtration to obtain the refined lanolin used in consumer products. 4. Final Purification and Processing: o After extraction, the lanolin undergoes additional refining processes to ensure it meets the	

		required purity standards for pharmaceutical, cosmetic, or industrial use. o The final product is usually a thick, yellowish, waxy substance that is ready for use in products. Uses of Lanolin: • Cosmetics: Lanolin is widely used in moisturizers, lip balms, lotions, and skin creams due to its excellent ability to hydrate and protect the skin. • Pharmaceuticals: It is used in medicated creams and ointments to treat skin conditions like dryness, eczema, and psoriasis. Lanolin is also used in nipple creams for breastfeeding mothers to soothe dry or cracked skin. • Personal Care Products: Lanolin is commonly found in shampoos, conditioners, and body washes for its conditioning properties. **Islamic Perspective on Lanolin:** Animal-Derived Nature: • Sheep wool is generally considered halal, as the shearing process does not harm the animal and involves only removing the wool. Since the wool is not part of the flesh or blood, it is regarded as pure (ṭāhir) in all Sunni schools of thought. o Wool-derived products like lanolin are considered permissible (halal) as long as the extraction and processing do not involve any haram substances or unethical practices. Cross-Contamination Concerns: • While lanolin itself is considered halal, concerns may arise if the product is processed or handled in facilities where haram substances (such as pork derivatives) are also processed. To avoid any risk of contamination, it is advisable to seek halal-	

		certified products or check with manufacturers regarding their production practices. Conclusion: • Lanolin is considered halal as it is derived from the wool of sheep in a manner that does not harm the animal and is widely accepted as pure (ṭāhir) in Islam. • Halal certification may be important to ensure that the lanolin product has not been contaminated with haram substances during production or processing. For those seeking halal-compliant personal care or pharmaceutical products, checking for halal certification or contacting the manufacturer to confirm production practices may be advisable when using lanolin-containing products.	
22	**Lactoglobulin**	Lactoglobulin is a whey protein found in milk, primarily from cows and other mammals. It is one of the main proteins present in whey, the liquid by-product that remains after milk has been curdled and strained in the cheese-making process. Lactoglobulin is used in various food products and supplements due to its high nutritional value and functionality. Source: • Animal-derived: Lactoglobulin is primarily derived from bovine (cow) milk. It is extracted from the whey portion of milk. Production Process: 1. Milk Collection: o Cow's milk is collected and processed in dairy facilities. 2. Separation of Whey: o The whey, which contains lactoglobulin, is separated from the curd during the cheese-making process. Whey is the liquid part left after the milk has been coagulated. 3. Whey Processing:	**Animal-derived** (cow's milk)

		○ The whey is processed to isolate the protein content. This can be done through methods like ultrafiltration, microfiltration, or centrifugation to separate the proteins (including lactoglobulin) from other components like lactose and fat. 4. Purification: ○ The lactoglobulin is further purified, ensuring that it contains minimal lactose, fats, and impurities. The final product is a protein concentrate or isolate, typically used in food products and supplements. 5. Drying: ○ The purified lactoglobulin is usually dried into a powder form, which can be used in food formulations, protein supplements, or functional foods. Uses of Lactoglobulin: • Food Industry: Lactoglobulin is commonly used in protein supplements, protein bars, sports drinks, and functional foods. It is prized for its nutritional content and ability to enhance the texture and stability of food products. • Pharmaceuticals: It is used in some pharmaceutical formulations due to its functional and nutritional properties. • Supplements: Lactoglobulin is found in whey protein supplements, commonly consumed by athletes or individuals looking to increase their protein intake. **Islamic Perspective on Lactoglobulin:** Halal Status: • Bovine-Derived Lactoglobulin: Since lactoglobulin is derived from cow's milk, it is generally considered halal in all Sunni schools of thought. Milk from halal animals, such as cows, is permissible (halal), provided	

		the extraction process does not involve the use of any haram (impermissible) substances. o If the cow is alive and healthy, and the milk is handled properly, the resulting whey protein, including lactoglobulin, would be halal. Concerns with Additives or Cross-Contamination: • Cross-contamination: If lactoglobulin is processed or handled in a facility that also processes haram substances (e.g., pork derivatives or non-halal ingredients), there is a risk of cross-contamination. In such cases, it is advisable to ensure that the product is halal-certified to avoid any issues. • Additives: If lactoglobulin is part of a processed product, it is important to check if any haram additives, emulsifiers, or other ingredients have been used in the final formulation. These could affect the halal status of the end product. Whey and Enzyme Considerations: • Cheese-making enzymes: One consideration is whether the enzymes used in the cheese-making process (where whey is separated) are halal. Some cheeses use rennet derived from pigs or non-halal-slaughtered animals. If lactoglobulin is sourced from such whey, it may be considered haram. o Microbial or plant-based rennet is generally considered halal, so whey derived from cheese made with halal-certified enzymes would be permissible. Conclusion: • Lactoglobulin derived from cow's milk is considered halal as long as the processing does not involve any haram substances or cross-contamination. • Halal certification ensures that the product, including any enzymes used in the cheese-	

		making process (from which whey is derived), adheres to Islamic guidelines. To ensure compliance with Islamic dietary laws, it is recommended to check for halal-certified products, particularly if lactoglobulin is part of a larger food or supplement formulation.	
23	**Lecithin**	Lecithin is a naturally occurring fatty substance found in various plant and animal tissues. It is widely used as an emulsifier, stabilizer, and lubricant in the food, pharmaceutical, and cosmetic industries. Lecithin helps mix oil and water-based ingredients, making it a common additive in processed foods, supplements, and personal care products. Source: Lecithin can be derived from various sources, including: • Plant-based sources: Commonly extracted from soybeans, sunflower seeds, and rapeseed (canola). • Animal-based sources: Lecithin can also be extracted from egg yolks and occasionally from animal tissues like liver. Production Process: 1. Plant-Derived Lecithin (Soy, Sunflower, Rapeseed): • Extraction: 1. Soybeans or sunflower seeds are processed to extract oil. 2. Lecithin is obtained during the refining of the oil. The crude oil is treated with water, and lecithin is separated by centrifugation. 3. The lecithin is further purified, often using solvents, to remove impurities and unwanted substances, yielding food-grade lecithin. 2. Animal-Derived Lecithin (Egg Yolk, Animal Tissues): • Extraction:	**Animal-derived** (egg yolk) or **plant-derived** (soy)

		1. Egg yolks are separated from the egg white and mechanically processed to extract lecithin. 2. For animal-derived lecithin, the liver or tissues of animals are used to extract lecithin. This method is less common today, with most lecithin coming from plant-based sources. 3. The extracted lecithin is purified to remove fats, proteins, and other non-lecithin components. Uses of Lecithin: • Food Industry: Lecithin is used as an emulsifier in chocolates, baked goods, margarine, and salad dressings to improve texture and shelf life. • Pharmaceuticals: Lecithin is used in capsules, creams, and injections as a stabilizer or emulsifier. • Cosmetics: It is added to lotions, creams, and hair care products for its moisturizing and emulsifying properties. **Islamic Perspective on Lecithin:** Plant-Derived Lecithin: • Halal Status: Lecithin derived from plant-based sources, such as soybeans, sunflower seeds, or rapeseed, is generally considered halal and permissible in all Sunni schools of thought. o These plants are halal, and the extraction process does not involve any haram (impermissible) substances, making plant-based lecithin widely accepted. Animal-Derived Lecithin: • Egg Yolk-Derived Lecithin: o Halal Status: Lecithin from egg yolks is halal as long as the egg comes from a halal source (chickens or other birds permissible to eat). Eggs from	

		halal animals are considered pure (ṭāhir) and therefore acceptable. o However, there may be concerns about cross-contamination during processing, especially if the facility handles haram substances. In such cases, halal certification is recommended. • Lecithin from Animal Tissues: o Bovine Lecithin: Lecithin from bovine tissues is halal only if the cow is slaughtered according to Islamic law (halal slaughter). If the animal is not slaughtered in a halal manner, the lecithin would be considered haram. o Porcine Lecithin: Lecithin derived from pigs or other haram animals is strictly haram in all Sunni schools of thought. Pigs and their derivatives are impermissible for consumption or use in any form. Cross-Contamination Concerns: • Lecithin may be processed in facilities that handle haram substances. Therefore, to avoid cross-contamination, it is important to ensure that the lecithin is halal-certified or comes from a facility that follows halal guidelines. Conclusion: • Plant-derived lecithin (from soy, sunflower, or rapeseed) is halal and permissible in all Sunni schools. • Egg yolk-derived lecithin is also considered halal as long as the eggs come from halal sources. • Animal-derived lecithin is halal if it is sourced from animals slaughtered according to Islamic law. Lecithin from pigs or non-halal slaughtered animals is haram.	

		For Muslims seeking to ensure the halal status of lecithin, it is advisable to choose halal-certified products or confirm with manufacturers that the lecithin is derived from plant-based or halal animal sources.	
24	**Lipase**	Lipase is an enzyme that plays a crucial role in breaking down fats into fatty acids and glycerol during digestion. It is widely used in the food industry, pharmaceuticals, and biotechnology. Lipase can be derived from various sources, including microbial, plant-based, and animal-based sources. Source: • Microbial lipase: Derived from bacteria or fungi (e.g., *Aspergillus* or *Rhizopus* species). This is the most common source in industrial applications due to its ease of production and cost-effectiveness. • Plant-derived lipase: Rarely used, but some plants like castor beans can produce lipase. • Animal-derived lipase: Extracted from the pancreas of animals such as cows or pigs. Production Process: 1. Microbial Lipase: • Fermentation: 1. Microorganisms such as bacteria or fungi are cultured in fermentation tanks. 2. These microbes are fed a nutrient-rich medium to stimulate the production of lipase. 3. After fermentation, the lipase enzyme is separated from the microbial culture through centrifugation and filtration. 4. The enzyme is then purified to ensure it is free from microbial by-products, resulting in a high-purity lipase that is ready for use in industrial applications. 2. Animal-Derived Lipase:	**Animal-derived** (pig pancreas)

- Extraction:
    1. Lipase can be extracted from the pancreas of bovine (cow) or porcine (pig) sources, typically obtained as a by-product from slaughterhouses.
    2. The pancreas is processed to extract the lipase enzyme, which is then purified to remove other proteins and impurities.
    3. The final product is purified lipase, used in pharmaceuticals and certain food applications.

Uses of Lipase:

- Food Industry: Lipase is used in the production of cheese, baked goods, and flavours. It helps develop the texture and flavour of cheese by breaking down fats. It is also used in the manufacturing of margarine and dairy products.
- Pharmaceuticals: Lipase is used in digestive enzyme supplements for people with pancreatic insufficiency to aid fat digestion. It is also used in certain drug formulations.
- Biotechnology: Lipase is used in biocatalysis for industrial chemical processes.

Islamic Perspective on Lipase:

Microbial and Plant-Derived Lipase:

- Halal Status: Lipase derived from microbial sources (bacteria or fungi) or plant-based sources is generally considered halal in all Sunni schools of thought.
    - These sources are permissible as they do not involve any animal products and are derived from naturally occurring organisms or plants.
    - Microbial lipase is widely used in industrial applications, including halal-certified products, because of its halal status and cost-effectiveness.

Animal-Derived Lipase:

		• Bovine Lipase (from cows):
		  ○ Halal Status: If the lipase is extracted from the pancreas of cows and the cows are slaughtered according to Islamic law (halal slaughter), then bovine-derived lipase is considered halal.
		  ○ If the cow is not slaughtered in accordance with Islamic law, the lipase would be considered haram by all Sunni schools of thought, as it would come from an impure source.
		• Porcine Lipase (from pigs):
		  ○ Haram Status: Lipase derived from pigs is haram in all Sunni schools of thought. Pork and its derivatives are strictly impermissible, regardless of how the enzyme is processed or used.
		  ○ Any product containing porcine-derived lipase would be considered haram for Muslims.
		Cross-Contamination Concerns:
		• Cross-contamination may occur if lipase is processed in a facility that also handles haram substances, such as porcine-derived materials. To ensure that lipase is halal, it is important to confirm that the facility follows halal guidelines and avoids any risk of cross-contamination.
		Conclusion:
		• Microbial lipase (derived from bacteria or fungi) and plant-based lipase are halal and widely accepted in all Sunni schools.
		• Bovine lipase is halal if it is sourced from cows that have been slaughtered according to Islamic law. If the animal is not slaughtered according to halal standards, the lipase would be considered haram.
		• Porcine lipase is strictly haram and impermissible in all Sunni schools of thought.	

		For Muslims seeking halal-compliant products, it is recommended to choose lipase from microbial or halal-certified animal sources. Always check for halal certification or confirm the source of lipase with manufacturers when used in food, pharmaceuticals, or personal care products.	

25	**Magnesium Stearate**	Magnesium Stearate is a chemical compound widely used as a lubricant, anti-adherent, and filler in the pharmaceutical, cosmetic, and food industries. It is commonly used in tablet and capsule formulations to prevent ingredients from sticking to manufacturing equipment. Magnesium stearate is a salt made from stearic acid and magnesium.
		Source:
		• Stearic acid: The primary component of magnesium stearate is stearic acid, which can be derived from:
		  ○ Plant-based sources: Stearic acid is often sourced from vegetable oils, such as palm oil or coconut oil.
		  ○ Animal-based sources: It can also be derived from animal fats, such as bovine (cow) or porcine (pig) fat.
		• Magnesium: The magnesium component of magnesium stearate is generally synthesized from mineral sources.
		Production Process:
		1. Sourcing of Stearic Acid:
		  ○ Plant-based stearic acid is obtained by extracting oils from plants like palm or coconut, followed by hydrogenation to convert the oils into fatty acids, including stearic acid.
		  ○ Animal-based stearic acid is derived from tallow, which is the fat from cows, pigs, or other animals. The fat is rendered, and stearic acid is isolated through a process of saponification and purification.
			Can be animal-derived (bovine/porcine fat) or **plant-derived**

		2. Formation of Magnesium Stearate: o Once stearic acid is obtained (either from plants or animals), it is combined with magnesium salts to form magnesium stearate. o The stearic acid reacts with magnesium hydroxide or magnesium carbonate to produce magnesium stearate, which is a fine white powder. 3. Purification: o The resulting magnesium stearate is purified to remove any residual substances or impurities. It is then dried and processed into a powder, ready for use in various formulations. Uses of Magnesium Stearate: • Pharmaceuticals: Magnesium stearate is commonly used in the production of tablets and capsules as a lubricant to prevent the active ingredients from sticking to manufacturing machinery. • Cosmetics: It is used in products like makeup powders and skincare products as a lubricant and thickening agent. • Food Industry: Magnesium stearate is used in some food supplements and products as a flow agent to ensure consistent mixing of ingredients. **Islamic Perspective on Magnesium Stearate:** Plant-Derived Magnesium Stearate: • Halal Status: Magnesium stearate made from plant-based stearic acid (e.g., from palm oil or coconut oil) is considered halal and permissible in all Sunni schools of thought. Since the source is a halal plant, and the production process does not involve haram substances, plant-based magnesium stearate is acceptable for consumption and use. Animal-Derived Magnesium Stearate:	

		• Bovine-Derived:
		  ○ Halal Status: Magnesium stearate derived from bovine sources is halal only if the animal was slaughtered according to Islamic law (halal slaughter). If the stearic acid is derived from cows slaughtered according to halal standards, the resulting magnesium stearate is permissible.
		  ○ If the cow was not slaughtered according to Islamic law, the stearic acid and therefore the magnesium stearate would be considered haram.
		• Porcine-Derived:
		  ○ Haram Status: Magnesium stearate derived from porcine (pig) fat is haram in all Sunni schools of thought, as pork and its derivatives are strictly impermissible.
		  ○ Any product containing porcine-derived magnesium stearate would be considered haram.
		Cross-Contamination Concerns:
		• Cross-contamination: There is a potential concern about cross-contamination if magnesium stearate is processed in facilities that also handle haram substances, such as pork-derived materials. It is essential to confirm whether the magnesium stearate was processed in a halal-compliant facility.
		Conclusion:
		• Plant-based magnesium stearate is halal and permissible across all Sunni schools of thought, provided it is sourced from vegetable oils (e.g., palm oil or coconut oil).
		• Bovine-derived magnesium stearate is halal if it comes from a cow that was slaughtered according to Islamic law. If not, it is considered haram.	

		• Porcine-derived magnesium stearate is strictly haram and not permissible in any Sunni school of thought. For Muslims seeking halal-compliant products, it is recommended to use products containing plant-based magnesium stearate or to ensure that any animal-derived magnesium stearate is halal-certified. Always check for halal certification on pharmaceuticals, cosmetics, and food products that list magnesium stearate as an ingredient to confirm that it meets Islamic dietary guidelines.	
26	**Pancreatin**	Pancreatin is a mixture of digestive enzymes, primarily amylase, lipase, and protease, that help break down carbohydrates, fats, and proteins in the digestive system. It is commonly used to treat conditions like pancreatic insufficiency (such as in patients with cystic fibrosis or chronic pancreatitis) and to aid digestion in people who have difficulty producing these enzymes naturally. Pancreatin is primarily derived from animal sources, particularly from the pancreas of pigs or cows. Source: • Porcine (pig) pancreas: This is the most common source of pancreatin used in pharmaceuticals due to its similarity to human enzymes. • Bovine (cow) pancreas: Pancreatin can also be extracted from the pancreas of cows, though it is less common compared to porcine sources. Production Process: 1. Collection of Pancreas: o The pancreas is collected from slaughtered pigs or cows as a by-product of the meat industry. 2. Extraction of Enzymes: o The collected pancreas undergoes a process in which the digestive enzymes (amylase, lipase, protease) are extracted.	**Animal-derived** (pig pancreas)

		○ The pancreas is finely chopped and then subjected to solvent extraction or filtration to isolate the enzymes. 3. Purification: ○ The extracted enzymes are purified to remove other substances and impurities. This process may involve centrifugation and precipitation to isolate the amylase, lipase, and protease enzymes. ○ The final product is a powder or tablet containing these enzymes, ready for use in medications and supplements. 4. Formulation: ○ Pancreatin is formulated into capsules, tablets, or powders that are typically prescribed for people with digestive enzyme deficiencies. These formulations are designed to survive stomach acid and reach the intestines, where the enzymes can aid digestion. Uses of Pancreatin: • Digestive Aid: Pancreatin is used to aid digestion in people with exocrine pancreatic insufficiency (EPI), a condition in which the pancreas does not produce enough digestive enzymes. This can be caused by cystic fibrosis, chronic pancreatitis, or after pancreatic surgery. • Pharmaceuticals: Pancreatin is included in prescription medications to treat digestive disorders. It is also used in some over-the-counter digestive supplements. **Islamic Perspective on Pancreatin:** Porcine-Derived Pancreatin: • Haram Status: Pancreatin derived from the pancreas of pigs is considered haram by all Sunni schools of thought. Since pork and its	

		derivatives are considered impure (najis) and impermissible, the use of porcine pancreatin is not allowed in Islam. o Any medication or supplement containing porcine-derived pancreatin is therefore considered haram, except under conditions of need and necessity (ḍarūrah), where no suitable halal alternative exists, and the medication is required for health or life-saving purposes. Bovine-Derived Pancreatin: • Halal Status: Pancreatin derived from bovine sources is considered halal only if the cow was slaughtered according to Islamic law (halal slaughter). o If the animal was slaughtered in a halal manner, the pancreatin would be permissible for consumption. o If the cow was not slaughtered according to halal guidelines, then the pancreatin derived from such a source would be considered haram. Necessity and Medical Use (Ḍarūrah): • In cases of medical necessity, if no suitable halal alternative is available, the use of porcine-derived pancreatin may be permissible under the principle of ḍarūrah (necessity). This principle allows the use of otherwise haram substances when it is necessary for the preservation of life or health, and no halal alternative exists. o However, if a halal-certified alternative (such as bovine-derived pancreatin or a synthetic enzyme) is available, it must be used instead of the haram product. Synthetic Alternatives: • Synthetic pancreatin or microbial-based enzyme supplements are sometimes available	

		and would be considered halal if they are not derived from haram sources. These alternatives can be used by those seeking halal options in enzyme supplements. Conclusion: • Porcine-derived pancreatin is haram and impermissible in all Sunni schools of thought unless there is a case of necessity where no other alternatives are available. • Bovine-derived pancreatin is halal if the cow is slaughtered according to Islamic law. If the animal was not slaughtered in a halal manner, the pancreatin would be haram. • Synthetic or microbial-derived enzyme alternatives to pancreatin are considered halal and should be used if available to avoid any haram substances. For Muslims seeking halal-compliant medical treatments or supplements, it is advisable to confirm the source of pancreatin with the manufacturer or seek halal-certified enzyme supplements. Where halal-certified bovine-derived pancreatin or synthetic alternatives are available, these should be prioritized.	
27	**Pepsin**	Pepsin is a digestive enzyme that breaks down proteins into peptides during digestion. It is commonly used in the food industry, pharmaceuticals, and dietary supplements. Pepsin is traditionally derived from the stomach lining of animals, particularly pigs (porcine source) or cows (bovine source). Source: • Porcine (pig) stomach: Pepsin is most commonly derived from the stomach linings of pigs, making it a frequent source in commercial products. • Bovine (cow) stomach: It can also be derived from the stomachs of cows, though this is less common compared to porcine sources.	**Animal-derived** (pig stomach lining)

		• Microbial/Synthetic pepsin: There are synthetic or microbial alternatives to pepsin, though they are less commonly used than animal-derived pepsin. Production Process: 1. Collection of Stomach Lining: o Pepsin is extracted from the gastric mucosa (lining of the stomach) of pigs or cows. The stomach linings are collected as by-products from slaughterhouses. 2. Extraction of Pepsin: o The stomach lining is processed, and the pepsin enzyme is extracted through acid treatment or enzymatic digestion. o The pepsin is extracted in a crude form and then further purified for commercial use. 3. Purification: o The crude pepsin is subjected to various filtration and precipitation techniques to ensure that the enzyme is pure and free of other proteins or contaminants. 4. Final Form: o Pepsin is typically sold in powder or tablet form for use in supplements, medications, or food production. Uses of Pepsin: • Pharmaceuticals: Pepsin is used in digestive enzyme supplements to aid in the digestion of proteins in individuals with digestive issues or pancreatic insufficiency. • Food Industry: It is used in cheese-making, gelatine production, and the preparation of protein hydrolysates for flavouring or nutritional purposes.	

		• Laboratory Uses: Pepsin is used in scientific research to break down proteins during the study of various biological processes. **Islamic Perspective on Pepsin:** Porcine-Derived Pepsin: • Haram Status: Pepsin derived from porcine (pig) sources is considered haram in all Sunni schools of thought. Pork and its derivatives are considered impure (najis) and impermissible in Islam. o Any product that contains porcine-derived pepsin is haram for Muslims. This includes many commercially available digestive enzyme supplements, food products, or medications unless there is a medical necessity and no halal alternative is available (explained under ḍarūrah). Bovine-Derived Pepsin: • Halal Status: Pepsin derived from bovine sources is considered halal only if the cow was slaughtered according to Islamic law (halal slaughter). o If the bovine source is halal, the pepsin extracted from the cow's stomach is permissible for use in food and pharmaceuticals. o If the animal is not slaughtered according to halal standards, then the pepsin derived from such a source would be haram. Necessity and Medical Use (Ḍarūrah): • Ḍarūrah (Necessity): If no halal-certified alternative is available, the use of porcine-derived pepsin may be permissible under Islamic law if it is necessary for health, particularly if the product is life-saving or critical for health. This principle of ḍarūrah allows the use of haram substances when no	

		suitable alternatives exist, and there is a risk to life or serious harm. Synthetic/Microbial Pepsin: • Halal Status: Synthetic or microbial-derived pepsin is generally considered halal and permissible across all Sunni schools of thought, as it is not derived from animals. ○ These alternatives can be used in halal-certified products, making them suitable for Muslims seeking to avoid animal-derived pepsin. Cross-Contamination Concerns: • Cross-contamination may occur if pepsin is processed in facilities that handle haram substances, such as porcine products. It is essential to ensure that the facility follows halal guidelines and avoids any risk of contamination if the product is intended for a halal consumer market. Conclusion: • Porcine-derived pepsin is haram and not permissible in any Sunni school of thought unless used under extreme necessity (ḍarūrah), where no halal alternatives are available and there is a medical requirement. • Bovine-derived pepsin is halal if it comes from animals slaughtered according to Islamic law. If the animal was not slaughtered in a halal manner, then the pepsin is haram. • Synthetic or microbial-derived pepsin is considered halal and is a suitable option for Muslims. For Muslims seeking halal-compliant products, it is important to verify the source of pepsin in food products, supplements, and medications. Whenever possible, choose products that are halal-certified or confirm that the pepsin used is plant-based, synthetic, or from halal animal sources.	

28	**Propolis**	Propolis is a resinous substance produced by honeybees by mixing plant sap, tree resin, and their own enzymes. Bees use propolis to seal cracks in their hives, offering protection from bacteria, viruses, and fungi. Propolis is widely used in cosmetic, pharmaceutical, and health supplement industries for its antibacterial, antifungal, and anti-inflammatory properties. It is available in various forms such as tinctures, creams, lozenges, and capsules. Source: • Bee-derived: Propolis is collected by bees from tree buds and resins and combined with their own secretions and beeswax. Beekeepers harvest it from the hive walls, where bees deposit it. Production Process: 1. Collection from Hives: o Beekeepers scrape propolis from the surfaces of beehives where it is deposited by bees to seal gaps and protect the hive from microbial invaders. 2. Extraction and Purification: o Raw propolis contains impurities such as wax, bee debris, and other contaminants. It is purified through filtration and solvent extraction to isolate the active resin. Ethanol is commonly used in the extraction process. 3. Final Form: o The purified propolis is then formulated into supplements, cosmetics, or medicinal products such as tinctures, powders, creams, capsules, and lozenges. Uses of Propolis: • Health Supplements: Propolis is used in capsules and lozenges to boost the immune	**Insect-derived** (bee resin secretion)

		system, fight infections, and promote healing. • Skincare Products: It is used in creams, lotions, and ointments to treat acne, eczema, and other skin conditions due to its antimicrobial and soothing properties. • Oral Care: Propolis is included in toothpaste and mouthwash for its antibacterial properties, helping reduce plaque and prevent infections. • Wound Healing: Propolis helps accelerate wound and burn healing due to its regenerative and anti-inflammatory effects. **Islamic Perspective on Propolis and Insect-Derived Substances:** 1. Halal Status of Propolis: • Propolis is generally considered halal because it is a natural substance produced by bees from plant resins. While the consumption of insects, including bees, is prohibited (haram) in most Islamic schools of thought, by-products such as honey, beeswax, and propolis are permissible. This is because these substances are secretions and not part of the insect's body itself. • The Shāfiʿī, Ḥanafī, Mālikī, and Ḥanbalī schools of thought regard bees as pure (ṭāhir), and since propolis is a secretion from bees, it is considered halal. 2. Use of Alcohol in Propolis Extraction: • Alcohol is frequently used in the extraction of propolis, especially ethanol, to dissolve the resin and isolate the active components. The permissibility of using alcohol in processing depends on whether the alcohol is fully evaporated and whether it comes from a halal source as well as the concentration. o If synthetic alcohol or non-intoxicating alcohol is used, and it fully evaporates in the final product,	

		many scholars consider the product halal. However, Muslims who prefer to avoid all alcohol should opt for water-extracted or alcohol-free versions of propolis, which are available. 3. Cross-Contamination Concerns: • Propolis is a natural substance and halal on its own, but concerns about cross-contamination with haram (impermissible) substances may arise if alcohol is used in its production according to some, or if the facilities processing propolis also handle non-halal ingredients. Halal certification ensures that the product is free from contamination and that the entire process aligns with Islamic law. 4. Islamic Perspective on Insects: • The consumption of insects, including bees, is generally considered haram in most Sunni schools of thought, such as the Ḥanafī, Shāfiʿī, and Ḥanbalī schools. Even the Mālikī school, which allows the consumption of certain insects under specific conditions, does not permit the general consumption of insects like bees. • However, insect by-products such as honey, beeswax, and propolis are generally permissible because they are secretions from the insect and not the result of consuming the insect itself. These secretions are considered pure (ṭāhir) and halal, especially when properly purified. Conclusion: • Propolis is considered halal in all Sunni schools of thought as it is a secretion from bees and not part of the insect itself. While consuming bees is haram, their by-products like honey, beeswax, and propolis are permissible.	

		• Care should be taken when alcohol is used in the extraction process, and halal-certified or alcohol-free products should be preferred when possible. • Halal certification ensures that the propolis product has been processed and handled in accordance with Islamic guidelines, particularly to avoid contamination with haram substances. For Muslims looking for halal-compliant supplements, cosmetics, or medications, propolis is generally permissible, and halal-certified products are recommended for added assurance of compliance with Islamic dietary and processing standards.	
29	**Progesterone**	Progesterone is a hormone primarily involved in regulating the menstrual cycle, supporting pregnancy, and other reproductive functions. It is used in various medical treatments, including hormone replacement therapy (HRT), treatment for infertility, and management of menstrual disorders. Progesterone can be sourced from plant-based materials, synthetically produced, or derived from animal sources, which raises specific considerations from an Islamic perspective. Source: 1. Plant-based Progesterone: o Diosgenin, a compound found in wild yam and soybeans, is often used as a precursor to produce synthetic progesterone. This process involves chemical modification, converting diosgenin into a form of progesterone that can be used in pharmaceuticals. o Plant-derived progesterone is common in bioidentical hormone replacement therapy (BHRT), where the molecular structure is identical to the progesterone produced in the human body.	**Mostly synthesized**, formerly **animal-derived**

		2. Synthetic Progesterone: o Synthetic progesterone, also known as progestins, is produced through chemical processes without relying on animal or plant sources. It is widely used in contraceptives and HRT. o Synthetic progesterone is common and is not derived from haram substances. 3. Animal-derived Progesterone: o Historically, progesterone has been sourced from animal tissues, specifically the ovaries of cows, horses, or pigs. However, this source is much less common today due to advances in plant-derived and synthetic progesterone production. Uses of Progesterone: • Hormone Replacement Therapy (HRT): Progesterone is used in HRT to alleviate symptoms of menopause by balancing hormone levels in women. • Contraceptives: It is a key ingredient in birth control pills and other contraceptives, where it helps regulate ovulation and prevent pregnancy. • Infertility Treatment: Progesterone is used in IVF treatments and other fertility therapies to prepare the uterus for embryo implantation. • Management of Menstrual Disorders: Progesterone helps regulate menstrual cycles and is prescribed for conditions like irregular periods, endometriosis, and polycystic ovary syndrome (PCOS). **Islamic Perspective on Progesterone:** 1. Plant-based and Synthetic Progesterone: • Halal Status: Plant-derived and synthetic progesterone are generally considered halal	

		in all Sunni schools of thought, as they do not involve any haram ingredients or sources. ○ Since diosgenin (from yams or soybeans) is chemically modified to create a form of progesterone identical to that produced by the human body, it is considered permissible. ○ Synthetic progesterone is produced through chemical processes and does not rely on animal products, making it permissible for Muslims. 2. Animal-derived Progesterone: • Bovine-derived Progesterone: If progesterone is sourced from bovine tissues (e.g., ovaries or placentas), it is considered halal only if the animal was slaughtered according to Islamic law (halal slaughter). If the animal is not slaughtered in a halal manner, the progesterone derived from it would be considered haram. • Porcine-derived Progesterone: Progesterone derived from pigs is considered haram in all Sunni schools of thought, as pork and its derivatives are strictly prohibited in Islam. Any medication or product containing porcine-derived progesterone would not be permissible for Muslims. 3. Medical Necessity (Ḍarūrah): • In cases where progesterone is required for medical reasons, such as in treating infertility or hormonal imbalances, the principle of ḍarūrah (necessity) may apply. If no halal alternative is available and the medication is necessary for preserving health or life, it may be permissible to use the medication even if it contains haram substances.	

		○ However, if plant-based or synthetic progesterone alternatives exist, these should be prioritized. 4. Cross-Contamination Concerns: • When choosing medications or supplements containing progesterone, it is important to verify that the product is free from cross-contamination with haram substances, especially if the progesterone is produced in facilities that handle porcine or other haram ingredients. Halal certification can ensure that the product meets Islamic guidelines. Conclusion: • Plant-based progesterone derived from yams or soybeans and synthetic progesterone are generally considered halal and permissible for use by Muslims. These sources do not involve any haram ingredients and are free from impurities. • Animal-derived progesterone is halal if sourced from halal-slaughtered animals. However, porcine-derived progesterone is haram and should be avoided. • In cases of medical necessity, the principle of ḍarūrah may allow the use of otherwise impermissible substances if no halal alternatives exist, particularly in life-saving or essential treatments. Muslims seeking halal-compliant medications or supplements should confirm the source of progesterone and opt for halal-certified products whenever possible.	
30	**Rennet**	Rennet is an enzyme used in the production of cheese to coagulate milk, separating it into curds (solid) and whey (liquid). Rennet contains a key enzyme called chymosin, which is responsible for this coagulation process. Rennet can be derived from animal, microbial, or plant sources, and the permissibility of its use in food products, particularly cheese, is a significant concern for Muslims.	**Animal-derived** (calf stomachs)

		Source: 1. Animal-derived Rennet: o Traditionally, rennet is extracted from the lining of the stomach of young ruminant animals, such as calves, goats, or sheep. It is sourced from calf stomachs because young animals that have not been weaned produce the enzyme chymosin, which is most effective in cheese-making. 2. Microbial Rennet: o Microbial rennet is produced by fermenting bacteria, fungi, or yeasts that have been genetically modified to produce chymosin. It is commonly used in commercial cheese production and does not involve any animal products. 3. Plant-based Rennet: o Some plants, such as thistle, nettles, or fig sap, produce enzymes that can coagulate milk. However, plant-based rennet is less commonly used in large-scale cheese production because it tends to be less efficient than animal or microbial rennet. Uses of Rennet: • Cheese Production: Rennet is primarily used in the dairy industry to produce various types of cheese. It helps coagulate milk, which is the first step in forming cheese. • Dairy Desserts: Some yogurts and custards also use rennet for coagulation. **Islamic Perspective on Rennet:** 1. Animal-derived Rennet: • Bovine-derived Rennet: o Rennet derived from calves is considered halal only if the animal was slaughtered according to Islamic	

		law (halal slaughter). If the calf is not slaughtered in a halal manner, the rennet would be considered haram according to most because the animal would be classified as maytah (unslaughtered dead meat), which is impure and forbidden in Islam. o The Ḥanafī and Shāfiʿī schools of thought generally agree that rennet from a non-halal animal (not Islamically slaughtered) is haram due to the prohibition of consuming products from unslaughtered or improperly slaughtered animals though views do differ amongst the Hanafi Imams of permissibility due to the moisture in the stomach of animal being pure. • Porcine-derived Rennet: o Rennet derived from pigs is strictly haram in all Sunni schools of thought, as pork and all its derivatives are categorically prohibited in Islam. 2. Microbial and Plant-based Rennet: • Halal Status: o Microbial rennet and plant-based rennet are considered halal by all Sunni schools of thought, as they do not involve the use of animal products and are typically produced using permissible materials. o Microbial rennet is widely used in the commercial cheese industry and is often labeled as vegetarian-friendly, making it suitable for halal consumers. 3. Necessity and Usage in Commercial Products: • In the Mālikī school of thought, some scholars hold the view that rennet from non-	

		halal animals could still be permissible, as the rennet itself (an enzyme) may be considered pure (ṭāhir). This opinion is based on the fact that rennet is extracted from the stomach lining and is not considered impure even if the animal was not slaughtered in a halal way. However, this view is not widely followed by the other Sunni schools. • When it comes to commercially produced cheese, Muslims must verify the source of the rennet, as many cheeses may contain rennet from animals not slaughtered according to Islamic law. 4. Cross-Contamination Concerns: • Even if a cheese uses halal rennet, there may be concerns about cross-contamination if the cheese is processed in facilities that also handle non-halal rennet or other haram ingredients. This is why halal-certified cheese products are preferable, as they ensure the entire process, from ingredients to production, complies with Islamic guidelines. Islamic Rulings by School of Thought: 1. Ḥanafī: o Rennet from animals not slaughtered in accordance with Islamic law is debated, as the animal's body is impure after death (maytah). Abu Ḥanīfah considers rennet pure and ḥalāl therefore majority consider it permissible. 2. Mālikī: o In the Mālikī school, there is some flexibility, with some scholars considering rennet from non-halal animals permissible, provided the rennet itself is pure and no other impurities affect it. However, this	

		view is not widely practiced and mainly considered prohibited. 3. Shāfiʿī: ○ The Shāfiʿī school considers rennet from non-halal animals haram. Only microbial or plant-based rennet would be considered permissible. 4. Ḥanbalī: ○ The Ḥanbalī school typically follows the view that rennet from an unslaughtered animal is impure and haram, aligning with the Shāfiʿī school. Conclusion: • Microbial and plant-based rennet are universally considered halal and permissible across all Sunni schools of thought, making them the preferred options for Muslims. • Animal-derived rennet is halal only if it comes from halal-slaughtered animals. If the rennet is sourced from animals not slaughtered according to Islamic guidelines, it would be considered haram. • For Muslims seeking to consume halal cheese and dairy products, it is recommended to look for halal certification to ensure that the rennet used is from a permissible source, and the product has been processed in compliance with Islamic laws.	
31	**Shellac**	Shellac is a natural resin secreted by the lac beetle (*Laccifer lacca*, or *Tachardia lacca*) and is used in a variety of industries, including the food industry as a coating for fruits, chocolates, and sweets, and in the pharmaceutical industry as a coating for time-release capsules. The Islamic permissibility of shellac and other insect-derived substances like propolis requires an understanding of both the nature of its secretion and the purification processes involved. Understanding Shellac and Islamic Perspective on Insects:	**Insect-derived** (insect resin)

		1. Nature of Shellac and Its Source: • Lac beetles secrete lac from exocrine glands on their bodies, similar to how silk is secreted by silkworms or beeswax by honeybees. Lac does not come from the digestive tract of the beetle, differentiating it from substances like honey (which is regurgitated by bees). • The secretion is used by the beetles to form a protective coating around themselves, which then hardens into the resin called lac. This substance is harvested from the branches of trees where the beetles live. 2. Processing of Shellac: • Harvesting: Lac is collected by cutting lac-coated branches of trees and scraping off the hardened resin, which often contains the bodies of dead beetles. This raw form of lac is called sticklac or grainlac. • Cleansing: The raw lac is subjected to filtering and washing processes to remove insect parts and other impurities like twigs and leaves. This stage is crucial in determining the permissibility of the final product according to Islamic law. • Refining: After cleansing, the remaining impurities (mainly wax) are removed through heat treatment or solvent extraction. The final product is a purified resin known as shellac. **Islamic Perspective on Shellac and Insect-Derived Substances:** 1. Origin and Purity of Lac: • Lac is secreted by exocrine glands, which means it is not regurgitated or excreted, making it pure (ṭāhir) by analogy with other substances secreted from exocrine glands (e.g., beeswax, silk). This aligns with the general principle that gland-secreted substances are considered pure and halal for use.	

		• Insects themselves are considered najis (impure) in many schools of thought, but insect-derived substances such as propolis and lac are generally considered pure and permissible due to the method of secretion and the extensive purification processes involved. 2. Cleansing and Refinement: • The removal of insect body parts during the filtering and refining processes is essential for ensuring the purity of shellac. Since the dead bodies of insects are often considered impure, their removal during production helps to ensure that the final product remains ṭāhir. • Most Sunni schools of thought agree that substances like lac or propolis, which are initially pure, do not become impure due to the presence of insect body parts, provided these parts are removed during processing. Even if some dye from crushed beetles remains in the product, it is considered a minor impurity and is generally overlooked under the principle of ʿafw (exemption), especially when removing the dye proves difficult. 3. Alcohol Use in Extraction: • Shellac is often dissolved in ethanol for use in products such as coatings for food and time-release medication capsules. The ethanol typically evaporates after application, leaving only the shellac behind. • In Islamic law, the permissibility of alcohol use in processing depends on the type of alcohol used and whether it is fully evaporated in the final product as well as the concentration. If synthetic alcohol or non-intoxicating alcohol is used for the extraction process, and the final product is free of	

		alcohol or below <1%, many scholars consider the product halal. • For those avoiding all forms of alcohol, it is possible to find products processed with water-based methods or other halal-certified processes. 4. Consumption of Insect-Derived Substances: • The majority of scholars from the Ḥanafī, Mālikī, Ḥanbalī, and Shāfiʿī schools agree that the consumption of insects themselves is impermissible. However, by-products like lac and propolis are generally considered halal, especially after purification processes that remove impurities. • The Mālikī school allows for the consumption of certain insect by-products when they are not harmful, and the Ḥanafī and Shāfiʿī schools permit the use of insect-derived products, particularly when there is a medical necessity or other beneficial use. Conclusion on Shellac and Other Insect-Derived Substances: • Shellac is considered halal as it is a secretion from the lac beetle through exocrine glands and not from the digestive tract or other impure parts of the body. • The cleansing and refinement processes that remove insect parts, combined with the principle of ʿafw regarding any remaining trace elements (such as dye), render shellac permissible for consumption in food and medicinal products. • If ethanol is used in the processing of shellac, the type of alcohol its concentration (<1%), and its complete evaporation in the final product must be considered. Halal-certified products ensure that the processing and purification methods align with Islamic guidelines.	

		By-products from insects like propolis and shellac are generally considered halal, provided they undergo proper purification and do not retain significant traces of insect bodies or haram substances. Ensuring the use of halal-certified products, particularly in pharmaceuticals and food items, is always recommended for observant Muslims.	
32	**Squalene**	Squalene is a naturally occurring lipid used in the cosmetic, pharmaceutical, and vaccine industries due to its moisturizing properties and its ability to enhance immune responses when used as an adjuvant in vaccines. Traditionally, squalene was sourced from shark liver oil, but due to environmental, ethical, and sustainability concerns, the majority of squalene today is produced from plant-based sources or synthesized in laboratories. Modern Production of Squalene: 1. Animal-Derived Squalene (Shark Liver Oil): o Historically, shark liver oil was a major source of squalene. Certain species of sharks, particularly those living in deep-sea environments, contain a high concentration of squalene in their liver. However, due to environmental concerns such as overfishing and the role sharks play in marine ecosystems, the use of shark-derived squalene has significantly decreased. o While shark-derived squalene is still used in some products, it has been largely replaced by plant-based and synthetic alternatives. 2. Plant-Based Squalene: o Today, the majority of squalene comes from plant sources, which are renewable and sustainable. The most common plant sources include: ▪ Olive oil: The most abundant and widely used plant-based	**Mostly plant-derived** (olives), formerly **animal-derived**

		source of squalene. Olive-derived squalene is considered an environmentally friendly and vegan option. ▪ Amaranth seeds: Another rich source of squalene. ▪ Rice bran: Also contains significant amounts of squalene. ▪ Wheat germ: Contains smaller amounts of squalene but is still used in extraction processes. o Plant-based squalene is widely accepted as halal and suitable for consumers who are concerned about the sustainability and ethical sourcing of their products. 3. Synthetic Squalene: o In addition to plant-based sources, synthetic squalene is now being produced through biotechnological processes. This method creates squalene in laboratories without the need for animal or plant extraction, making it a halal and vegan-friendly option. o Synthetic squalene is increasingly used in cosmetics and pharmaceuticals due to its ethical and sustainable production methods. Uses of Squalene: • Cosmetics: Squalene is a common ingredient in moisturizers, lotions, and anti-aging creams due to its emollient properties, which help hydrate and smooth the skin. • Pharmaceuticals and Vaccines: Squalene is used as an adjuvant in vaccines, helping to boost the body's immune response. It is	

		included in some flu vaccines and other medical treatments. • Nutritional Supplements: Squalene is occasionally used in dietary supplements for its potential skin health and immune-boosting benefits. **Islamic Perspective on Squalene:** 1. Animal-Derived Squalene (Shark Liver Oil): • Halal Status of Shark-Derived Squalene: o In the past, shark-derived squalene was more commonly used. Given that sharks are generally classified as fish and are considered halal in most Sunni schools of thought (including Ḥanafī, Shāfiʿī, Mālikī, and Ḥanbalī schools), squalene derived from halal species of sharks is permissible. o While shark-derived squalene is technically halal, ethical concerns such as environmental sustainability and the decline in shark populations have led to the preference for plant-based and synthetic squalene. 2. Plant-Based and Synthetic Squalene: • Halal Status: Plant-derived and synthetic squalene are universally considered halal in all Sunni schools of thought. These sources involve no haram substances and are thus permissible for use in cosmetics, pharmaceuticals, and nutritional supplements. o The use of olive oil-derived squalene is particularly common and widely accepted as a halal option, making it suitable for halal-conscious consumers. 3. Cross-Contamination Concerns: • For Muslims concerned about the halal status of products containing squalene, it is important to ensure that the product is	

		processed without contamination with haram substances. Halal certification guarantees that the product complies with Islamic guidelines from sourcing to production. Conclusion: • While shark-derived squalene is still technically halal in many schools of thought, the majority of squalene used today comes from plant-based or synthetic sources, which are halal and more sustainable. • Plant-based squalene, particularly from olive oil, is widely used in cosmetics, pharmaceuticals, and supplements and is a preferred choice for halal-conscious consumers. • Synthetic squalene is an emerging option that is both halal and ethically sound, making it a viable alternative to animal-derived squalene. For Muslims looking for halal-compliant products, it is recommended to check for halal certification or opt for products that use plant-based or synthetic squalene to ensure compliance with Islamic dietary and ethical guidelines.	
33	**Stearic Acid**	Stearic acid is a fatty acid commonly used in the cosmetic, pharmaceutical, and food industries. It functions as an emulsifier, lubricant, and thickener in products such as lotions, soaps, candles, and supplements. The halal status of stearic acid depends on its source, as it can be derived from animal fats (tallow) or plant-based oils. Sources of Stearic Acid: 1. Animal-Derived Stearic Acid (Tallow): o Tallow is animal fat, usually sourced from cows or pigs. Stearic acid derived from bovine sources is considered halal only if the animal was slaughtered according to Islamic law (halal slaughter). If it comes from	**Can be animal-derived** (bovine/porcine fat) or **plant-derived**

		an improperly slaughtered animal or porcine (pig) fat, it is haram (impermissible). o Porcine-derived stearic acid is always haram for Muslims. 2. Plant-Based Stearic Acid: o Stearic acid can also be derived from plant sources such as coconut oil or palm oil. Plant-based stearic acid is universally considered halal and free from any concerns regarding animal slaughter. o Plant-derived stearic acid is increasingly used in the food and cosmetic industries due to its sustainability and ethical sourcing. Uses of Stearic Acid: • Cosmetics: It is widely used as an emulsifying agent in creams, lotions, soaps, and candles to give products a smooth texture. • Pharmaceuticals: It is used as a lubricant and binder in tablet and capsule manufacturing, helping to ensure consistent formulation and prevent ingredients from sticking to machinery. • Food Industry: Stearic acid is used as an additive in food products, particularly in candies and chewing gums, where it functions as a softening agent. **Islamic Perspective on Stearic Acid:** 1. Animal-Derived Stearic Acid: • Bovine-derived stearic acid: If sourced from halal-slaughtered cows, this form of stearic acid is permissible in Islam. However, if the bovine fat is from non-halal slaughter, the resulting stearic acid would be considered haram. • Porcine-derived stearic acid: Always haram in Islam, as pork and its derivatives are strictly prohibited.	

		2. Plant-Based Stearic Acid: • Halal Status: Plant-derived stearic acid is considered halal by all Sunni schools of thought. Since it is sourced from plants, there are no concerns about its permissibility, making it the preferred option for Muslims. 3. Cross-Contamination Concerns: • If a product contains stearic acid, it is crucial to verify the source to ensure it is not contaminated with haram ingredients. Halal certification provides assurance that the product is compliant with Islamic dietary laws. Conclusion: • Plant-based stearic acid is always halal and is the recommended choice for Muslims seeking to avoid any issues related to animal-derived ingredients. • Bovine-derived stearic acid is halal only if the animal was slaughtered according to Islamic guidelines. Otherwise, it is considered haram. • Porcine-derived stearic acid is strictly haram and should be avoided. For Muslims, checking for halal certification on products containing stearic acid or verifying the source (whether plant-based or animal-based) is important to ensure that the product complies with Islamic dietary guidelines.	
34	**Thyroid Extract**	Thyroid extract is a preparation derived from the thyroid glands of animals, most commonly pigs (porcine) or cows (bovine). It contains the hormones thyroxine (T4) and triiodothyronine (T3), which are used in the treatment of conditions like hypothyroidism (underactive thyroid). The halal status of thyroid extract depends on the source of the thyroid tissue and the method of extraction. Sources of Thyroid Extract: 1. Porcine (Pig) Thyroid Extract:	**Animal-derived** (pig thyroid)

		○ Thyroid extract from porcine sources is haram (impermissible) in all Sunni schools of thought, as pork and its derivatives are strictly prohibited in Islam. Any medication or product derived from pigs is considered impure and not permissible for consumption by Muslims. 2. Bovine (Cow) Thyroid Extract: ○ If the thyroid extract is derived from bovine sources, it can be considered halal only if the cow was slaughtered according to Islamic guidelines (halal slaughter). If the cow was not slaughtered in a halal manner, the thyroid extract would be considered haram. ○ Bovine-sourced thyroid extract is less common compared to porcine sources but is available in certain cases. Uses of Thyroid Extract: • Hypothyroidism Treatment: Thyroid extract is used to treat hypothyroidism, a condition where the thyroid gland does not produce enough thyroid hormones. It helps restore normal thyroid function by providing a balance of T4 and T3 hormones. • Desiccated Thyroid: Some patients use desiccated thyroid extract, which is a dried form of the thyroid gland, often used as a natural alternative to synthetic thyroid hormone medications like levothyroxine. **Islamic Perspective on Thyroid Extract:** 1. Porcine-Derived Thyroid Extract: • Haram: As mentioned, any thyroid extract derived from pigs is considered haram in Islam, making it impermissible for Muslims to use unless under specific medical necessity, and if no halal alternatives are	

		available. In cases of life-saving necessity, the principle of ḍarūrah (necessity) might apply, but it is always recommended to seek halal alternatives. 2. Bovine-Derived Thyroid Extract: • Halal with Conditions: If the thyroid extract comes from halal-slaughtered cows, it is considered permissible. However, if the cow was not slaughtered according to Islamic guidelines, the extract would be considered haram. Therefore, patients should verify whether the bovine-derived thyroid extract is halal-certified. 3. Synthetic Thyroid Hormone: • Halal: Many thyroid medications are now made synthetically (e.g., levothyroxine), and these synthetic hormones are generally considered halal, as they do not involve any haram or questionable ingredients. These options are preferable for Muslims who need to manage thyroid conditions and wish to avoid any potential haram ingredients. Medical Necessity (Ḍarūrah): • In cases where no halal alternatives are available and the medication is necessary for health, the principle of ḍarūrah allows for the use of haram substances if it is needed for medical purposes. This applies if a patient has a critical need for the medication and no suitable halal alternative exists. Conclusion: • Porcine-derived thyroid extract is haram and should be avoided by Muslims unless used under medical necessity with no alternative. • Bovine-derived thyroid extract is halal only if sourced from halal-slaughtered animals. Halal certification is necessary to confirm the permissibility of the product. • Synthetic thyroid hormones are halal and are commonly used in modern thyroid	

		treatment, providing a permissible alternative for Muslims. For Muslims seeking to ensure compliance with Islamic dietary laws, it is important to verify whether thyroid extract medications are halal-certified or derived from permissible sources.	
35	**Trypsin**	Trypsin is a proteolytic enzyme commonly used in biotechnology, pharmaceuticals, and food processing to break down proteins into peptides or amino acids. It plays a crucial role in cell culture and is often used to disaggregate adherent cells. The halal status of trypsin depends on its source, as it is typically derived from animal pancreas or produced synthetically through microbial processes. Sources of Trypsin: 1. Animal-Derived Trypsin: ○ Bovine or Porcine Pancreas: Trypsin is traditionally extracted from the pancreas of animals, particularly cows (bovine) or pigs (porcine). If the source is porcine, it is automatically considered haram in all Sunni schools of thought, as pork and its derivatives are strictly prohibited in Islam. ○ If trypsin is derived from bovine sources, its permissibility depends on whether the cow was slaughtered in accordance with Islamic law (halal slaughter). If not, the enzyme is considered haram. 2. Microbial/Synthetic Trypsin: ○ Microbial or recombinant trypsin is produced through biotechnology using microorganisms such as E. coli or fungi. This form of trypsin does not involve any animal sources and is therefore considered halal. Synthetic trypsin is becoming more widely used due to ethical, dietary, and	**Animal-derived** (bovine/porcine pancreas)

		safety concerns, particularly in the production of halal and kosher products. Uses of Trypsin: • Biotechnology and Pharmaceuticals: Trypsin is extensively used in cell culture to dissociate adherent cells from the surface of a culture dish during subculturing. • Food Industry: It is used in cheese-making, beer production, and other food processes where protein breakdown is required. • Medical: Trypsin is used in certain medications to treat inflammation and wounds, as it helps break down dead tissue and facilitate healing. **Islamic Perspective on Trypsin:** 1. Animal-Derived Trypsin: • Porcine-Derived Trypsin: o Haram: Trypsin derived from pigs is haram because the consumption and use of any part of a pig are strictly prohibited in Islam. • Bovine-Derived Trypsin: o Halal with Conditions: If the trypsin is sourced from a halal-slaughtered cow, it is permissible to use. However, if the cow was not slaughtered according to Islamic law, the trypsin derived from it is considered haram. 2. Microbial or Synthetic Trypsin: • Halal: Microbial or synthetic trypsin is halal as it does not involve any animal products. This form of trypsin is increasingly favored in industries looking to meet the demands of halal, kosher, and vegetarian consumers. 3. Medical Necessity (Ḍarūrah): • In cases where no halal alternatives are available and trypsin is medically necessary (e.g., in certain medications or treatments),	

		the principle of ḍarūrah (necessity) may allow for the use of haram-derived trypsin if it is the only option for preserving health or life. Conclusion: • Porcine-derived trypsin is always haram and should be avoided by Muslims. • Bovine-derived trypsin is halal only if the animal was slaughtered according to Islamic law. • Microbial or synthetic trypsin is halal and preferred for use in food, pharmaceuticals, and cosmetics by halal-conscious consumers. For Muslims, ensuring that trypsin is halal-certified or derived from permissible sources is crucial, particularly when used in food products or medications.	
36	**Tyrosine**	Tyrosine is an amino acid that plays a key role in producing neurotransmitters like dopamine, norepinephrine, and epinephrine. It is commonly used in supplements, food products, and pharmaceuticals to support brain function, improve mood, and promote mental alertness. The halal status of tyrosine largely depends on the source from which it is derived, and this can vary based on manufacturing methods. Common Sources of Tyrosine Production: 1. Plant-Based Tyrosine: ○ Plant-based tyrosine is derived from sources such as soy or corn. This is one of the most common methods today due to its sustainability and compatibility with vegan, halal, and kosher requirements. These plants are rich in proteins, which can be processed to extract amino acids like tyrosine. ○ The use of plant-based tyrosine ensures that it is free from animal-	**Mostly synthesized**, formerly **animal-derived**

		derived materials, making it suitable for halal-conscious consumers. 2. Synthetic Tyrosine: o Synthetic tyrosine is produced through chemical synthesis or microbial fermentation. In microbial fermentation, bacteria or yeast are genetically engineered to produce tyrosine in a controlled environment. This method is widely used due to its scalability and absence of animal-based ingredients, making it halal. o Synthetic production has become a preferred choice in the pharmaceutical and food industries, as it offers a more consistent and ethically sound product. 3. Animal-Derived Tyrosine (Less Common): o In the past, tyrosine was commonly extracted from animal proteins, especially from casein (milk protein) or gelatine. While this method is still occasionally used, it has become less common due to growing concerns about ethical, dietary, and religious restrictions. o If tyrosine is derived from bovine sources, it is considered halal only if the animal is slaughtered in accordance with Islamic law. Porcine-derived tyrosine or tyrosine from non-halal slaughtered animals is haram. Uses of Tyrosine: • Supplements: Tyrosine is often used in dietary supplements to enhance mental performance and focus, especially under stressful conditions.	

		• Pharmaceuticals: It is included in medications aimed at treating conditions such as depression, ADHD, and fatigue. • Food Industry: Tyrosine is sometimes added to protein supplements and food products to improve their nutritional content. **Islamic Perspective on Tyrosine:** 1. Plant-Based and Synthetic Tyrosine: • Halal: Both plant-based and synthetic tyrosine are universally considered halal. These sources involve no animal products and are produced through ethical, sustainable methods. This makes them the preferred choice for halal-conscious consumers, as they pose no concerns regarding animal slaughter or contamination with haram substances. 2. Animal-Derived Tyrosine: • Halal with Conditions: Tyrosine extracted from bovine sources is considered halal only if the animals were slaughtered according to Islamic guidelines. However, if the animal was not slaughtered in a halal manner, the tyrosine would be classified as haram. Additionally, tyrosine from porcine sources (pork) is always considered haram. Conclusion: • Plant-based and synthetic tyrosine are widely used today and are considered halal. They are also the preferred options in the industry due to their sustainability and compliance with halal and vegan standards. • Animal-derived tyrosine is less commonly used but remains permissible if sourced from halal-slaughtered animals. Porcine-derived tyrosine or tyrosine from non-halal slaughtered animals is haram and should be avoided. For halal-conscious consumers, it is advisable to opt for plant-based or synthetic tyrosine and ensure that	

		products are halal-certified when animal-derived ingredients are involved.	
38	**Ursodeoxycholic Acid**	Ursodeoxycholic Acid (UDCA) is a bile acid used in the treatment of various liver and gallbladder disorders, including primary biliary cirrhosis and cholestasis. It helps to dissolve gallstones and improve liver function. Historically, UDCA was extracted from animal sources, particularly from the bile of bears, but today it is mostly synthesized to avoid ethical, environmental, and supply concerns. Historical Animal-Derived Source: • Bear bile was the primary source of ursodeoxycholic acid. In some cultures, particularly in traditional Chinese medicine, bear bile has been used for centuries due to its high content of UDCA. However, extracting bile from bears raised significant ethical concerns due to the inhumane practices involved in bile farming, as well as the endangerment of bear species. • Due to these concerns, the use of bear bile has declined significantly, and there has been a move towards synthetic production of UDCA. Modern Synthetic Production: • Today, ursodeoxycholic acid is almost entirely produced synthetically. The synthetic process allows for the production of UDCA without relying on animal sources, making it both ethically and environmentally sound. • This synthetic form is chemically identical to the natural bile acid and is widely used in pharmaceuticals. **Islamic Perspective:** • Since modern UDCA is synthetically produced, it is generally considered halal. The synthetic process does not involve animal products or haram ingredients. Even though the original source was animal-	**Mostly synthesized**, formerly **animal-derived**

		derived, the shift to synthetic production removes concerns about animal cruelty and haram sources. • For patients or consumers looking for halal medications, it is always advisable to ensure that the product is halal-certified, particularly regarding potential cross-contamination during manufacturing processes. Conclusion: • Ursodeoxycholic acid was historically derived from animal bile, but it is now largely synthetic, making it suitable for those concerned about halal compliance and ethical sourcing. Synthetic UDCA is widely used in liver treatments and is ethically preferable. If you're using UDCA or considering its use, it is recommended to verify the product's halal certification where relevant, but in general, synthetic versions are permissible in Islam.	
39	**Vitamin A (Retinol)**	Vitamin A (Retinol) is a fat-soluble vitamin that is essential for vision, immune function, cell growth, and skin health. It is available in two primary forms: 1. Preformed Vitamin A (Retinol): Found in animal products such as liver, dairy products, and fish oils. 2. Provitamin A (Beta-carotene): Found in plant-based foods, particularly in fruits and vegetables like carrots, sweet potatoes, and spinach. Sources of Retinol (Preformed Vitamin A): • Animal Sources: ○ Retinol is naturally present in animal-derived foods, including liver, fish liver oils, eggs, and dairy products. These sources are rich in preformed vitamin A, meaning the body can use it directly without needing to convert it.	**Fish-derived** (fish liver)

		○ Fish liver oil is one of the richest sources of retinol, particularly from fish like cod. • Synthetic Retinol: ○ Retinol used in supplements and fortified foods is often synthetically produced. This form of vitamin A is chemically identical to the retinol found in animal products but is made without the use of animal sources. Synthetic retinol is commonly used in supplements, skin care products, and fortifications. **Islamic Considerations for Vitamin A:** • Animal-Derived Retinol: If vitamin A is sourced from animal liver or fish liver oils, it is important to verify that the animal source is halal. For instance, retinol from halal-slaughtered bovine liver or halal-certified fish sources is permissible. However, if the source of retinol is from non-halal animals or if it includes ingredients such as porcine gelatine in supplements, it would be considered haram (impermissible). • Synthetic Retinol: Synthetic vitamin A (retinol) is halal, as it does not involve any animal-derived ingredients. This makes it a preferred option for those seeking halal-compliant supplements and products. Synthetic retinol is commonly used in fortified foods and vitamin supplements. Uses of Retinol: • Skin Care: Retinol is widely used in anti-aging creams, acne treatments, and other skin care products for its ability to promote cell turnover and enhance collagen production. • Supplements: Retinol is included in many multivitamins and fortified foods to help prevent vitamin A deficiency, particularly in populations at risk of low dietary intake.	

		Conclusion: • Animal-derived retinol is halal only if the source is halal-certified. • Synthetic retinol is generally halal and more suitable for halal-conscious individuals. For those concerned with halal compliance, choosing synthetic vitamin A or provitamin A from plant-based sources ensures permissibility. Always check for halal certification when purchasing supplements or skincare products containing retinol to ensure compliance with Islamic dietary laws.	
40	**Vitamin D3 (Cholecalciferol)**	Vitamin D3 (Cholecalciferol) is a form of vitamin D crucial for maintaining bone health, immune function, and calcium absorption. Vitamin D3 is naturally synthesized in the skin when exposed to sunlight and can also be obtained from dietary sources and supplements. The halal status of Vitamin D3 depends on its source. Sources of Vitamin D3: 1. Animal-Derived Vitamin D3: o Lanolin (sheep wool): One of the most common sources of Vitamin D3 in supplements is lanolin, which is derived from the wool of sheep. Lanolin is processed to extract 7-dehydrocholesterol, which is then converted into cholecalciferol (Vitamin D3). ▪ Halal status: Lanolin-derived Vitamin D3 is generally considered halal because wool is collected without harming the sheep, and the secretion from the wool is not impure. The process of collecting lanolin does not involve the death of the animal, aligning with halal principles. However,	**Animal-derived** (sheep wool)

		consumers should ensure that the overall production process, including the handling and potential contamination, complies with halal standards. 2. Fish Liver Oil: o Fish liver oil is another natural source of Vitamin D3, particularly from fish like cod or halibut. ▪ Halal status: If the fish source is from halal-certified fish (fish with scales, as commonly considered halal by most Sunni schools of thought), then Vitamin D3 sourced from fish liver oil would be considered halal. 3. Synthetic Vitamin D3: o Vitamin D3 can also be produced synthetically in laboratories, often using microbial processes or genetically engineered yeast. This method avoids the use of animal-derived products. ▪ Halal status: Synthetic Vitamin D3 is considered halal because it does not involve animal products or any haram substances. **Islamic Considerations:** • Lanolin-derived Vitamin D3 is typically halal, but consumers should check whether the entire production process adheres to halal standards. • Fish-derived Vitamin D3 is halal if it is sourced from halal-certified fish. • Synthetic Vitamin D3 is the safest option for halal-conscious consumers, as it avoids any concerns related to animal origins.	

		Uses of Vitamin D3: • Supplements: Vitamin D3 is widely used in dietary supplements to help prevent or treat vitamin D deficiency. • Fortified Foods: Many foods, such as milk, cereals, and plant-based milk alternatives, are fortified with Vitamin D3 to improve nutrition. • Medications: Vitamin D3 is also used in certain pharmaceutical formulations to help manage conditions such as osteoporosis and calcium deficiency. Conclusion: • Lanolin-derived and fish liver oil-derived Vitamin D3 can be halal if sourced and processed according to halal standards. • Synthetic Vitamin D3 is considered halal and is a preferable option for those looking to avoid any concerns about animal-derived ingredients. Always check for halal certification when purchasing Vitamin D3 supplements or fortified foods to ensure compliance with Islamic dietary laws.	

Section 8 –

List of Common Ingredients and their Coding, Found in Food, and their Permissibility

Codes for substances permitted as food additives within the European Union (EU) and worldwide are often known as **E-numbers** in Europe and **INS (International Numbering System) numbers** globally. These codes are designed to provide a standard, simplified way to identify food additives across regions, making food labeling consistent and understandable for consumers and regulators alike. Each E-number or INS code corresponds to a specific substance that has been evaluated for safety and approved for use in food production by regulatory authorities like the European Food Safety Authority (EFSA) and Codex Alimentarius.

There are E-numbers and INS numbers commonly associated with animal or insect-derived ingredients. It's important to note that not all of these numbers are exclusively derived from animals; some can be produced synthetically or sourced from plants. However, when derived from animal or insect sources, these numbers might be of concern. Verification with manufacturers is always recommended to determine the exact source.

We will list the animal or insect source and provide the corresponding E-number. All these will be considered prohibited because of the source and for more intimate detail we advise that one contact the manufacturer. Please note that some additives can be derived from both animal and plant sources. For instance, lecithin (E322) can come from soybeans or egg yolks. Therefore, it's essential to verify the specific source with the manufacturer if you have dietary restrictions.

Common E-numbers of Animal or Insect Origin

Colouring Agents

- **E120 – Cochineal, Carminic Acid, or Carmine**: Red colouring derived from crushed cochineal insects.
- **E153 – Carbon Black (Charcoal)**: While it can be plant-derived, it may also come from burnt animal bones.

Preservatives and Antioxidants

- **E304 – Ascorbyl Palmitate**: An antioxidant that can be derived from animal fat, although plant sources are also used.
- **E306 – Tocopherol (Vitamin E)**: This antioxidant may be derived from animal fats, though it is often plant-based or synthetic.

- **E322 – Lecithin**: Usually derived from soy, but can also be derived from egg yolks.

Emulsifiers, Stabilizers, and Thickeners

- **E422 – Glycerol (Glycerine)**: Can be derived from animal fats or synthesized from plants.
- **E430 – Polyoxyethylene Stearate**: May be derived from animal fats.
- **E431 – Polyoxyethylene Stearate**: Same as E430, may be animal-derived.
- **E432 to E436 – Polysorbates**: Used as emulsifiers and stabilizers, which may contain animal fatty acids.
- **E441 – Gelatine**: Derived from animal collagen (e.g., from cows, pigs, or fish).
- **E470a – Salts of Fatty Acids**: Can be derived from animal fats or plant sources.
- **E471 – Mono- and Diglycerides of Fatty Acids**: Can come from animal fats, though they are also produced synthetically or from plants.
- **E472 (a-f) – Esters of Mono- and Diglycerides**: Fatty acids that may be derived from animals.
- **E473 – Sucrose Esters of Fatty Acids**: Possibly animal-derived fatty acids.
- **E474 – Sucroglycerides**: May be animal-derived.
- **E475 – Polyglycerol Esters of Fatty Acids**: Can be from animal or plant fats.
- **E476 – Polyglycerol Polyricinoleate**: Often derived from castor beans but may contain animal-derived components.
- **E477 – Propylene Glycol Esters of Fatty Acids**: Potentially animal-derived fatty acids.
- **E478 – Lactylated Esters of Fatty Acids**: Can be derived from animal sources.
- **E479b – Thermo-oxidized Soya Oil Interacted with Mono- and Diglycerides of Fatty Acids**: Sometimes derived from animal fats.

Other Additives

- **E542 – Edible Bone Phosphate**: Derived from animal bones.
- **E570 – Stearic Acid**: Can be derived from animal fats.
- **E572 – Magnesium Stearate**: Often derived from animal fats but can also come from plants.
- **E631 – Disodium Inosinate**: Often derived from meat or fish.
- **E635 – Disodium 5'-Ribonucleotides**: Can be derived from animal sources.
- **E640 – Glycine and Its Sodium Salt**: Can be derived from animal sources.
- **E901 – Beeswax**: Derived from bees.
- **E904 – Shellac**: Derived from the lac insect.
- **E920 – L-Cysteine**: Often derived from animal hair or feathers, though synthetic versions exist.

Conclusion

This book offers an in-depth examination of Islamic legal principles related to the permissibility of consumables and medicinal substances, drawing on a detailed framework of rulings and ethical considerations. Rooted in the foundational Islamic concept that all things are permissible unless explicitly prohibited, the book guides the reader through a systematic analysis of plant-based and animal-based consumables, exploring prohibitions related to impurities, harm, and specific characteristics of certain animals.

Through the principles of transformation (istiḥālah), dissolution (istihlāk), and purification processes, the book addresses the complex nature of modern manufacturing practices in food and pharmaceuticals, providing insights into how Islamic jurisprudence regards substances that undergo significant changes. This is particularly relevant when examining the permissibility of commonly used ingredients like gelatine, rennet, and animal fats, and modern production methods such as recombinant DNA technology, insect cell culture, and foetal-derived cell lines.

The sections on controversial ingredients and modern vaccine production highlight the importance of aligning contemporary practices with Islamic dietary and medicinal guidelines. The exploration of these practices within the book underscores the adaptability of Islamic principles to address modern challenges while maintaining adherence to core values.

By concluding with practical guidance on the permissibility of common excipients and E-numbered food additives, this book provides a comprehensive resource for Muslims seeking clarity in navigating consumables and medications. This guidance fosters informed decision-making that aligns with spiritual and legal commitments, bridging traditional Islamic rulings with modern scientific and technological advancements in food and medical products.

Allāh knows Best.

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