

Q: 34 – Title: I would like to know if it is permissible to eat any sweets or chocolates that contain gelatine. Some Ulama are of the opinion that because of the transformation it is permissible. What is the correct ruling?

Question

I would like to know if it is permissible to eat any sweets or chocolates that contain gelatine. Some Ulama are of the opinion that because of the transformation it is permissible. What is the correct ruling?

Answer

In the name of Allah, Most Gracious, Most Merciful

Assalaamu `alaykum waRahmatullahi Wabarakatuh

Gelatine could be made from either consumable or non-consumable animal bones or hide. The animals could further, either be slaughtered or not. Thus we have a total of eight different scenarios. Below these scenarios have been listed together with their rulings:

Consumable Animals

Bones

Hide

Slaughtered

Permissible

Permissible

Non-Slaughtered

| | |
|-------------|---|
| Permissible | 1 |
|-------------|---|

Not Permissible

Non-Consumable Animals

Bones

Hide

Slaughtered

Not Permissible

Not Permissible

Non-Slaughtered

Not Permissible

Not Permissible

¹ Some Ulama hold that this type of gelatine is also not permissible. Therefore, caution should be exercised.

If metamorphosis's (Qalb-ul-Mahiyat) takes place, gelatine would be halal (permissible). However, Darul-Ifta does not agree that metamorphosis's takes place. Below is an article written by Muhammad Ansar Husain Nadwi (B.Tech. Chem. (Spl. in Leather), M.C.A.):

Why the making of gelatine cannot be considered Qalb-ul-Mahiyat in the Shariah.

Gelatine is nothing but raw collagen dissolved in hot water. Collagen is a structural protein found in all animals. It constitutes approximately 90-95% of the total corium of an animal skin. During the manufacture of gelatine, the hair, flesh, nerves, veins, sweat glands, albumins and other proteins are removed from the skins by means of very dilute solutions of acids (approximately 1-5%) or alkalis to leave only the corium layer of the skin. This skin is then dissolved in hot water to yield gelatine. Collagen which is present in the skin remains collagen itself in its essence even after the treatment with acid or alkali.

It is known that the collagen constitutes 90-95% of the corium layer of the skin. Now if the source of the skin is an animal which is Najis-ul-Ain then this 95% part of its skin is also Najis-ul-Ain. This means that during the manufacture of gelatine this Najasah remains in its original form until the skins are ready for boiling. After heating this collagen in water it is converted to gelatine. So the main change occurs during the heating process. Now since the mere boiling of Najis-ul-Ain substance in water is not considered Qalb-ul-Mahiyat in the Islamic Shariah therefore the change of collagen to gelatine cannot be considered Qalb-ul-Mahiyat.

NB:

1. If gelatine is manufactured in such a way whereby metamorphosis's takes place then the ruling will change accordingly.

1. The fiqhi principle of umoom balwa (public consumption) could be considered based on need.

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And Allah knows best

Wassalamu Alaikum

**MI. Ishaq E. Moosa,
Student Darul Iftaa**

I would like to know if it is permissible to eat any sweets or chocolates that contain gelatine. Some Ulama

Checked and Approved by:

Mufti Ebrahim Desai
Darul Iftaa, Madrassah In'aamiyyah