

Q: 36 – Title: I got a list of ingredients in ready food saying Haraam. I want to be sure are they really Haraam or not. Is there any more ingredients that haraam in the food of western contries.

Question

Assalamu'alaikum wa rahmatullah

I got a list of ingredients in ready food saying Haraam. I want to be sure are they really Haraam or not. Is there any more ingredients that haraam in the food of western contries.

the list is bellow:

**Gelatine**

**E110**

**E336**

**E477**

**Rennet**

**E120**

**E422**

**E478**

**Glycine**

**E140**

**E430**

**E481**

**Leucine**

**E141**

**E431**

**E482**

**Oxysleorin**

**E153**

**E432**

**E483**

**Spermareli**

**E210**

**E433**

**E491**

**Gpermareli**

**E214**

**E434**

**E492**

**Glycerol**

**E216**

**E435**

**E493**

**Pepsin**

**E234**

**E436**

**E494**

**E252**

**E440**

**E495**

**E270**

**E470**

**E542**

**E280**

**E471**

**E570**

**E325**

**E472**

**E572**

**E326**

**E473**

**E631**

**E327**

**E474**

**E635**

**E334**

**E475**

**E901**

**E335**

**E476**

Jajhakallah Khair

Muttalib, London

Answer

**In the name of Allah, Most Gracious, Most Merciful**

**Assalaamu `alaykum waRahmatullahi Wabarakatuh**

Most “E-number” ingredients are *halaal* for consummation. However, there are a few which are outright *haraam* since they are always derived from animal source. The following should be avoided:

E-120 Cochineal: a red color obtained from female insects  
E-441 Gelatin: derived from the bones and/ or hides of cattle and/ or pigs  
E-542 Edible Bone Phosphate: an extract from animal bones  
E-904 Shellac: Insect secretion

There are many “E-number” ingredients which are also considered *mashbuh* (questionable) and must be checked on an individual basis since the raw material may either be derived from animal or plant and vegetable sources. The list is as follows:

- [E1405](#) (Enzyme Treated Starch)

- [E1423](#) (Acetylated Distarch Glycerol)
- [E1430](#) (Distarch Glycerine)
- [E1441](#) (Hydroxy Propyl Distarch Glycerine)
- [E1443](#) (Hydroxy Propyl Starch Glycerol)
- [E1510](#) (Ethanol)
- [E1517](#) (Glyceryl Diacetate)
- [E1518](#) (Glyceryl Triacetate)
- [E153](#) (Carbon Black)
- [E161\(g\)](#) (Canthaxanthin)
- [E252](#) (Potassium Nitrate)
- [E290](#) (Carbon Dioxide)
- [E334](#) (L-( )-Tartaric Acid)
- [E335](#) (Sodium L-( )-tartrate)
- [E336](#) (Cream of Tartar)
- [E337](#) (Potassium Sodium L-( )-Tartrate)
- [E353](#) (Metatartaric Acid)
- [E354](#) (Calcium Tartrate)
- [E422](#) (Glycerin)
- [E430](#) (Polyoxyethylene (8) Stearate)
- [E431](#) (Polyoxyethylene (40) Stearate)
- [E433](#) (Tween 80)
- [E435](#) (Tween 60)
- [E436](#) (Tween 65)
- [E440\(a\)](#) (Pectin)
- [E440\(b\)](#) (Amidated Pectin)
- [E441](#) (Gelatin)
- [E445](#) (Glycerol Esters of Wood Rosin)
- [E470](#) (Sodium, Potassium, & Calcium Salts of Fatty Acids)
- [E470b](#) (Magnesium Salts of Fatty Acids)
- [E471](#) (Glyceryl Monostearate)
- [E472\(a\)](#) (Acetoglycerides)
- [E472\(b\)](#) (Lactoglycerides)
- [E472\(c\)](#) (Citroglycerides)
- [E472\(d\)](#) (Tartaric acid glycerol esters)
- [E472\(e\)](#) (Acetyltartaric acid glycerol esters)
- [E472f](#) (Mixed Acetic & Tartaric Acid Esters of Mono & Digl)
- [E473](#) (Sucrose Esters of Fatty Acids)
- [E474](#) (Sucroglycerides)
- [E475](#) (Polyglycerol Esters of Fatty Acids)
- [E476](#) (Polyglycerol Polyricinoleate)
- [E477](#) (Propylene Glycol Esters of Fatty Acids)
- [E478](#) (Lactylated Fatty Acid Esters)
- [E479b](#) (Thermally oxidized Soya Bean Oil interacted with M)
- [E481](#) (Sodium Stearoyl-2 lactylate)
- [E482](#) (Calcium Stearoyl-2-lactylate)
- [E483](#) (Stearyl Tartrate)

- [E491](#) (Sorbitan Monostearate)
- [E492](#) (Sorbitan Tristearate)
- [E494](#) (Sorbitan Mono-oleate)
- [E542](#) (Edible Bone Phosphate)
- [E570](#) (Stearic Acid)
- [E572](#) (Magnesium Stearate)
- [E630](#) (Inosinic Acid)
- [E631](#) (Sodium 5-Inosinate)
- [E632](#) (Dipotassium Inosinate)
- [E633](#) (Calcium Inosinate)
- [E634](#) (Calcium 5-ribonucleotides)
- [E635](#) (Sodium 5-Ribonucleotide)
- [E640](#) (Glycine & its Sodium Salt)
- [E910](#) (L-Cysteine)
- [E915](#) (Esters of Colophony)
- [E920](#) (Cysteine Hydrochloride)
- [E921](#) (L-Cystine)

(Source: SANHA-South African National Halaal Authority)

[http://www.sanha.org.za/faq\\_view.php?question=2009-04-28\\_15:12:13](http://www.sanha.org.za/faq_view.php?question=2009-04-28_15:12:13)

<http://www.sanha.org.za/view.php?enumber&status=Mushbooh>

As far as gelatin is concerned, hereunder is the *Shar'ee* ruling of the Darul Iftaa (Prepared by MI. Ishaq Moosa):

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

<sup>1</sup> 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

<http://askimam.org/fatwa/fatwa.php?askid=dd58b323a7f063825d977f54d8fbd99f>

Rennet can either be microbial (plant based) or animal based. Hereunder is the ruling of the Darul Iftaa regarding animal based rennet (Prepared by Mufti Ehaz Ajmeri):

*Shar'ee* Ruling for animal rennet

The practice of making cheese is very ancient and was done well before the time of Rasulullah (Sallallahu Alaihi Wasallam). Cheese was made for the reason that it was a means of preserving food which could last for a long period of time. Rasulullah (Sallallahu Alaihi Wasallam) himself was presented cheese made by the Persians (the Magians) which he ate.

The *Shar'ee* ruling of rennet is that if it is derived from an unlawful animal, then the rennet will be unlawful. Thus rennet extracted from pigs and other non-lawful animals will not be lawful to consume.

If the animal is lawful and slaughtered in accordance to *Shariah*, then the rennet will be lawful to consume.

As for rennet extracted from lawful animals that are not slaughtered in accordance to *Shariah*, there is a difference of opinion between Imam Abu Hanifa and his two students, Imam Abu Yusuf and Imam Muhammad. All three Jurists agree that rennet itself is pure. However, Imam Abu Yusuf and Imam Muhammad state the rennet is in contact with the liquids of the stomach which become impure upon death of the animal if not slaughter in accordance to

*Shariah*

. Therefore, if the rennet is in solid form, it is possible to purify it by washing it. If it is liquid form, it is not possible to purify it and will be impure. Imam Abu Hanifa states that the liquids of the stomach do not become impure upon the death of the animal, therefore the rennet will be pure regardless if its slaughter in accordance to

*Shariah*

or not.

The ruling in *Hanafi Fiqh* is giving upon the view of Imam Abu Hanifa, therefore if the rennet is extracted from lawful animals it is lawful to consume, regardless if it is slaughtered in accordance to *Shariah* or not.

And Allah Knows Best

<http://askimam.org/fatwa/fatwa.php?askid=dc6c4c42f4d41e2a8cefb422abf9dc04>

Other ingredients such as glycerol will be permissible if derived from plant, vegetable, or synthetic sources. They will not be permissible if derived from animal sources.

**And Allah knows best**

**Wassalamu Alaikum**

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Student Darul Iftaa**

I got a list of ingredients in ready food saying Haraam. I want to be sure are they really Haraam or not. Is th

**Checked and Approved by:**

**Mufti Ebrahim Desai**  
**Darul Iftaa, Madrassah In'aamiyyah**