Twitter Thread by <u>Dr Musa Mohd Nordin</u>



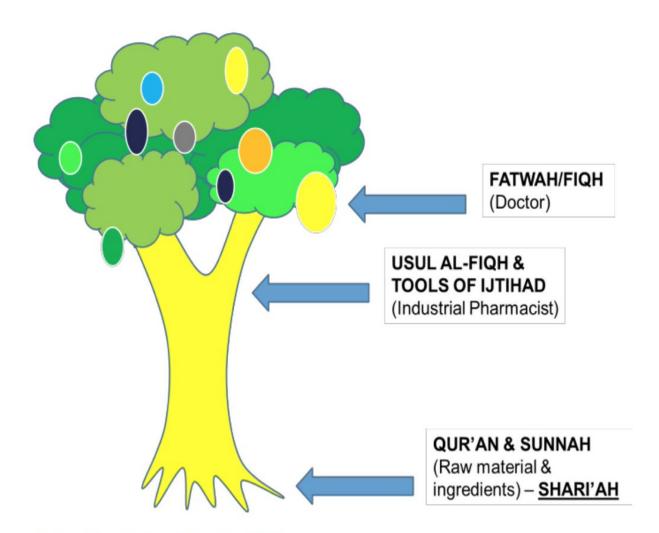


The halal polemics has begun ... yet again!

Race and religious bigots will spin to trigger tension

Important to stick to the back of basics of Shari'ah (Islamic jurisprudence) & Research ethics

The relationship between Shari'ah and Fiqh is represented by a tree and its parts.



Source: Da'wah Institute of Nigeria, 2013

The roots rep the Shari'ah & its primary sources of legislation-Qur'an &Traditions of the Prophet (Sunnah)

The trunk and branches rep the tools & methodologies (Usul al- Fiqh/foundations of Fiqh & Maqasid/Objectives) used by scholars to derive the fruits (fatwas/rulings)

For e.g. The primary sources constitute the raw ingredients of a medicine The methodology & tools are how pharmacists process the raw ingredients into a medicine The resulting medicine is dispensed by doctors.

The meds may be out of date or cause adverse effects.

It warrants an alternative prescription.

The relevance of a fatwa would dep on its quality, the societal context & its ability to effectively achieve Maqasid Shari'ah-bringing benefit (maslahah) or removing harm (mafsada).

The 2nd Maqasid Shari'ah aka Priorities of Islamic Law is the preservation of life Global-70 Million cases & 1.6 million deaths

M'sia-78K cases & 396 deaths

A #COVID19 vaccine is one of the solutions to end the pandemic apart from masking, distancing and hygiene

A maxim in Islamic law is that in social/human affairs (muamalat) the default rule is "everything is permissible unless proven otherwise"

In the absence of clear textual evidence to the contrary everything is permissible Permissibility (Halal) does not require textual evidence

Silence in the text means permissible or an opportunity for ijtihad

To say any intervention is not allowed (Haram) requires textual evidence

The burden of proof that a medicine/vaccine/custom (mu'amalat) is impermissible falls on those who repudiate it, not on those who affirm it

Nevertheless, in borderline cases, the law prefers to err on the side of leniency, compassion and mercy.



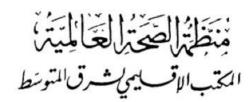
The issue of the use of impure animal products in medicine was forwarded by the WHO office in 2001 to IOMS (Islamic Organisation of Medical Sciences) based in Kuwait.

It was attended by > 100 Muslim religious scholars and medical experts.

IOMS: Gelatin Judicially Permissible

WORLD HEALTH ORGANIZATION gional Office for the Eastern Mediterranean ORGANISATION MONDIALE DE LA SANTE Ireau régional de la Méditerranée orientale





EDB.7/3 P6/61/3 17 July, 2001

Dear Dr

It has come to our knowledge that some inquiries were being raised concerning the lawful judgement of using substances taken from animals that it is forbidden to eat, or substances derived from such animals and having undergone chemical transformation, in particular, the gelatin used in the production of drug capsules, which may be derived from some of the organs or tissues of pigs that are subjected to a series of chemical reactions, which ultimately lead to their transformation into gelatin.



2

The seminar stated:

Transformation (istihalah) is the conversion of a substance into another which is different in characteristics. It changes substances that are judicially impure or are found in an impure environment into pure substances

IOMS: Recommendations

The seminar issued a number of recommendations, included in the attached statement, stipulating, inter alia, that: "Transformation which means the conversion of a substance into another substance, different in characteristics, changes substances that are judicially impure or are found in an impure environment, into pure substances, and changes substances that are prohibited into lawful and permissible substances".





It changes substances that are judicially impure or are found in an impure environment into pure substances It changes substances that are prohibited into lawful and permitted substances

IOMS: Recommendations

Accordingly:

A: The Gelatin formed as a result of the transformation of the bones, skin and tendons of a judicially impure animal is pure, and it is judicially permissible to eat it.

In the light of the above, you may wish to issue a statement that includes this legal opinion, in order to relieve all Muslims in the nation whether adults or youths, men or women, from the embarrassment they feel when taking drug gelatinous capsules and similar gelatinous capsules such as vitamins. You may also wish to disseminate this information as widely as possible in all forms of information media, whether read, heard or watched.

Best regards.

Yours sincerely,

Hussein A. Gezairy, M.D., F.R.C.S

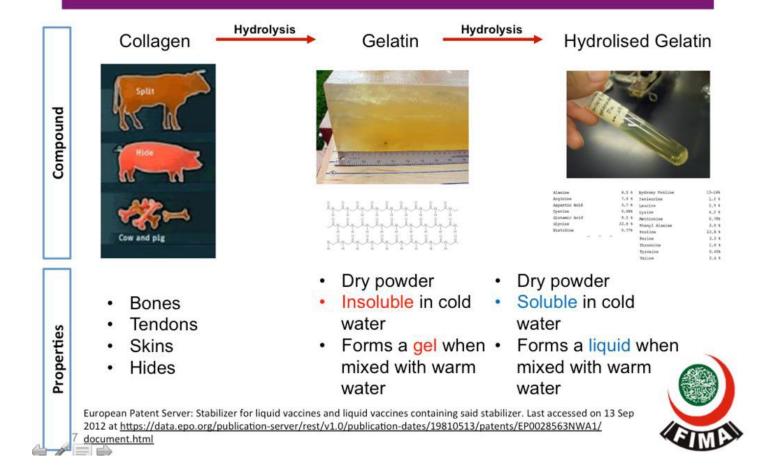
Regional Director





- e.g. Gelatine formed as a result of the transformation of the bones, skin & tendons of a judicially impure animal is pure and it is judicially permissible to eat.
- e.g. Gelatine in medicines, capsules, vaccines etc

Biotransformation of Gelatin



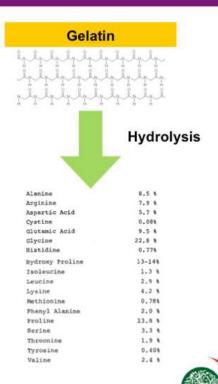
In vaccines gelatine is used as a stabilizer to preserve it's potency.

Gelatine is hydrolysed (transformed) into a mixture of amino acids which is not specie specific.

Use of Hydrolysed Gelatin in Vaccines

- Gelatin is obtained from hydrolysis of animal-sourced collagen.
 - Bovine sources usually avoided for risk of bovine TSE risks
- Hydrolysed gelatin is included as a stabilizer for liquid viral vaccines.
- Stabilizers help maintain sufficient titer to confer immunization over the shelflife of the vaccine.

Typical breakdown of hydrolysed gelatin (a mixture of amino acids)



European Patent Server: Stabilizer for liquid vaccines and liquid vaccines containing said stabilizer. Last accessed on 13 Sep 2012 at https://data.epo.org/publication-server/rest/v1.0/publication-dates/19810513/patents/EP0028563NWA1/doc@ment.html

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