Principles of Halal and Haram in Islam

CCM Halal Awareness Seminar
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Hamzah Mohd. Salleh
• *Shari’ah*: Objectives and Sources
• Understanding the Principles of *Halal* & *Haram*
• *Halal* Slaughtering
• *Kosher* and *Halal*
• Biotechnology & GMO/GMF
General Objectives of Islamic Law

(Maqasid al-Shari’ah)

- Protection of faith
- Protection of life
- Protection of mind
- Protection of property
- Protection of progeny

SHARI`AH: laws & way of life prescribed by Allah (GOD)

SHARI`AH & FIQH (Islamic jurisprudence) provide Muslims with rulings in different matters in their daily life
### SHARI`AH

<table>
<thead>
<tr>
<th>a) Qur'an</th>
<th>b) Sunnah of the Prophet</th>
</tr>
</thead>
<tbody>
<tr>
<td>GOD’s words as guidance for mankind, revealed in stages for a period of ~23 years (Makkan &amp; Madinan period)</td>
<td>includes sayings of the Prophet, his acts, his tacit consent, and acknowledgments of statements and activities</td>
</tr>
<tr>
<td>Faith, Behavior &amp; Practical matters:</td>
<td>justification:</td>
</tr>
<tr>
<td>- articles of worship</td>
<td>* the Qur'an commands Muslims to follow the Prophet</td>
</tr>
<tr>
<td>- day-to-day activities pertaining to family, business, penal code, government, economy, international law</td>
<td>* the Prophet proclaimed that his traditions (along with the Qur'an) should be followed after his death</td>
</tr>
<tr>
<td></td>
<td>* the sunnah is essential supplement to and clarifications of the Qur'an – i.e. the <em>sunnah</em> confirmed the rulings of the Qur'an; detailed some of the concepts, laws and practical matters which are briefly stated in the Qur'an</td>
</tr>
</tbody>
</table>
Fiqh deals with practical aspects of shari’ah regulating human activities [i.e. a response to problem(s) in a society].

### Fiqh* (Islamic Jurisprudence)

<table>
<thead>
<tr>
<th>Major Basis of Rulings</th>
<th>Imam, school of thoughts#</th>
</tr>
</thead>
</table>
| Consensus of Muslim scholars (*ijma’*) | • Abu Hanifa (Hanafi)  
  ~ 80-150 (A.H.) |
| Analogical deduction (*qiyas*) | • Malik (Maliki)  
  ~ 93-179 (A.H.) |
| Custom (*urf, ‘adah*) | • Shafi'i (Shafi’i)  
  ~ 150-204 (A.H.) |
| Opinion of companions of the Prophet | • Ahmad Ibn Hanbal (Hanbali)  
  ~ 164-241 (A.H.) |

Others:
- e.g. Benefit for community (*al-maslaha al-mursalah*); reason

* science of *fiqh* started in the second century after Hijrah (A.H.), when the Islamic state expanded and faced several issues not explicitly covered in the Qur'an and Sunnah.

# four major *Sunni* schools of thought, Hanafi, Maliki, Shafi’i and Hanbali, are identical in approximately 75% of their legal conclusions.
- variances in the remaining matters are traceable to methodological differences in understanding or authentication of the primary textual evidence.
- differing viewpoints sometimes exist even within a single school of thought.
# 5 VALUES or RULINGS in Islamic jurisprudence

<table>
<thead>
<tr>
<th>RULINGS OF THE SHARI’AH</th>
<th>obligatory (wajib)</th>
<th>recommended (mandub)</th>
<th>permissible, allowed (mubah)</th>
<th>disliked, detested (makruh)</th>
<th>prohibited, unlawful (haram)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2 levels:</td>
<td></td>
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<td>2 types:</td>
</tr>
<tr>
<td></td>
<td>■ personally</td>
<td></td>
<td></td>
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<td>■ prohibited by itself</td>
</tr>
<tr>
<td></td>
<td>obligatory</td>
<td></td>
<td></td>
<td></td>
<td>(haram li zatihi)</td>
</tr>
<tr>
<td></td>
<td>■ communally</td>
<td></td>
<td></td>
<td></td>
<td>■ prohibited due to others</td>
</tr>
<tr>
<td></td>
<td>obligatory</td>
<td></td>
<td></td>
<td></td>
<td>(haram li ghayrihi)</td>
</tr>
<tr>
<td>Commission:</td>
<td>■ rewarded</td>
<td></td>
<td></td>
<td></td>
<td>■ punishable</td>
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<tr>
<td>Omission:</td>
<td>■ punishable</td>
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<td>■ rewarded</td>
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</tr>
</tbody>
</table>

- **Commission:**
  - rewarded
  - not rewarded
- **Omission:**
  - punishable
  - not punished
UNDERSTANDING THE PRINCIPLES OF HALAL & HARAM
1. Natural permissibility of things created by Allah (GOD), unless explicitly forbidden

Things which Allah has created and the benefits derived from them are essentially for human's use, & hence are permissible

“It is He who created all that is in the earth for you....”
{al-Baqarah, 2:29}

“He has subjected to you, from Himself, all that is in the heavens and all that is on the earth....”
{al-Jathiyah, 45:13}

“Do you not see that Allah has subjected to you whatever is in the heavens and what is on earth, and has showered upon you His favors, both apparent and unseen?”
{Luqman, 31:20}
1. Natural permissibility of things created by Allah (GOD), unless explicitly forbidden

Saying of the Prophet, as a reply to a question about animal fat, cheese and fur:

"The halal is that which Allah has made lawful in His Book and the haram is that which He has forbidden, and that concerning which He is silent He has permitted as a favor to you."

Note/observation: no specific answers to what the questioner had asked, instead the Prophet referred to the general criterion for determining the halal and the haram
1. Natural permissibility of things created by Allah (GOD), unless explicitly forbidden

Examples of the haram (prohibited):

“Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety.”

{al-Mai’dah, 5:3-4}
1. Natural permissibility of things* created by Allah (GOD), unless explicitly forbidden

* not limited to things and objects but also includes living habits or day-to-day affairs (all human actions and behavior not related to acts of worship#)

#no worship can be legislated except by the command of Allah, and no practice/act can be prohibited except by His prohibition
2. To make *halal* or *haram* is the right of Allah (GOD) alone, through His Book or through the tongue of His Messenger.

3. Prohibiting what is *halal* and permitting what is *haram* is similar to associating partners with Allah (GOD).

“And do not say, concerning the falsehood which your tongues utter, 'This is *halal* and that is *haram*,’ in order to fabricate a lie against Allah; assuredly those who fabricate a lie against Allah will not prosper.”

{an-Nahl, 16:116}
2. To make *halal* or *haram* is the right of Allah (GOD) alone, through His Book or through the tongue of His Messenger.

3. Prohibiting what is *halal* and permitting what is *haram* is similar to associating partners with Allah (GOD).

Transgression beyond these limits, wrongly elevate to rank of partners with Allah:

“*They have taken their rabbis and priests as lords* besides Allah, and the Messiah, son of Mary, although they were commanded to worship no one except the One Allah. There is no Deity but He, glory be to Him above what they associate with Him!*

{at-Tawbah, 9:31}
2. To make *halal* or *haram* is the right of Allah (GOD) alone, through His Book or through the tongue of His Messenger.

3. Prohibiting what is *halal* and permitting what is *haram* is similar to associating partners with Allah (GOD).

- Incident of an ex-Christian seeking clarification from the Prophet about {at-Tawbah, 9:31}, saying:

  "O Messenger of Allah, but they do not worship them."

The Prophet replied: “Yes, but they prohibit to the people what is *halal* and permit them what is *haram*, and the people obey them. This is indeed their worship of them.”
2. To make *halal* or *haram* is the right of Allah (GOD) alone, through His Book or through the tongue of His Messenger.

3. Prohibiting what is *halal* and permitting what is *haram* is similar to associating partners with Allah (GOD).

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**Role of Muslim scholars:**

- **only explaining what Allah has decreed** to be *halal* or *haram* "when He has explained to you in detail what He has made *haram* for you." {al-An’aam, 6:119}

- **not to decide** what is *halal* and what is *haram* human beings.

**Attitude of Great Muslim jurists:**

shied away from pronouncing judgements concerning matters of *halal* and *haram*, out of fear of committing the error of declaring *halal* what is actually *haram* and vice-versa.
2. To make *halal* or *haram* is the right of Allah (GOD) alone, through His Book or through the tongue of His Messenger

3. Prohibiting what is *halal* and permitting what is *haram* is similar to associating partners with Allah (GOD)

- Islam reprimands all those who, on their own authority, declare what is lawful and what is prohibited
- Islamic teachings more strict with respect to those who voice prohibitions; for the tendency to set up prohibitions results in hardship for human beings
2. To make *halal* or *haram* is the right of Allah (GOD) alone, through His Book or through the tongue of His Messenger.

3. Prohibiting what is *halal* and permitting what is *haram* is similar to associating partners with Allah (GOD).

- certain Muslims in Madinan period showed a tendency toward asceticism (denying themselves some permissible pleasures)
- a strongly-worded revelation came to reprimand Muslims to be within the limits set by Himself & bring them back to the straight path:

  "You who believe! Do not make *haram* the good things which Allah has made *halal* for you, and do not transgress; indeed, Allah does not like the transgressors. And eat of what Allah has provided for you, lawful and good, and fear Allah, in Whom you are believers."

{al-Mai’dah, 5:87-88}
4. Prohibition of things due to:
   * manifest harm
   * filth / natural repulsiveness
   * intoxication
   * encroachment on the rights of others

- Allah (GOD) is not arbitrary in what He commands
- being Most Merciful, He makes things *halal* and *haram* for a reason, with peoples' well-being in view
- has not permitted anything except what is pure & has not prohibited anything except what is impure & manifest harm

- Muslim is not required to know exactly what is unclean or harmful in what Allah has prohibited
- it may be hidden from him but be apparent to someone else, or its harm may not have been discovered during his lifetime but may be understood at a later period.
- required of a Muslim is saying, "We have heard and we shall obey."
4. Prohibition of things due to:
   * manifest harm
   * filth / natural repulsiveness
   * intoxication
   * encroachment on the rights of others

- if entirely harmful it is *haram*
- if entirely beneficial it is *halal*
- if harm outweighs benefit it *is haram*
- if benefit outweighs harm it is *halal*

- principle explained in Qur'an in relation to wine and gambling:

> “They ask thee concerning wine and gambling. Say (O Prophet): In them is great sin and some benefit for human beings, but the sin is greater than the benefit....”

{al-Baqarah, 2:219}
5. **What is halal is sufficient and what is haram is superfluous**

- Islamic injunctions in totality: not to make peoples' lives difficult, narrow, and restricted; instead, just the opposite

- If Allah limits the choice of Muslims in relation to some things, He provides them with a still wider range of more wholesome alternatives in relation to other things of a similar kind
5. What is *halal* is sufficient and what is *haram* is superfluous

**Examples:**

- has prohibited usury but encouraged profitable trade
- has prohibited adultery, fornication, and homosexuality but has encouraged lawful marriage
- has prohibited intoxicating drinks in order that they may enjoy other delicious drinks which are wholesome for the body and mind
- has prohibited unclean food but provides alternative wholesome food
6. Whatever is conducive to or leads toward *haram* is in itself *haram*

- block ways, apparent or hidden, leading to what is prohibited

- the sin of the *haram* is not limited only to the person who engages in it but extends to others who have supported him in this, materially or morally; each is held accountable according to his share
6. Whatever is conducive to or leads toward *haram* is in itself *haram*

Examples:

- theft & murder are *haram*, hence means toward procuring them are also *haram*

- pig meat is *haram*, thus trading, processing, exporting and promoting it also participate in the same

- intoxicating drink is *haram* for one who consumes it who makes it, its carrier, its trader as well as the income earned through it

- for usury (*riba’*), the Prophet cursed the one who pays it, the one to whom it is paid, the one who writes the contract, and the witness of the contract
7. Falsely representing *haram* as *halal* is prohibited

a) resorting to technical legalities in order to do (legalized) what is *haram* by devious means and excuses are prohibited

[i.e. any rationalization for engaging in the *haram* is *haram*]

**Story in Qur’an:**
Jews hunting on “Saturday” (Sabbath) by digging ditches on Friday so that the fish would fall into them on Saturday, to be caught on Sunday.
7. Falsely representing *haram* as *halal* is prohibited

b) calling a *haram* thing by a name other than its own or changing its form while retaining its essence, since obviously a change of name or of form is of no consequence as long as the thing and its essence remain unchanged.

**Examples**, as warned by the Prophet:
- “A group of people will make peoples' intoxication *halal* by giving it other names.”
- “A time will come when people will devour usury, calling it ‘trade’.”

also in contemporary period:
obscene dance as ‘art’      liquor as ‘spirits’      usury as ‘interest’
8. Good intention does not make the *haram* acceptable

The Prophet said:

"Actions will be judged by intentions, and everyone will be recompensed according to what he intended."

**NOT APPLICABLE to the *haram***

for *haram* case:
- it remains *haram* no matter how good the intention, how honorable the purpose, or how lofty the aim may be
- NO to employing *haram* means to achieve praiseworthy ends

*[Shari'ah demands that the right should be secured through just means only]*
8. Good intention does not make the *haram* acceptable

The prophet said:

“Allah is good and does not accept anything but good”

“A man travels far, untidy and dust-stained, raising his hands to the sky (and saying), 'O Lord! O Lord!' while eating what was *haram*, drinking what was *haram*, wearing what was *haram*, and nourishing himself through *haram* means. How then could his prayers be accepted?”
8. Good intention does not make the *haram* acceptable

The prophet said:

“If anyone amasses wealth through *haram* means and then gives charity from it, there is no regard for him and the burden of sin remains.”

“If a person earns property through *haram* means and then gives charity, it will not be accepted (by Allah); if he spends it there will be no blessing on it; and if he leaves it behind (at his death) it will be his provision in the Fire. Indeed, Allah does not obliterate one bad deed by another bad deed, but He cancels out a bad deed by a good deed. An unclean thing does not wipe away another unclean thing.”
9. Doubtful things should be avoided

The Prophet said:

“The halal is clear and the haram is clear. Between the two there are doubtful matters concerning which people do not know whether they are halal or haram. One who avoids them in order to safeguard his religion and his honor is safe, while if someone engages in a part of them he may be doing something haram, like one who grazes his animals near the hima (the grounds reserved for animals belonging to the King which are out of bounds for others' animals); it is thus quite likely that some of his animals will stray into it. Truly, every king has a hima, and the hima of Allah is what He has prohibited.”
10. *Haram* things are prohibited to everyone alike

- unacceptable, to make concessions in favour of particular individuals and groups, localities, climatic conditions and the like

- Muslims may not relax the rules of *haram* in their dealings with non-Muslims either,

- nor would it be valid for one to make any concession on the ground of common practice of something which is *haram*

NO DOUBLE STANDARD. UNIVERSAL APPLICABILITY.
10. *Haram* things are prohibited to everyone alike

Example:

Stealing is *haram* for Muslim and non-Muslim; If found guilty, the punishment for it is the same, regardless of family or origin of the thief

The Prophet firmly enforced this rule:

"By Allah, if Fatimah, the daughter of Muhammad, were to steal, I would have her hand cut off."
11. Compelling necessity (*darurah*) dictates exception

- the prohibited must be strictly observed
- but, Islam is not unmindful to the necessities of life, to their magnitude, nor to human weakness and capacity to face them
- under compelling necessity (*darurah*) restrictions on the prohibited are removed

In *al-Baqarah, 2:173*, after listing the prohibited foods in the form of dead animals, blood, and pork, Allah stated:

“...But if one is compelled by necessity, neither craving (it) nor transgressing, there is no sin on him; indeed, Allah is Forgiving, Merciful.”

*al-Baqarah, 2:173*
HALAL SLAUGHTERING

- Derived from Qur’an and Sunnah
- 4 requirements/pillars
  a) slaughter-person
  b) type of animals
  c) slaughtering tool / equipment
  d) slaughtering process
Slaughter-person

- Muslim*
- Mentally sound
- Mature (age that can distinguish right and wrong)
- Understand the rules and conditions of Halal slaughtering

* Meat from permissible animals slaughtered by ‘People of the Book’ (Jews and Christians) is halal.

(Malaysia Standard MS 1500:2004 does not accept animal slaughtered by ‘People of the Book’
The Animal

- Must be Halal
  - Examples: cattle, sheep, goat, lamb, camels, buffaloes, birds (e.g. chickens, turkeys, ducks, geese, pigeons, quails, ostriches, and the like)
- Shall be alive/deemed to be alive at the time of slaughter
- Healthy and approved by competent authority
  (example: Dept. of Veterinary Services)
The Slaughtering Equipment

- Sharp blade / device
- Free from any *najs* (filth)
- Free from non-\textit{halal} items
- Must be in hygienic conditions
- Equipment is not made of bones/nails/or teeth
- Dedicated for \textit{halal} slaughter only
Method of Slaughtering

- Intention & mentioning the name of Allah (GOD) at the time of slaughter

- Cutting of the throat to jugular veins that will cause rapid gush of blood

- The slaughtering should not cut the spinal cord
  (to avoid cardiac arrest & resulting in stagnation of blood in blood vessels)

Al-zabh (slaughter)
Severing the trachea (halqum), oesophagus (mari’) and the carotid arteries and jugular veins (wadajain) of sheep, cattle and poultry.

Al-nahr (slaying)
Stabbing in the throat and then cutting it down to the top of the chest. Usually used for camels and other animals with a long neck.
Structures to be severed
Example: Poultry

**Trachea** – respiratory tract (from the posterior oral cavity to the lungs)

**Esophagus** – a tube runs from the larynx via diaphragm and enter the stomach

**Carotid arteries** – blood supply from the heart to the brain

**Jugular veins** – blood supply from the brain to the heart
**HALAL & KOSHER: BRIEF COMPARISON**

**KASHRUT** (in Hebrew):
- the system of Jewish dietary laws

**KOSHER** (**KASHUR** in Hebrew):
- means 'fit, or proper for use' according to Jewish law
- opposite to this as applied to food: **treif** (Yiddish) or **trefah** (Hebrew) meaning ‘not suitable for use’ or ‘forbidden’

Examples of **KOSHER** are:
- 'fore quarter' meat of cattle slaughtered ritually
- fruits
- vegetables
- gelatin
- etc.
## Comparison of HALAL & KOSHER

<table>
<thead>
<tr>
<th>ITEM / PROCESS</th>
<th>HALAL</th>
<th>KOSHER</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pork</td>
<td>prohibited</td>
<td>prohibited</td>
</tr>
<tr>
<td>Blood</td>
<td>prohibited</td>
<td>prohibited</td>
</tr>
<tr>
<td>Trace ingredients derived from pigs</td>
<td>not allowed</td>
<td>may be allowed</td>
</tr>
<tr>
<td>Pronouncing the name of Allah (GOD)</td>
<td>on every animal during slaughter</td>
<td>none during slaughter</td>
</tr>
<tr>
<td>Blessing</td>
<td>No general blessing, although pronouncing the name of Allah is usually done before the slaughtering act</td>
<td>on every animal during slaughter</td>
</tr>
<tr>
<td>ITEM / PROCESS</td>
<td>HALAL</td>
<td>KOSHER</td>
</tr>
<tr>
<td>---------------</td>
<td>-----------------------------------------------------------------------</td>
<td>------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Slaughter-person</td>
<td>a Muslim or ‘person of the Book’* pronouncing the name of Allah (GOD) on every animal</td>
<td>a Jew, normally a rabbi</td>
</tr>
<tr>
<td>Stunning</td>
<td>acceptable provided the animal is not killed by it</td>
<td>not allowed</td>
</tr>
<tr>
<td>Special occasions</td>
<td>Same rules all year</td>
<td>additional restrictions during Passover</td>
</tr>
<tr>
<td>Gelatin (in products)</td>
<td>acceptable if gelatin is made from bones &amp; hides of Halal animals slaughtered in the required manner; and gelatin from fish skin</td>
<td>gelatin made from dry bones, skins or hides, (frequently includes pig bones and non-Kosher slaughtered animals) and from Kosher fish is acceptable</td>
</tr>
</tbody>
</table>

* (Malaysia Standard MS 1500:2004 does not accept animal slaughtered by People of the Book)
<table>
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<th><strong>KOSHER</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Wines</td>
<td>prohibited (even as additive, it is prohibited). Also prohibited are all intoxicating alcohols, liquors, and illicit drugs</td>
<td>permissible*</td>
</tr>
<tr>
<td>Food combinations</td>
<td>no restriction on halal food combinations</td>
<td>cannot combine meat and dairy in the same meal</td>
</tr>
<tr>
<td>Fish and Seafood</td>
<td>all seafood is acceptable and no slaughtering required</td>
<td>only fish with scales are acceptable</td>
</tr>
</tbody>
</table>

* Alcohol is permitted in Kosher system. Alcohol could be found in certified Kosher products. Products containing alcohol are clearly *haram* for Muslim consumption.
* Foods that are cooked in wine or that contain wine or other alcoholic beverages can be Kosher but cannot be Halal.
<table>
<thead>
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<th>ITEM / PROCESS</th>
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<th>KOSHER</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enzymes in cheese making</td>
<td>not allowed if origin is from pig</td>
<td>acceptable, irrespective of their sources, by some <em>kashrut</em> organizations</td>
</tr>
<tr>
<td>Specific restrictions</td>
<td>none</td>
<td>for the hind quarter of the animal to be Kosher, the sciatic nerve must be removed. Normally this is not done, hence only the fore quarter is Kosher. Also, the meat is salted before sale to remove all traces of blood.</td>
</tr>
</tbody>
</table>
BIOTECHNOLOGY, GENETICALLY MODIFIED FOOD & GENETICALLY MODIFIED ORGANISM
“Biotechnology is a promising young field that is predicted to be one of the pivotal forces of the 21st Century.

Today it is saving lives through the development of breakthrough drugs and improving the quality of life with new agricultural and environmental products.”

Biotechnology Industry Organization
Potential Benefits of Biotechnology

• great promises and remarkable advances in medicine
  (e.g.: new medical treatments, vaccines, etc.)
• industrial products
• improved fibres and fuels
• increases in food security
• decreased pressure on land use
• sustainable yield increase in marginal lands or inhospitable environments
• reduced use of water and agrochemicals in agriculture
• etc.
Potential Risks & Concerns of Biotechnology

• ‘very new field’: little is known about the interaction of LMOs with various ecosystems, potential adverse effects on biological diversity and human health

• Areas of concern: changes in biological characteristics of the target species (e.g.: increased virulence, weediness, competitiveness with other species, toxicity, allergenicity, gene flow/transfer to wild relatives, stability of the transgene, etc.)

• Halal?  Haram?  Doubtful?
“According to the Islamic Jurisprudence Council (IJC), foods derived from biotechnology-improved (GMO) crops are HALAL - fit for consumption by Muslims. Some scholars have suggested that foods derived from biotechnology-improved crops could possibly become HARAM (non-halal) if they contain DNA from forbidden foods. For example, swine DNA in soy could make the soy product HARAM. This issue is still the subject of some debate among scholars and certifying organizations. Should a product be brought to market with a gene from a HARAM source, today it would at least be considered MASHBOOH – questionable, doubtful -- if not outright HARAM. However, all biotechnology-derived foods on the market today are from approved sources”
• The status of GMO for Muslims in Malaysia has been guided by an edict by the National Fatwa Council. (12 July 1999 meeting)

i) Barangan, makanan dan minuman yang diproses melalui kaedah bioteknologi DNA babi adalah bercanggah dengan syarak dan hukumnya adalah HARAM.

ii) Penggunaan bioteknologi DNA babi dalam pemerosesan barang, makanan dan minuman belum lagi sampai ke tahap yang boleh dikatakan darurat kerana masih ada pilihan bahan yang lain.

GM food with DNA from pigs are *haram* for Muslims to consume. The situation has not reach *darurah* (compelling necessity) state.
Halal + Haram = Haram

GMO / GMF

Halal + Halal = Halal

Halal + Haram = Haram

a legal maxim in *fiqh* (Islamic jurisprudence):

“when the *halal* and *haram* are mixed up, the *haram* prevails”
THANK YOU

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Tel: (+603) 61965591/5592/5593
Fax: (+603) 6196-4466
website:  www.iium-halal.com
istihala (transformation)

- a *fiqh* principle

"Ruling upon an object is upon what it is named (what it is), if the name (what it is) changes then so does the ruling."

(i.e. the ruling is not based upon what it was, the ruling is based upon what it is)
1- naturally occurring (e.g. decomposition of dead animals), without human intervention

Halal even if the original item is from haram source.

Example: wild/stray animal excrement in a farm (kebun), transformed into fertilizer, vegetables or fruits grown here are halal for consumption.
2- transformation with human intervention

• If original item is light \textit{najs} or medium \textit{najs} (either is \textit{haram}), the transformed item is regarded as \textit{makruh (halal)} and if to be used, for external application only.

• If original item is severe \textit{najs} (which is \textit{haram}), the transformed item is still regarded as haram.

• If original item is \textit{halal} and the transformed item is not harmful nor intoxicating – it is \textit{halal}
istihala (transformation)

2- transformation with human intervention

Examples:
a) source is medium najs (haram):  
When chicken droppings (haram) are processed and other materials added, and the transformed item become non-repulsive, its usage is permissible (mubah).

b) source is halal:  
Fresh grapes (halal) are processed and become wine (haram) or processed and become vinegar (halal).

c) source is halal:  
Shrimps (halal) are processed and become belacan (halal); soybeans are processed and turned into soy-source (halal), etc.