

THE USE OF SHELLAC AS A FOOD, MEDICINES AND COSMETICS

Fatwa Commission of the Indonesian Ulema Council (MUI) after:

Considering: 1. that shellac is widely used by the public as a cosmetic ingredient, substance food additives, semi-conductive materials, medicinal capsule skin materials, and

so on;

2. that the community needs an explanation of the law of using shellac as food, medicine and cosmetics;

3. that therefore, the Fatwa Commission of the Indonesian Ulema Council

Consider it necessary to establish a fatwa on the law of the use of shellac as food, medicine and cosmetics

1. The words of Allah SWT, among others:

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا

“He is the One Who created everything in the earth for you.” (2:29)

قُلْ لَا أُجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلًا لِغَيْرِ اللَّهِ بِهِ

“Say, ‘O Prophet, ‘I do not find in what has been revealed to me anything forbidden to eat except carrion, running blood, swine—which is impure—or a sinful offering in the name of any other than Allah.’” (6:145)

أَوْ يُجَلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثِ

“permits for them what is lawful and forbids to them what is impure,” (7:157)

2. Hadiths of the Prophet PBUH, including:

عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ السَّمْنِ وَالْحَبْنِ وَالْفِرَاءِ، قَالَ: "الْحَلَالُ مَا أَحَلَّ اللَّهُ فِي كِتَابِهِ وَالْحَرَامُ مَا حَرَّمَ اللَّهُ فِي

Fatwa tentang Penggunaan Shellac Sebagai Bahan Makanan, Minuman, Obat-obatan, dan Kosmetika **2**

كِتَابِهِ، وَمَا سَكَتَ عَنْهُ فَهُوَ مِمَّا عَفَا عَنْهُ" (رواه ابن ماجه والبيهقي والحاكم والطبراني والترمذي)

"Salman al-Farisi said: The Prophet PBUH was asked about oil samin, cheese and feathers, he said: Halal is what is permissible Allah in His Book, haram is what He forbids in His Book, and that which is not mentioned in both, is permissible." (HR. Ibn Majah, al-Baihaqi, al-Hakim, at-Thabrani, and at-Tirmidhi)

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا ضَرَرَ وَلَا ضِرَارَ (رواه أحمد ومالك وابن ماجه)

"From Ibn Abbas RA, he said: The Prophet PBUH said: It is not permissible to harm to oneself and must not (also) harm people other". (Narrated by Ahmad, Malik, and Ibn Majah).

3. Rules of fiqh:

"The law of origin of something useful is permissible/mubah"

"The original law of something useful is permissible and the original law something dangerous is haram".

"The original law regarding something is permissible as long as there is no evidence muktabar who forbids it."

: 1. Narrated by Ibn Hajar al-Haitami in the book "Tuhfah al-Muhtaj Ila Syarh al-Minhaj" by Ibn Hajar al-Haitami Volume 3 page 277 :

"And the books of al-'Uddah and al-Hawi believe that the uncleanness of a cobweb's nest.

(The opinion) is corroborated by the opinions of al-Ghazali and al-Qazwini.

(The reason) is because the cobwebs come from his saliva,

along with their opinion that spiders eat the carcasses of flies. But

The more famous opinion is his purity (cobweb),

as the opinion of as-Subuki and al-Adzro'i. The reason is because

Opinions that state their impurity are related to verification (illat)

that the nest comes from its saliva, and the spider does not

eat other than fly carcasses. And indeed this spider's web

before the possibility of the purity of his mouth..."

2. The opinion of Abu Bakr bin Muhammad Syatha ad-Dimyathi in the book "Hasyiyah l'anah at-Talibin":

"... and maggots from the carcasses of dogs and pigs are sacred. This is not contrary to the previous statement, which said that something that comes from the derivative of the two is unclean, because The maggots were not born from the carcasses of dogs and pigs, but born in the carcasses of both. So, it is differentiated between those born from both and in both. And like the sacredness of the carcass maggots Dogs and pigs are cobwebs. He is holy according to the opinion of the Great."

"... and such as the sacredness of maggots from the carcasses of dogs and pigs, and The purity of the cobwebs is what comes out of the skin like a snake, which is often called a skin change ("mlungsungi"), is sacred, such as sweat.."

1. Dewi Sartiami, MSi, Lecturer of the Department of Plant Protection of IPB and Member of the Indonesian Entomology Association, in the meeting of the Fatwa Commission on May 29, 2013 stated that there is no known poison in Lakch aphids, shellac has been used and consumed for a long time, and is not dangerous to be used in food products, medicines, and cosmetics.
2. Opinions of the participants of the Fatwa Commission Plenary Meeting, starting from November 11, 2011 to the MUI Fatwa Commission Plenary Session on July 13, 2013

By trusting in Allah SWT

**FATWA ON THE USE OF SHELLAC AS AN INGREDIENT
FOOD, MEDICINES AND COSMETICS**

Pertama : Ketentuan Umum:

Dalam fatwa ini, yang dimaksud dengan:

1. Shellac (Lak) termasuk dalam kelompok resin yang diperoleh dari hasil sekresi insekta *Laccifer lacca* Kerr (kutu Lak) yang hidup pada tanaman inangnya.

Sekresi lak dihasilkan dari kelenjar hypodermis yang mengelilingi tubuh kutu

Lak dan berfungsi sebagai pelindung alami dari ancaman musuh dan

Lingkungan.

1. Lak's ticks are a type of insect that has a habitat throughout its life on plants and only eats from plants, is small, eats and reproduces on various types of plants, including kesambi, plosa, jamuju, kaliandra, and acacia plants; Eating uses its mouth tool in the form of stilettos, which is fine hair that is pierced and used as a suction tool for plant tissue where these ticks live.

Second: Legal Provisions

Shellac as mentioned in the general provisions is sacred.

The use of shellac as an additive or auxiliary ingredient in food, medicine and cosmetic products is legally halal, as long as it is beneficial and not harmful.

Third: Closing Provisions

This fatwa comes into effect on the date set, with the provision that if in the future it turns out that there are mistakes, it will be corrected and perfected as appropriate.

So that every Muslim and those in need can know it, urge all parties to disseminate this fatwa.

Established in : Jakarta

On : 4 Ramadan 1434 H

13 J u l i 2013 M

FATWA COMMISSION

INDONESIAN ULEMA COUNCIL

FATWA SUMMARY: Use of Shellac in Food, Medicine, and Cosmetics

1. Authority

► Fatwa Commission of the Indonesian Ulema Council (MUI)

- Issued in response to public inquiry on the permissibility of shellac in food, medicines, and cosmetics.
- Considerations include:
 - Shellac is widely used in cosmetics, food additives, medicine capsules, and other products.
 - Public needs clarification on its lawfulness.

2. Qur'anic Basis

- Everything created on earth is for human benefit:
 - 2:29 – “He is the One Who created everything in the earth for you.”
 - 6:145 – Forbidden: carrion, flowing blood, swine, or offerings to other than Allah.
 - 7:157 – Permits what is lawful, forbids what is impure.

3. Hadith Basis

- Lawful/forbidden determined by the Quran and Sunnah; anything not mentioned is permissible.
- Harm to oneself or others is prohibited (Ahmad, Malik, Ibn Majah).

4. Fiqh Principles Applied

- The origin of something useful → **permissible (mubah)**.
- The origin of something harmful → **haram**.
- Without clear evidence forbidding a substance → **permissible**.

5. Classical Opinions on Purity

- **Cobwebs and insect secretions:** Majority opinion considers them **pure** (al-Subuki, al-Adzro'i).
- **Maggots from carcasses:** Differentiated by source; some secretions are pure and usable.
- **Lakch aphids / shellac:** Not toxic, historically consumed safely (Dewi Sartiami, IPB).

6. Definition in Fatwa

- **Shellac (Lak):**
 - A resin secreted by **Laccifer lacca Kerr** (lac insect) living on plants.
 - Secreted naturally as a protective coating by the insect.
 - The insect is **herbivorous**, living and feeding only on plants.

7. Legal Provisions (Hukm)

1. Shellac, as defined, is **pure (sacred)**.
2. Its use as an **additive or auxiliary ingredient** in food, medicine, and cosmetics is **halal**, provided it is **beneficial and non-harmful**.

8. Closing Provisions

- Fatwa is effective from the date issued.
- Subject to revision if new evidence arises.
- Muslims and relevant parties encouraged to **disseminate this fatwa**.

✓ SUMMARY RULING:

- Shellac → **halal** for use in food, medicine, and cosmetics.
- Must be beneficial and **not harmful**.