The Morphological Change Of The Word Istihalah

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Abstract
This study seeks to examine the concept of *istiḥālah* (transformation) as a multidisciplinary concept that integrates Arabic linguistics and Islamic jurisprudence (Fiqh). This concept is generally considered a legal sublety that seeks to purify substances, but this study establishes that *istiḥālah* is in reality, rooted in the very foundations of Arabic linguistics, based on the triliteral root ḥ-w-l (ح–و–ل), which means transition or change. The study is also based on the application of the istafʿala (استفعل) pattern, which is not limited to "requesting" (*ṭalab*but also includes other forms of transformation (*taḥawwul*),enhancement, intensification, and resultative states (*mutāwaʿa*). The study also discusses the application of this concept in Islamic jurisprudence, where the debate between "complete" (*tāmmah*) and "incomplete" (*fāsidah*) transformation is addressed in modern food science. The study also discusses the flexible application of this concept in Ḥanafī law, where the disappearance of a substance's original essence is required, Unlike the rigid rule of Shafi'i that demands spontaneous and absolute metamorphosis, the study emphasizes the significance of linguistic interpretation in establishing the Halal status of vinegar, gelatin, and food additives such as E471. In conclusion, it appears that the level of metamorphosis is the ultimate determinant of Halal integrity in contemporary times.
Keywords: Istiḥalah; Arabic Morphology; Istafʿala; Halal Food Science; Jurisprudential Debate.

INTRODUCTION
The word *istihalah* is an Arabic word that gives the meaning for the process of changing an impure substance to a halal one. The word *istihalah* also gives the meaning for the nature of a substance that involves the process of changing an impure substance to a pure one by an Islamic law (Kamis 2025). The word *istihalah* was also given the meaning for changing an impure substance naturally or by an intermediary by al-Zuhayli (2011) and al-Saliha (2024), such as vinegar that changes completely from alcohol over a given period. It is crucial to know the meaning behind of this word in order to know jurisprudence or issue that involved in making decision in Islamic perspective (Mohammmed Fahad 2025). It is with this present study that the concept of *istiḥālah* is shown to extend beyond its limited role as a legal technicality, as it is ultimately underpinned by a deep and profound Arabic morphology in which the root ح–و–ل, or ḥ-w-l, is constantly used in a sense of transition or shift from one state to another. In this context, the use of *istafʿala* is not simply limited to its most obvious meaning of seeking

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or requesting, as in *ṭalab*, but rather plays a transformational role, or *taḥawwul,* whereby a subject is imbued with a completely new qualitative identity that is completely distinct from its original state. This serves as a strong basis for the concept of *istiḥālah tāmmah*, or jurisprudential transformation, as it is particularly relevant in food science and Halal integrity, as it requires a total dissipation of the original substance's physical characteristics, particularly its taste, smell, and colour, resulting in a completely new chemical and legal entity (Arican, 2022; Islamic Organization for Medical Sciences [IOMS], 1995; Hamdan et al., 2024; Mustofa, 2023).

This, therefore, means that the crux of the research centers around the marriage between Arabic linguistics and Islamic law, with the central thesis being that the concept of *istiḥālah*, or transformation, is not merely a legal gimmick, but rather a profound ontological change that is rooted within the very morphology of the Arabic language, as evidenced by the triliteral root (ح–و–ل), which inherently represents a transition or a "turning" from one state to another, with the research thereby demonstrating that any substance which undergoes the aforementioned process is inherently destined, from a linguistic perspective, to become something completely different from its original state, which is further evidenced by the use of the grammatical form of *istafʿala* (استفعل), which, while inherently representing a "seeking" or "requesting" (*ṭalab*), represents a form of *taḥawwul*, or transformation, which thereby indicates that the aforementioned subject has successfully acquired a form of qualitative identity that is fundamentally different from its "primordial" state. Consequently, for a substance to attain *istiḥālah tāmmah*, or complete transformation, in modern food science, such as in the chemical transformation of wine into vinegar or precursors of pork into unique chemical compounds, it must undergo a total dissipation of its original physical characteristics, particularly its original taste, smell, and colour. Once these characteristics are completely removed, the substance is no longer legally or chemically linked with its original "impure" state, thereby emerging as a completely new substance with unique chemical and legal properties that meet the stringent demands of Halal integrity. The word istihalah (الاستحالة) is derived from (استفعل) that being used to give the meaning of request originally. It also gives of many meanings as followed:

For the word "*istaf'ala,"* it can be defined as "seeking," "asking," or "supplication," and its meaning is to attribute the action to the doer in order to gain something or to get something out of it. There are two meanings for the word "request," one of which is used to directly give the meaning of request, and the other one is used to indirectly ask the request. For the word "request" in the form of direct request, the example is "استكتب الطالب" or "*istaktaba*," which means "the male student requested to write," and for the word "request" in the form of indirect request, the example is " استخرجتُ الماءَ من البئرِ" or "*istakhrajtu alma' min albi'ri*," which means "I extracted water from the well," but the extraction is not exactly the meaning in this word, but it is used to give the meaning of "effort to draw it out and obtain" (Zoubir 2007, Jane Wightwick 2008Aurang Zeb 2014 & Slamet 2019).

It is occurred when the doer or subject comes to possess or resemble the quality of the verb form or can be changed to an adjective that describes or modifies a noun, providing additional information about its qualities, characteristics, or attributes such as استحجر الطين (*Istahjara al-ṭīn*) means the clay actually became stone or it can be like a stone in its hardness if it used as figurative which is meany by simile. They are saying in Arab إن البغاث بأرضنا يستنسر (*Inna albughatha bi ardina yastansiru*) means "Indeed, the

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weak birds in our land become like eagles". In this sentence it gives the meaning of the strength of the eagle that it will be. Also, like استنوق الجمل (*istanwaq aljamal*) means the male camel had became like a female camel. This means that the camel had becoming weak and submissive in its behaviour. (Aurang Zeb & Slamet 2019)

It is the belief that the doer (subject) has the quality of the verb or be part as its adjective, for instance, استحسنت كلامه (*istahsan-ta kalāmahu*), which means: you considered his speech to be good; and استكرمت فلانًا (*istakramta fulānan*), which means: you regarded him as noble. Similarly, استعذبت الماء (*istʿadhabta al-māʾ*), which means: you considered the water to be sweet; and استملحت الطعام (*istamlaḥta al-ṭaʿāma*), which means: you considered the food to be salty (Jane Wightwick 2008, Aurang Zeb 2014 & Slamet 2019). Occasionally, the meaning of (استفعل) can be interpreted as seeking refuge. For instance, استلأم الرجل (*Istalāma al-rajulu*) can be translated as the man sought refuge or استنطق المحارب (*Istantaqa al-ḥāribu*) can be translated as the warrior sought refuge. Both statements used the literal meaning of seeking refuge (Slamet 2019). In some Arabic sentences, it is possible to shorten the sentence, for instance For Example:استرجع الرجل (*Istarjaʿa al-rajulu*) is an Arabic sentence that refers to the Arabic condolence sentence, which is (إنا لله وإنا إليه راجعون) that means "Indeed we belong to Allah and to Him we shall return" (Slamet 2019).

The morphological pattern '*istafʿala*' can also carry the connotation of exaggeration or intensification of the meaning of the verb. In this respect, it can be used transitively as well as intransitively. This particular use of the pattern points to the achievement of a state to the utmost degree or the achievement of an action in an intensified or exaggerated way. Examples of this use of the pattern include: استقرّ (*istaqarra*), which means to become firmly established; استحكم (*istahkama*), to become fully consolidated or stable; استكبر (*istakbara*), to become excessively arrogant; استعلي (*istaʿlā*), to rise to a very high level; استبان (*istabāna*), to become completely clear; استيقن الأمر (*istayqana al-amra*), to attain absolute certainty regarding a matter; استبان له الرشد (*istabāna lahu al-rushd*), to perceive guidance with complete clarity; and استبصر قصده (*istabṣara qaṣdahu*), to fully comprehend one's intention. These examples demonstrate how istafʿala not only conveys its primary semantic meaning of request (*ṭalab*), but also implies an exaggeration of meaning, suggesting a high level of completeness or firmness in the action or state described by the verb. For example, استهتر و استكبر (*Ishtahtarra wa-istakbara*) means "He became very strong and arrogant." (Aurang Zeb 2014 & Slamet 2019) In this sentence, it does not mean to seek greatness but to think of oneself as great and become arrogant and arrogant in this sentence is intentional and internalized. For example: استبخلت عليا (*Istabkhaltu alayya*) means "I thought Ali was stingy" and استكذبت يوسف (*istakzabtu yusufa*) means "I thought Yusuf was lying" (Slamet 2019). In this structured word (اِسْتَفْعَلَ) does NOT mean "to seek" instead it means to judge someone as having a quality of something or to attribte a trait to someone. In this structured word also may not describing an objective fact but expressing a personal judgment or opinion and it implies the meaning likes " Ali may or not truly be stingy".

In Arabic morphology, the verbal pattern *istafʿala* may also imply the meaning of habitation, residence, or permanent settlement. In this case, the pattern does not imply request (*ṭalab*), which is the original semantic meaning of *istafʿala*, but rather the intentional establishment of residence in a given location for an extended period of time. The verb استوطن (*istawṭana*) is based on the root وطن, which means homeland or place of residence. In the use of the *istafʿala* pattern, the verb implies the action of giving a

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location the status of one's homeland, which involves continuity, stability, and attachment rather than mere presence. For instance, the phrase استوطن القرية (*istawṭana al-qaryah*) is translated as he settled permanently in the village (Aurang Zeb 2014), which shows that the speaker intentionally chose the village as a place of residence for an extended period of time. This is an example of semantic extension in the use of the *istafʿala* pattern, where the pattern implies the realization and establishment of a state of being rather than the initiation or request of an action. In phrases like استخلفت لابنه *(istakhlaf-tu li-ibnihi*), the verb can be translated to "I appointed a successor for his son," or "I replaced him with his son." In this particular case, the derived verb form استخلف (on the pattern *istafʿala*) can be seen to have the same semantic role as the causative form أخلف (*afʿala*).In the same way, the derived verb forms استيقن (*istaiqana*) and أيقن (*aiqana*) can be seen to have the same semantic role, as both carry the meaning "he became certain" (Slamet 2019). In this particular case, the pattern *istafʿala* cannot be seen to carry any new semantic nuance but can only be regarded as a different form of the pattern *afʿala*.

In some contexts, the pattern اِسْتَفْعَلَ (*istafʿala*) has the semantic content of the basic triliteral pattern فَعَلَ (*faʿala*) without carrying any additional or special meaning. In such contexts, the pattern does not carry the usual meanings related to seeking (طلب), transformation (تحوّل), or causation, but rather carries the meaning as if it were the simple form of the root. For instance, the pattern استقر في مكانه (*istaqarra fī makānihi*) carries the meaning "he settled in his place" and has the semantic content equivalent to the pattern قر في مكانه (*qarra fī makānihi*). Similarly, the pattern استعلى (*istaʿlā*) and علا (*ʿalā*) have the semantic content equivalent to "he rose" or "he became elevated." Likewise, the pattern استسخر (*istasakhara*) and سخر (*sakhira*) have the semantic content equivalent to "he mocked." (Slamet 2019). In this regard, it is evident that the pattern *istafʿala* does not carry any special or additional meaning but is used as a rhetorical device for variation. The grammarians have mentioned that such a pattern is used in eloquent speech and the Qur'ān, where the variation in morphological form does not change the content or meaning, as seen in the following verse: وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ "And when they see a sign, they resort to ridicule." (Qurʾān 37:14). In this case, "يستسخرون" (*yastasakhirūn*) is equivalent in meaning to "يسخرون" (*yaskharūn*), as both mean the action of mockery. The use of the istafʿala mood is a stylistic choice that gives emphasis to the meaning, but it does not change the basic meaning

In Arabic morphology, the derived pattern اِسْتَفْعَلَ (*istafʿala*) may function as the resultative or responsive counterpart (المطاوع) of the causative pattern أَفْعَلَ (*afʿala*). In this construction, afʿala expresses an action performed by an external agent, while istafʿala denotes the state or outcome that arises in the affected entity as a consequence of that action. This relationship is known in classical grammar as المطاوعة (*mutāwaʿa*), which refers to the phenomenon whereby a verb describes the subject's internal response to an action initiated by another verb. In other words, the subject of *istafʿala* is not an active agent but rather the recipient of the effect produced by the causative verb (Slamet 2019).

Table 1. Example of The Passive-Result For *Af'ala*

Arabic	English
أحكمته فاستحكم	I perfected it, so it became perfected
أوقفته فاستوقف	I made him stop, so he stopped
أقمتُه فاستقام	I straightened him, so he became straight

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There is an example in Quran that was translated by the pattern of *af'ala*, for example, Allah said in Surah al-Kahf, verse 77: "فوجدا فيها جدارا يريد أن ينقض فأقامه". The translation by the scholar such as Ibn Kathir (2012) was "حالة الاستقامة (*halatu al-Istiqamah*) means the state of uprightness or He restored it to a state of uprightness. In all of these examples, the first verb in each sentence is an *afʿalā* verb, while the second verb in each sentence is an *istafʿalā* verb. Semantically, *istafʿalā* verbs do not indicate an action but rather the actualization of the effect within the subject. From a theoretical point of view, this construction illustrates a type of valency reduction, in that a transitive causative verb (*afʿala*) is combined with a formally intransitive resultative verb (*istafʿala*). Furthermore, the syntactic subject of *istafʿala* corresponds to the direct object of afʿala, which establishes a systematic relationship between agent and patient in the two constructions.

In this respect, *istafʿala* in this construction may therefore be characterized as a morphological marker of result or internal change, in that it signals that the entity which is affected by the causative action has now entered into a new state. This therefore confirms that *istafʿala* in this construction is not simply a matter of derivational morphology, but also a grammatical device for expressing causality and result.

It may come with the meaning of repetition (the فعّل pattern)

The verbal pattern استفعل (istafʿala) has the semantic value of repetition, intensification, and abundance, which is similar to the meaning of the morphological pattern فعّل (faʿʿala). In this case, istafʿala does not mean "seeking" as implied by its primary meaning but instead means (Slamet 2019):

Table 2. The Meaning Or *Fa'allala* Pattern

Arabic	English
كثرة الفعل	high frequency of the action
شدّة الفعل	intensity of the action
المبالغة في الفعل	emphasize performance of the action

For instance, the word تعظّم استعظم (*taʿaẓẓama – istaʿẓama*) or تكبّر استكبر (*takabbara – istakbara*) both mean magnify but in a great extent or to be reckoned as something of an extreme greatness. From a semantic point of view, the template *istafʿala* in this case coincides with the causative intensive role of *faʿʿala.* It rather emphasizes the magnitude and amount of the action. In this case, therefore, istafʿala is a type of derivational extension that is not for request or transformation but for emphasis, and it is at the level of aspectual meaning (كيفية وقوع الفعل) rather than purely syntactic meaning.

METHOD

The researcher employs the descriptive method to determine the difference changing in the word (استحالة) affects the meaning in Fiqh, the study utilizes a descriptive approach using the datas that are gathered from secondary sources, including books, journals, research papers, and online resources that affected the meaning of the root word *Istaf'ala*, that is *Istaf'ala*.

RESULT AND DISCUSSION

The idea of transformation, or istiḥālah, is the link between Arabic linguistics and Islamic jurisprudence. This idea is, in turn, deeply rooted in the morphological rules that

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describe the change from an impure to a pure state. In fact, the root of the word istiḥālah, which is ḥ-w-l (ح–و–ل), represents transition, change, or movement from one place to another. In the istafʿala (استفعل) pattern, it changes from "request" to encompass different types of qualitative and structural changes.The application of these morphological principles leads to significant debates among Islamic scholars regarding the "completeness" of a transformation.

Table 3. Morphological Functions of *Istafʿala* in the Context of *Istiḥālah*

Morphological Function	Linguistic Meaning	Example	Academic Application
Transformation (*Taḥawwul*)	Subject acquires a new qualitative identity	استحجر الطين *Istahjara al-ṭīn*: The clay became stone	Justifies *Istiḥālah Tāmmah* (complete transformation) in food science
Exaggeration/ Intensity	Attaining a state to its utmost degree	استقرّ *Istaqarra*: To become firmly established	Indicates the "perfect transition" required for purification
Passive-Result (*Mutāwaʿa*)	Internal response to an external causative action	أحكمته فاستحكم *Aḥkamtuhu fa-stahkama*: I perfected it, so it became perfected	Describes the outcome of industrial processes (e.g., glycerolysis) on raw materials
Attribution	Believing the subject possesses a specific quality.	استحسنت *Istahsanta*: You considered it good.	Used in personal judgment regarding the quality or state of a substance
Repetition/ Abundance	High frequency or intensity of action.	استكبر *Istakbara*: To be considered extremely great/arrogant	Reflects the intensive processing (acid/alkaline) in gelatin production

Table 4. Comparative Analysis of *Istiḥālah* in Modern Food Applications

Product	The "Complete" View (Hanafi/Maliki/IOMS)	The "Incomplete" View (Shafi'i/JAKIM)	Semantic Linguistic/Legal Contention
Vinegar from Wine	Permissible if the essence vanishes, as the *ʿillah* (cause) of prohibition is gone	Only permissible if the change occurs **spontaneously** (*bi nafsihi*) without external catalysts	Whether an external intermediary breaches the "perfect transition" (*taḥawwul kāmil*)
Gelatin	Manufacturing (hydrolysis) results in a "change of essence" (*Tabdīl al-Māhiyah*)	Transformation is *Istiḥālah Fāsidah* (incomplete) because the amino acid "fingerprint" remains detectable	Detectability of the original species-specific molecular structure via science
Food Additives (E471)	Glycerolysis at high temperatures creates a new molecular entity distinct from raw fat.	Mono- and diglycerides are "partial glycerides"; the fatty acid "tail" remains unchanged	Whether breaking a triglyceride into a monoglyceride constitutes a radical change
Rennet (Cheese)	Rennet is a "fluid" that does not possess life; it is pure regardless of slaughter method	Rennet is contaminated by the stomach lining (*ma'idah*) if the animal is not correctly slaughtered	Whether extraction is merely a **separation** or a true chemical transformation.

From an academic standpoint, *istiḥālah* cannot be seen as a legal technicality but rather as a scientific system of language. While the Hanafi school relies on the disappearance of the essence to prove purity, the Shafi'i school adopts a stricter position

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that demands absolute, natural transformation without any "trace" (*athar*) of the original impurity.

The center of this debate is the *istafʿala* pattern, which is a verbal pattern in Arabic morphology that traditionally represents seeking or requesting (*ṭalab*), but in the context of food science and jurisprudence, represents a sign of deep existential change. When we look at *Taḥawwul* (Transformation), we are not simply looking at a change on the surface level; we are talking about a "becoming." In the context of food science, this represents the validity of the concept of *istiḥālah tāmmah*, or complete transformation. For example, if a prohibited material undergoes a chemical reaction that changes its molecular structure to the point where it no longer retains its original characteristics, the *istafʿala* pattern gives the "permission" to consider it a completely different, permissible material.

The Shafi'i school's attention to Intensity and Exaggeration in this pattern further specifies the conditions for a "perfect transition." This is not simply a transformation, but a transformation to the "utmost degree." The semantic import of the pattern suggests that for a transformation to be valid, it must be complete, leaving no *athar* (trace) of the original impurity. This sets a very high standard for "perfection" in industrial transformations; if the essence of the original substance can be ascertained or if the transformation is only partial, then the *istafʿala* standard of intensity has not been reached. Lastly, the term *Mutāwa'a* (Passive Result) connects the idea of human effort with physical substance. It refers to the "compliance" or reaction of a substance from outside, such as *glycerolysis* and enzyme hydrolysis. In this regard, it is not just that the substance is reacting to an outside force; it is in fact undergoing a transformation to a different state. This linguistic subtlety implies a holistic approach to integrating the industrial process with the inherent nature of the substance, such that the final food additive is seen not just as a combination of its previous parts but as a cohesive whole.

On the other discussion, although the conflict between Islamic schools of thought on the issue of chemical transformation is based on whether or not the purity of a final product is based on the chemical composition or procedural holiness of transition, the crux of the matter is based on the legal concept of *istihalah* or transformation, whereby the Hanafi and Maliki schools emphasize the complete structural annihilation of an impure substance into a new, pure entity irrespective of any human involvement, in stark contrast to the Shafi'i school and organizations such as JAKIM, which hold that any external agent introduced to facilitate this transformation will "infect" this process and make any resultant product haram unless this transformation is unaided or natural.

The crux of the differentiation rests in the definition of "Essence" versus "Origin." For the *Hanafi* and *Maliki*, Islamic law is based upon the notion that all laws follow their "effective cause" (*illat*); thus, if a substance is forbidden because it is wine, but that wine changes into vinegar, the *illat* or reason for the forbiddance intoxication no longer exists, and thus the law should not apply. This school of thought believes in an ontological view of the world in which, if the underlying reality of the world changes to such an extent that the name of the reality no longer fits, then the law based upon that reality can safely be discarded. This "Flexible View" is becoming ever more popular among bioethicists in the modern era and the International Islamic Fiqh Academy (IOMS) because of the complex process of creating gelatine or artificially.

On the other hand, the Shafi'i school of thought and modern Southeast Asian regulatory systems take a proceduralist and precautionary approach. To them, the journey is as important as the destination. They say that if you mix a chemical catalyst into a vat

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of impure substances to accelerate the process of change, then the catalyst itself becomes "*najs*" or ritually impure the moment it comes into contact with the base substance. Even if the base substance is eventually changed into something else, it is now hopelessly mixed with a catalyst that was itself contaminated during the process. This sets up a "cycle of contagion" that can only be broken by spontaneous change, such as wine turning to vinegar simply by sitting out in the sun. This is known as the "Rigid View" and serves as a protective mechanism against the industrialization of impurity, ensuring that the food chain is never contaminated by any "engineered" purity that might conceal an illicit origin.

Since Malaysia is a global leader in the Halal industry, the findings of this study have significant implications for Malaysia in particular, considering its religious authorities, industry players, and research institutions. The JAKIM regulatory position is thus rooted in a *Shāfie* centric precautionary system that finds no validity in *Istiḥālah* (transformation) with regard to pig products, employing ultra-sensitive mass spectrometry to detect the "species-specific amino acid fingerprints" as evidence that the essence of the impurity is biologically present.

The heart of the conflict between Malaysian Halal requirements and other geographical areas revolves around the definition of *Istiḥālah*. In most Hanafi-majority countries, a full chemical transformation, wherein a material alters its very nature completely, is often considered a Halal purification process in itself. But JAKIM follows the doctrine of *Istiḥālah Fāsidah* or "imperfect" transformation. This is an official juridical interpretation that holds that if the original source of a material is *Najs al-Ayn* (inherently impure, such as pork), then no matter how much industrial processing is done to it, it can never really be separated from its original source, particularly if modern science can trace its molecular traces.

The "fingerprint" challenge mentioned is a direct result of advancements in proteomics and mass spectrometry. Previously, if something looked, smelled, and tasted different, it was considered a new substance. Now, we can identify specific peptide sequences, which serve as a biological ID card for the source animal. For JAKIM, it means that the "filth" has not been eradicated, it has just been disguised. It is for this reason that ingredients such as E471, which include mono- and diglycerides, or rennet used in cheese production are under such intense scrutiny in Malaysia. The manufacturer might say that the chemical structure has changed, but for JAKIM, using *al-iḥtiyāṭ* (legal caution), as long as a trace of the "source" is scientifically verifiable, it is Haram. This rigidity in policies translates into a “gold standard” in the international Halal market but also forms a major barrier to international trade. This is because it demands a level of traceability that extends beyond the final product, requiring a transparent audit trail of the entire supply chain to ensure that not a single molecule of porcine origin is introduced into the production stream, no matter how extensively it is processed later.

In terms of modern food science, the Shafi'i school of thought, which informs many aspects of Malaysian Halal regulations, offers a conservative and scientifically rigorous understanding of *Istihalah* (transformation). From the point of view of any player in this space, this means that simply processing a product is not enough to confer Halal status; instead, there must be some definitive, irreversible chemical transformation in which the original "impure" essence is completely obliterated. This means that manufacturers must disclose detailed information about their processes, such as the types of catalysts, temperature ranges, and enzymatic transformations involved in creating

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something like emulsifiers or gelatine. If even a "chemical trace" of the original "impure" source is present—despite any physical transformation—the product is effectively designated as Najis (impure). This "no trace" requirement is a significant barrier to entry but is also a powerful economic discriminator.

By adhering to these strict definitions of complete transformation, Malaysia in effect "future proofs" its exports. In a global marketplace in which consumers are becoming ever more leery of "hidden" ingredients and complex additives, the Malaysian Halal logo serves as a guarantee of both spiritual and scientific purity. In this way, Malaysia is able to dictate the terms of global standards, turning what could have been a manufacturing problem into a premium brand identity that consumers trust and that commands a valuable market share throughout the Islamic world and beyond. In order to develop a robust Halal system in Malaysia, there is a need to create a highly complex synthesis of classical Arabic linguistic morphology and state-of-the-art food science to scientifically quantify the "metamorphosis" (*Istihalah*) threshold, moving beyond legal interpretations to a precise and scientifically validated definition.

The essence of this research need lies in the conflict between ancient terminology and modern molecular fact. In traditional Islamic jurisprudence, the term "*Istihalah*" describes a total change in the nature of a substance, classically illustrated by the transformation of wine into vinegar or a dead body into soil, making a previously forbidden (haram) substance lawful (halal). But in a contemporary industrial setting, it is not a question of simple observation to ascertain whether a pig-derived enzyme or a chemical byproduct has or has not undergone "total change." Malaysian researchers are charged with filling the gap between linguistic morphology, the examination of how the "root" or essence of a word/concept is defined, and proteomic analysis, which examines the protein structures at a cellular level.

The present problem with Malaysian Halal requirements is that "metamorphosis" is still a concept described in qualitative terms in a world that requires quantitative information. When a material undergoes a chemical change, does it still have the "essence" of the original material from the perspective of the Shariah? To address this question, interdisciplinary studies must utilize chemical engineering to determine the precise point at which a molecular chain is broken or altered in such a way that it can no longer be said to be the same material as its parent. By doing so, Malaysia can shift from "legal loopholes"—wherein ambiguity leads to inconsistent halal certification—and towards a strict linguistic and scientific approach. This involves developing a "metamorphosis scale" that utilizes mass spectrometry and DNA sequencing to demonstrate that the "identity" of the original unclean material has been erased, meeting the linguistic needs of the Arabic texts as well as the scientific needs of modern food safety.

CONCLUSION

This study concludes that the concept of *Istihalah* is an ontological change that is rooted in the Arabic morphology structure, in which the change of substance from prohibited to permissible is contingent upon the total disappearance of the essence of the prohibited substance. With the lens of the *Istaft'ala* model, change is perceived to be a qualitative achievement that yields a completely new substance. Although there is a dichotomy in the Shafi'i school that requires change to occur naturally without human interference and the Hanafi school that requires the removal of the "effective cause"

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(Illah) of prohibition, there is a consensus that modern Halal integrity is largely dependent upon the extent of chemical change. Hence, the key to determining the purity of food products in the modern global market is to integrate linguistic, Fiqh, and food science findings.

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