

Halal and Haram in Islam: Interpretations, Prohibitions, and Dietary Considerations

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Abstract

The Quran, as the divine source of Islamic teachings, addresses various aspects of a Muslim's life, prominently including dietary laws that classify foods as halal (permissible) or haram (forbidden). These laws, a fundamental part of Sharia law, extend to various aspects such as Hajj, contracts, and consumption practices. The determination of halal and haram is deeply rooted in the Quran, Hadith, and scholarly consensus, with diverse interpretations about their extent. Some assert that everything is halal unless explicitly prohibited by Shariah, while others hold the opposite view. Historically, the Quran explicitly identifies 13 items as halal and another 13 as haram. Understanding these dietary laws is not just a matter of religious obligation but also of practical importance for every Muslim, as they significantly influence daily life, health, and well-being. Furthermore, an Islamic state has to ensure its citizens have access to halal food sources. This paper delves into the foundational texts, historical context, and societal implications of halal and haram dietary laws. It underscores their pivotal role in shaping a Muslim's consumption practices and the broader societal responsibilities in promoting halal food systems.

Keywords: dietary laws, Halal, Haram, permissible foods, Islamic dietary practices, Halal certification

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Introduction

Adherence to Shariah rules and religious teachings is a fundamental aspect of a Muslim's life, encompassing both worldly and hereafter matters. As Allah Almighty states in the Qur'an: *"O you who believe, enter Islam completely, and do not follow the footsteps of Satan. Surely, he is an open enemy for you;"* (Al-Baqarah: 208). It is not permissible for a Muslim to selectively follow the Qur'an and Sunnah. This includes matters and social issues, not just acts of worship. Halal and Haram, integral to acts of worship, hold significant importance for a believer's piety and rewards. Food consumption, a basic human necessity, is also governed by these laws, as in other Semitic religions.¹

For Muslims, the issue of Halal and Haram is not a theoretical concept but a practical concern that they face every single day, especially about food. Therefore, having a basic understanding of these concepts is not just a matter of religious knowledge but a necessity for their daily lives.²

Many food items in Islamic countries originate from countries with no clear distinction between Halal and Haram; many of these items contain completely Haram ingredients, and numerous others contain Haram ingredients.

There is immense spiritual, physical, and moral harm associated with the use of these items. Scholars of Islamic law or the philosophy of law have demonstrated exceptional skill in explaining the wisdom behind Shari'ah rules, which is essential for an ordinary Muslim to comprehend.

According to Kass, Understanding the dietary laws may yield more than cultural self-knowledge and significantly the understanding of the nature of nature and the place of man within the whole.³

A proper understanding of Halal and Haram is essential for comprehending Islamic dietary law. Researchers, such as Jallad, have concluded that Arabic-English dictionaries sometimes provide incorrect definitions of halal and haram, leading to mistranslations in other languages by non-Arabic speakers. Accurate descriptions of these concepts can help in understanding Arab Muslim identity⁴.

Koçturk pointed out some of the halal and haram foods mentioned in the Quran, but didn't delve into the theoretical background and rules of halal and haram according to Islamic jurisprudence.⁵

Mohd Kashim et al. wrote only about the principles regarding the use of haram sources in food processing⁶.

Ng et al. focused on the recent challenges and advances faced in halal food authentication on the industrial level. However, the paper didn't mention the challenges faced by the complexity of the terms and different schools of jurists in defining halal and haram.⁷

Bon & Hussain stated that everything is halal except what the Quran and Sunnah forbid. Jurists have distinguished rules for halal and haram.⁸

Ahmad et al. found that the Hadith is an authentic compilation that describes the way of the Messenger of Allah, upon whom jurisprudence is

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based on the principles of obligation. The codes promote compliance in the interaction between people and their creators.⁹

The primary purpose of this research paper is to clarify the Islamic concepts of halal and haram, and to review the different views of jurists regarding halal, haram, and suspiciousness. Moreover, the Quranic verses and Hadith narrations related to halal and haram are also discussed.

Hukm (Command) and Its types

Understanding the hukm (command) and its various types is crucial for comprehending Halal and Haram. Discussing the hukm in detail is a prerequisite for resolving confusion when discussing halal, haram, and dietary laws.

According to Wahbah al-Zuhayli, the literal meaning of the hukm (command) is “the judging of a thing to stand about another thing in terms of an attribute to its subject, affirmatively or negatively.”¹⁰

Hukm Shari is a divine commandment. There are various definitions of hukm in Fiqh. Sadr al-Shari'a al-Asghar discusses hukm in his book Tanqih:

*“The communication of God relating to the acts of Mukallafeen demanding to do or not to do an act or giving a choice for its performance, or declaring a thing to be a cause or a condition of a command, or an impediment to it”*¹¹

In short, it is the address of Allah, which is related to the actions of the obligees (mukallaf). Whether it is a demand, an authority, or a decree.”¹²

Mukallaf is the singular form of Mukallaf, which refers to a person who is subject to the law. Taklif is a legal obligation-

According to Abdul Rahim, “The law (hukm) is established by a communication (Khitab) from God regarding men’s acts, which are either expressive of demand or indifference on His part or are merely declaratory.”¹³

Types of Hukm Shar’i

There are two types of *hukm shar’i*. they are *hukm taklifi* and *hukm wad’i*.¹⁴ (See: Fig. 1)

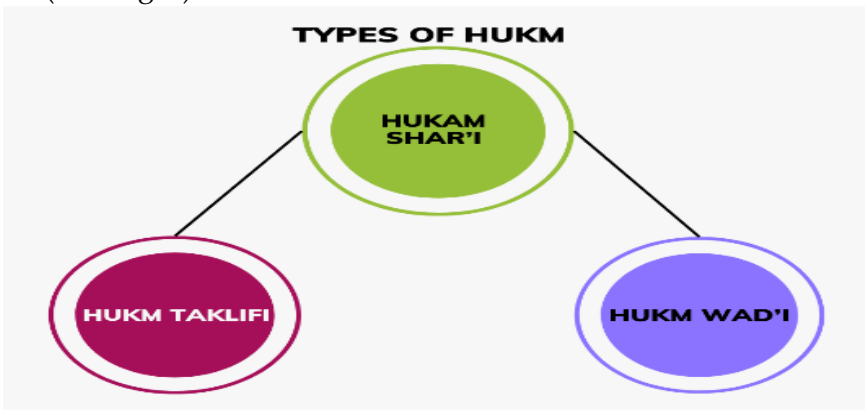


Figure 1 Types of Hukm

Hukm Taklifi

An injunction (*hukm taklifi*) requires the cessation of an action or grants authority to refrain from or perform an action. According to most scholars (*ulama jamhoor*), there are five types of it: (Fig. 2)

1. *Farad*
2. *Mandub*
3. *Haram*
4. *Makhruh*
5. *Mubah*¹⁵

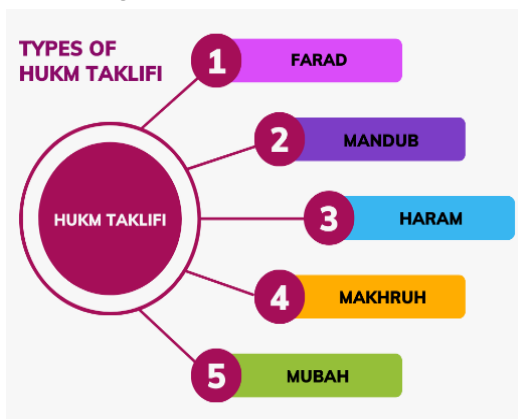


Figure 2 Types of Hukm Taklifi

According to hanafiyya, in addition to these five, there are two other types: *wajib* and *karahat* (*makhruh tahrimi*). Thus, according to Hanafiyya, there are seven types of *hukm taklifi*.

Hukm Wad'i

Hukm wad'i requires one thing to be a *mani*, *sabab*, or *shart* for another item. Types of *Hukm wad'i* are: (Fig. 3)

1. *Rukhsah*
2. *Azimah*
3. *Sabab*
4. *Mani*
5. *Shart*
6. *Sahih*
7. *Batil*¹⁶

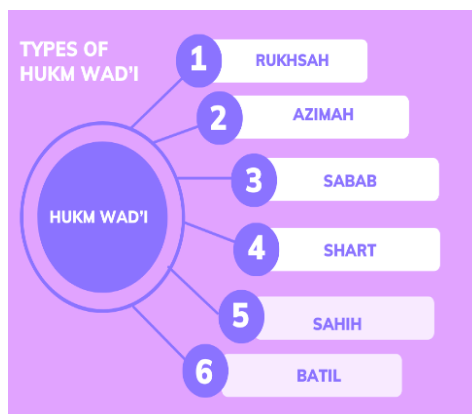


Figure 3 Types of Hukm Wad'i

Since the topic is related to *halal* and *haram*, they are discussed in detail.

Halal

Halal is an Arabic word opposed to *haram*, which means "to be lawful."

In Shari'ah, that which has been declared *halal* by the Book of Allah and the Messenger of Allah is permissible (*mubah*). Allah confirms its status, and its opposite is forbidden (*haram*).¹⁷

Halal can be defined as "permitted by Allah and His Messenger (peace and blessings of Allah be upon him), as proven by the Qur'an and Sunnah." That is, the work should be legally correct and valid.

Ibahah/mubah

Ibahah or *mubah* is a category in which the Shari'ah advises the mukallaf to either do or refrain from performing a specific work. Whether or not to do the job will be neither praiseworthy nor condemnable; it is also called *halal*.¹⁸

Tahrim/Haram

Tahrim refers to that which the Shari'ah has prohibited; the one who refrains from it will be praiseworthy, and the one who engages in it will be condemnable; it is called *haram*.¹⁹

Renowned scholar Manawi stated, "What the Shari'ah has forbidden is haram."²⁰

Hanafi scholars say, "Haram is the Demand to stop an action based on a *dalil qat'I*"²¹

Haram is forbidden based on conclusive evidence, as Allah says in the Qur'an: "Those who take *riba* (usury or interest) will not stand but as stands the one whom the demon has driven crazy by his touch. That is because they have said that sale is like *riba*, while Allah has permitted the sale and prohibited *riba*. So, whoever receives advice from their lord and desists from indulging in *riba*, then what has passed is allowed for them, and their matter is up to Allah. As for those who revert, they are the people of fire. There they will remain forever." (Al-Baqarah:275) In this verse, *riba* is forbidden.

In the terminology of Maliki jurists, haram is the title of Allah, which necessarily requires the stopping of something, and it is not permissible to do so in any way.²²

Some fundamental discussions about Halal and Haram

Is the real *ibahah* or *hurmat* in the items? There are a total of three sayings related to this: All things are essentially *halal* and will require a Shari'ah argument to become *haram*, or all things are fundamentally *haram* and will need an idea to be *halal*, or a pause will be taken regarding all things, and until then the question of *halal* or *haram* will be decided. The *hukm* will not be imposed unless there is a Shari'ah argument.

Discussion 1: There is fundamental ambiguity(*ibahah*) in objects.

All things are lawful and permissible, and these are proved by the Qur'an, Sunnah, and Consensus(*ijma'*):

Quranic verses as evidence:

Allah says in Surah Al-Baqarah, verse 29, "It is He who created for you all that the earth contains; then He turned to the heavens and made them seven skies, and He is the Knower of all things."

Similarly, in Surah Al-Araf verse 32, Allah says: "Say, who has prohibited the adornment Allah has brought forth for his servants, and the wholesome things of sustenance?" say, "they are for the believers during this worldly life (though shared by others), while they are purely for them on the day of resurrection. This is how we elaborate the verses for people who understand."

In these verses, Allah clearly states that everything in the earth and the heavens has been created for humanity and has been subjected to us, and it is permissible to take advantage of all these things.

Ahadith as evidence:

Ibn Majah narrates (in hadith no. 3367) that the Prophet (peace and blessings of Allah be upon him) said, "*Halal is that which Allah has declared lawful, and haram is that which Allah has forbidden, and what He keeps silent about is forgiven.*"²³

Argument by Ijma'

The *ijma'* of the scholars of the Ummah is that all the things found in the world are *halal* and permissible; in this regard, Allama Ibn Taymiyah has quoted the *ijma'* of the scholars: I am not aware of the differences between any of the previous scholars in the fact that it is not prohibited unless there is an argument for the sanctity of something. This has been stated by many scholars who have discussed the principles of *fiqh* and its rulings. I believe that some of them have quoted *Ijma'* on the rule with certainty or have cited an assumption that is akin to a belief.

An overview of the jurisprudential *masalik* on the permissibility of all things is presented below:

Hanafi Fiqh

All things are *halal* and permissible, and to declare something *haram* will require a *shar'i* argument.²⁴

Maliki Fiqh

According to the *Maliki* jurists, all things are *halal* and permissible; for something to be *haram*, there is a need for *shari'ah* evidence.²⁵

Shafi'i Fiqh

According to the *Shafi'i* jurists, all things are essentially *halal* and permissible, and for something to be forbidden, a *Shariah* argument and evidence are needed.²⁶

Hanbali Fiqh

According to *Hanbalah*, all things are essentially *halal* and permissible, and for something to be forbidden, there is a need for *Shariah's* argument and evidence.²⁷

The sayings of the *Qur'an*, *Hadith*, and jurists demonstrate that all things in the universe are *halal* and permissible; for them to be *haram*, *sharia* evidence and argument are required.

Discussion 2: Everything found in the universe is forbidden.

The arguments prove that all items in the universe are *halal* and permissible, but the following are some things exempted from it, which are *haram*:

- **Meat:** According to jurists, meat is not *halal*, but it is *haram*, and for it to be *halal*, the condition of *halal* slaughter must be fulfilled.²⁸
- **Impure items:** All unclean and impure things are *haram*, and their use is illegal, such as pus, urine, feces, blood, and others.²⁹

- **Abominable things:** Abominable (*khabith*) things that are disgusting to nature are forbidden, such as insects, because of their abominableness.³⁰
- **Intoxicating substances:** All such intoxicating substances are haram.³¹
- **Hazardous substances:** All substances that are harmful or deadly are prohibited, including poisons and other toxic materials.³²

Rules and regulations for declaring something Haram

To report anything as Haram, there are two types of rules and regulations according to the Shari'ah: textual haram (*Haram li-dhatih*) and derivation of rules and regulations (*Haram li-ghayrih*).

Textual (Haram li-dhatih)

The things that have been declared haram by name in the Qur'an and Sunnah, such as dead bodies, pigs, blood, wine, animals slaughtered in the name of other than Allah, and other things, are called haram in the principles of jurisprudence.

Derivative rules and regulations (Haram li-ghayrih)

The second type is haram, which refers to unlawful things not explicitly declared haram by name or explanation in the Shari'ah, but rather those for which the Shari'ah has established rules and regulations. Anything not covered by these rules and regulations will be prohibited. These rules and regulations are as follows:

1. Abominableness
2. Harmfulness
3. Intoxication
4. Impurity
5. Human Dignity³³

The *haram li-dhatih* things have been clarified by their names, and the rules for the *haram li-ghayrih* things have also been explained by which their sanctity can be determined. Still, there are some things about which there is no clear argument or a rule. Something about which there is no clear argument is called *Mushtabat*.

Discussion 3: Doubtful Things

Shari'ah rules regarding doubtful (*mushtabt*) things

Regarding the use of suspicious things in the chapter on halal and haram, it is narrated by Nauman bin Bashir in Bukhari Sharif: "Verily, *halal* is clear, and *haram* is clear, and between them, there are some doubtful things which many people do not know, like, a shepherd who grazes goats around the pasture, is close to him to graze in the pasture, and indeed every king has a pasture, and listen, Allah's pastures are his *mahrams* (forbidden things) and listen! There is a piece in the human body; when it is healthy, the whole body is healthy, and when it is ill, the whole body becomes sick. So, that piece is the heart."³⁴

Three types of things are mentioned in this hadith: clear halal, clear haram, and doubtful.

If something is doubtful and one is unsure whether it is halal or

haram, it is essential to exercise caution, as it may be haram, and the person may inadvertently commit a haram act due to ignorance. For example, the example of a pasture is given in the hadith. In the same way, "the person who avoids doubts has saved his religion" makes it clear that the act of harboring suspicions is a threat to a person's religion and property, which is why such things are forbidden.

Is it obligatory to avoid suspicious things or not? There are three types of suspects in this regard:

- **Those doubts that are obligatory to avoid**, such as meat, are not permissible to eat without a Shari'ah slaughter until it is known to be halal.
- **It is desirable to avoid permissible doubts**, such as water, unless it is believed that this water is not pure; it cannot be called unclean based on suspicion.
- **If you have doubts about whether something is halal or haram**, it is better to leave it.³⁵

From the above description, it is evident that avoiding suspicious objects is not always desirable. Still, sometimes it is obligatory to prevent them, and he should follow all the required (*fard*), mandatory (*wajib*), and recommended (*mustahabb*) orders.

5. Importance of Halal and Haram from Quran and Hadith

Allah says about the importance of halal in the Qur'an: *"O you who believes, eat of the good things we have provided to you and be grateful to Allah if it is he whom you worship (in real terms)"* (Al-Baqara:172)

Allah encourages the use of pure and lawful food in the Holy Qur'an and forbids haram. It is narrated from Abu Bakr al-Siddiq (may Allah be pleased with him) that he who eats haram is told the message of Hell: *"A body brought up by haram will not enter Paradise."*³⁶

Qur'anic verses on forbidden food

Regarding forbidden food, Allah says in the Qur'an: *"Say, I do not find, in what has been revealed to me, anything (out of the cattle under discussion) prohibited for anyone who eats it unless it is carrion or blood that pours forth, or flesh of swine because it is impure or there be an animal slaughtered sinfully by invoking on it the name of someone other than Allah. However, if anyone is compelled by necessity, neither seeking pleasure nor crossing the limit, your lord is most Forgiving, very Merciful."* (Al-An'am:145)

In the second verse: *"he has only prohibited for you carrion, blood, the flesh of swine and that upon which a name of someone other than Allah' has been invoked. Then, whoever has compelled by necessity, neither seeking pleasure nor transgressing, there is no sin on him. Verily, Allah is most Forgiving, very Merciful."* (A-Baqarah: 173)

The two verses above state the same ruling. The dead animal whose soul has gone out without slaughter is called dead because the condition of slaughter has been imposed for the slaughter of such an animal, which is

halal.

'Blood' refers to the blood that flows, as mentioned in the verse of Surah Inam discussed above. Both liver and spleen blood have been exempted from this, and the *ulama* agrees on its existence. The Prophet (peace and blessings of Allah be upon him) said: *"Two corpses and two types of blood are forgiven for you. Two corpses are fish and locusts. Two types of blood are the liver (or kidney) and the spleen."*³⁷

Spleen refers to the blood that remains between the meat or in the veins after slaughtering the animal. These two types of blood are permitted. Blood other than theirs is prohibited. Similarly, pork is also forbidden, including pig fat, bones, hair, and all body components. The jurists have no difference of opinion on this matter.

After that, the verse mentions those animals on which the name of non-Allah should be mentioned at the time of slaughter. Suppose an animal is slaughtered in the name of someone other than Allah. In that case, it will not be considered a halal sacrifice. If it leaves Bismillah, then it makes the prohibition of the animal obligatory, because no one has differentiated between leaving Bismillah and taking someone else's name.³⁸

"prohibited for you are: carrion, blood, the flesh of swine, and those upon which (a name) other than that of Allah has been invoked (at the time of slaughter), an animal killed by strangulation, or killed by a blow, or by a fall, or by goring, or that which a beast eats unless you have properly slaughtered it; and that which has been slaughtered before the idols, and that you determine shares through the arrows. (All of) this is sin." (Al-Ma'idah: 3)

In the third verse of Surah Maida, the rules regarding dead animals are outlined in different ways, while in the fourth verse, there are rulings related to hunting.

Similarly, in the fourth verse of Surah, Ma'idah Allah says:

"They ask what has been made lawful for them. Say, made lawful for you are good things, and (hunting through) birds and beasts of prey that you train, teaching them out of what they hold for you, and recite the name of Allah. Surely, Allah is swift at reckoning."

It is evident from this verse that hunting animals that have been domesticated for hunting is permissible. It is the *ijma* of the *Ummah* that dogs should be black in color; they have been trained to hunt. When he is left to hunt, he should go to catch the prey and return to the call when asked to leave the hunt. He should leave the prey untouched and not eat anything from it himself, nor should he injure the prey with his teeth or claws. This hunting will be lawful if you recite Bismillah while leaving it. If there is a lack or excess of any of these conditions, then the scholars' differing opinions enter into it.³⁹

Dead, blood, and pork have been forbidden, and slaughter on which the name of Allah has not been mentioned or the name of someone other than

Allah has been mentioned, but it is allowed to be eaten in a state of extreme compulsion. Allah says in surah Al-Nahl verse 115:

"He has but prohibited for you the carrion, the blood, the flesh of swine and what has been invoked upon with a name other than Allah. However, if anyone is compelled by necessity, neither seeking pleasure nor exceeding the limit (of necessity), then Allah is most forgiving and very merciful.

Allah forbids alcohol, gambling, gambling arrows, and idols, calling them evil acts and exhorting them to avoid them. Verse 219 of Surah Al-Baqara says:

"They ask you about wine and gambling, say, in both, there is a great sin and some benefits for people. And their sin outweighs their benefits. And they ask you what they should spend. Say, the surplus. Allah makes his verses clear to you so that you may ponder."

Before Islam, the Arabs were addicted to drinking alcohol, so Allah gradually forbade alcohol. In verse 219 above, it is said about alcohol and gambling that although there are benefits, their disadvantages outweigh their benefits because it wastes both wealth and intellect. Following the revelation of this verse, some people stopped drinking, while others continued to do so.⁴⁰

Regarding sea hunting, Allah says:

It is made lawful for you to eat the game of the sea and its produce, as a benefit for you and travelers. But the game of the land has been made unlawful for you as long as you are in the state of Ihram. Fear Allah (the One) towards Whom you are to be brought together."(Al-Ma'idah: 96)

Imam Malik has argued from this verse that all sea animals are halal. Residents can benefit from fresh meat, and travelers can benefit from dried meat. Furthermore, Allah states that hunting is forbidden while in Ihram. The person who is not in ihram and hunts has no problem eating it for someone in ihram, but if he abandons it, it would be better.⁴¹

Many verses regarding food items have been mentioned in the Qur'an. The above verses have been quoted, and the prescribed forbidden things have been mentioned. Thirteen items are mentioned in the Holy Qur'an, which are made from these verses. These items are as follows:

1. Dead Animals
2. Blood
3. Pork
4. An animal that is slaughtered in the name of any other than Allah
5. A strangulated animal
6. An animal killed by injury
7. Fallen dead animal
8. An animal that dies from another animal's horn
9. An animal killed by another animal
10. Animals slaughtered at the altar of idols
11. Wine

12. An animal on which God's name is not mentioned at the time of slaughter
13. Hunting in *ihram* (Fig. 4)

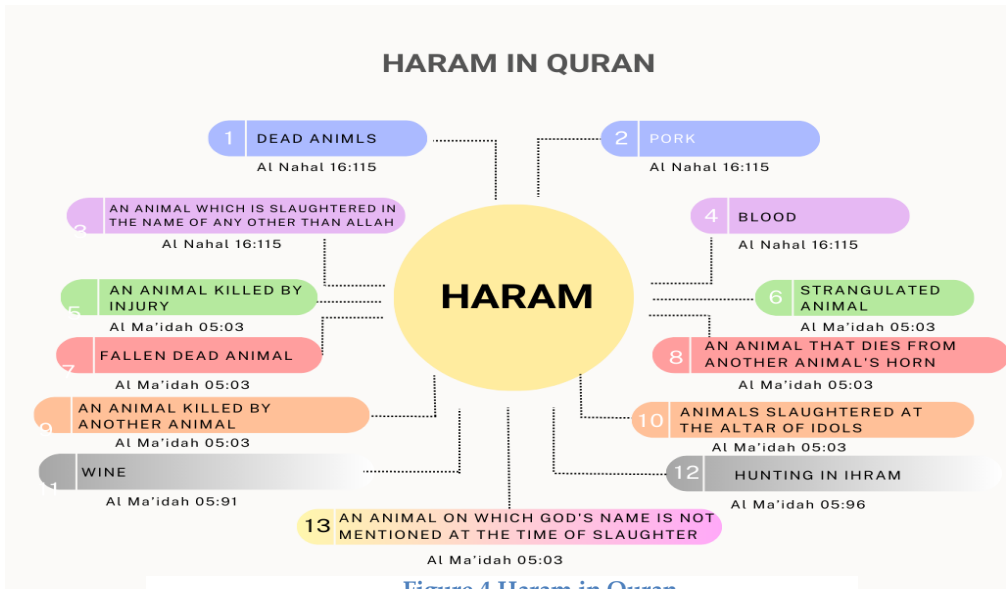


Figure 4 Haram in Quran

Qur'anic Verses on Halal Food

Just as the Qur'an mentions certain forbidden food items. Similarly, the verses related to halal items have also been mentioned. The Qur'an says:

"O you who believe, fulfill the contracts. The animals from the cattle have been made lawful for you, except for those that are read over to you, provided that you do not treat Hunting as lawful while you are in IHram. Surely, Allah ordains what He wills." (Al-Ma'idah: 1)

Similarly, verse 4 of Surah Ma'idah says:

"They ask you what has been made lawful for them. Say: Made lawful for you are good things, and (hunting through) birds and beasts of prey that you train, teaching them out of what Allah has taught you. So, eat what they hold for you, and recite the name of Allah upon it. Fear Allah. Surely, Allah is swift at reckoning. And about the foods of the People of the Book: "This day, good things have been made lawful for you. The food of the people of the book is lawful for you, and your food is lawful for them." (Al-Ma'idah 4-5)

The word "cattle" refers to sheep, goats, and camels, which are lawful. However, what is considered barbaric is not lawful, nor is it permissible for those in the state of Ihram to hunt. The fourth verse of Surah Ma'idah was revealed when the Companions asked the Prophet (peace and blessings of Allah be upon him) what was lawful for them. Similarly, it is permissible to hunt an animal, as discussed above.⁴²

Likewise, the slaughter of halal animals on which the name of Allah is

mentioned is halal; in these two verses, 118 and 119 of Surah Inam:

"So, eat (the flesh) of that (animal) upon which the name of Allah has been invoked (when slaughtering) if you do believe in His verses. What should cause you to Avoid eating of that upon which the Name of Allah has been invoked while He has spelled out to you all that He has made unlawful for you, except that to which you are compelled by extreme necessity? Surely, many misguided people based on their desires without knowing. Surely, your Lord is the best Knower of those who cross the limits."

Regarding fruits, it has been said in the Holy Quran that:

"He is the One who has created gardens, trellised and untrellised, and date palms and crops with a variety of edibles, as well as the olive and the pomegranate, some similar to one another, and some dissimilar." Eat Of its fruit when it bears fruits, pay its due on the day of harvest, and do not be extravagant. Certainly, Allah does not approve of extravagance. Among cattle (He has created), there are those suitable for loading and those suitable for lying on the ground. Eat what Allah has provided you, and do not follow in the footsteps of Satan. Surely, he is an open enemy to you." (Al-An'am: 141,142)

After this, in the following verses of Surah Nahl, Allah mentions more lawful things:

He is the One who sent down water from the heavens, from which you have your drink, and with it, you grow plants on which you pasture your cattle. He causes the crops ,in addition to olives, date palms, grape vines, and all the other fruits, to grow for you. Surely, there is a Sign for a people who ponder." (Al-Nahal: 10,11)

In the same Surah, it is further stated:

"Surely there is a lesson for you in the cattle. We provide you, out of what lies in their bellies between feces and blood, the drink of milk, pure and pleasant for those who drink." (Al-Nahl: 66)

"Your Lord revealed to the honeybee: Make homes in the mountains, trees, and the structures they build." Then, eat from all the fruits, and go along the pathways of your Lord made easy for you." From their Bellies comes out a drink of various colors in which there is a cure for people. Surely, in that there is a sign for a People Who ponder." (Al-Nahl: 68,69)

In the verses of Surah Nahal, Allah mentions His blessings. The greatest gift is water, which falls from the sky. In addition to grapes, dates, and fruits, Allah mentions that there are signs of Allah in them. Referring to the types of fruits and honey, he says the cure has been kept; all these things are halal.

In Surah Hajj, Allah mentions the sacrificial animals and says:

so that they may witness the benefits He has given them and recite Allah's name on specified days over the provision He has given them from the cattle.

"So, eat thereof and feed the distressed, the poor." (Al-Hajj:28)

After Hajj, the second order is to sacrifice; it is mustahabb to eat the meat of the sacrifice. The polytheists did not eat its meat when they sacrificed,

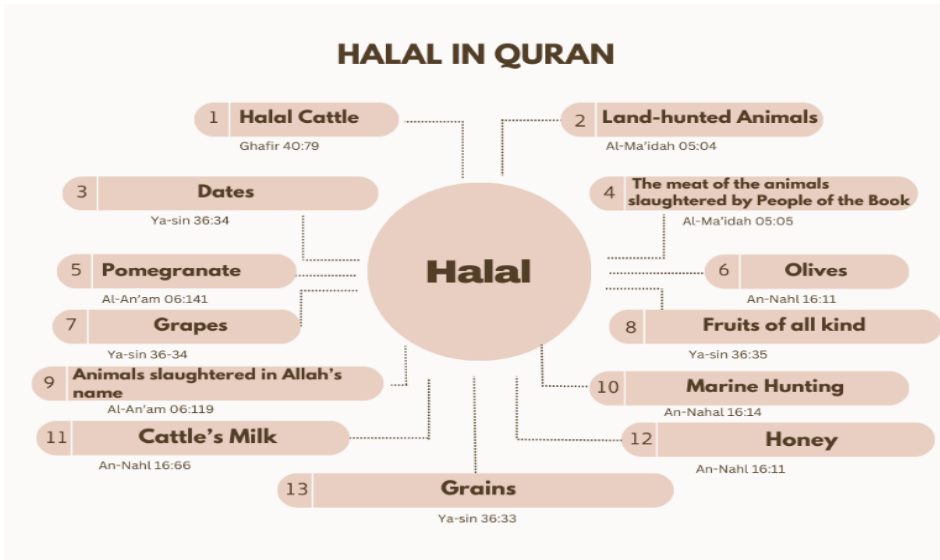
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but the believers were allowed to eat themselves and feed the poor. The glorious revelation of verse 34 is that the polytheists kept the meat of their sacrifice in front of the idols and sprinkled blood on the Kaaba; when the Muslims reached Makkah to perform Hajj, they were forbidden to do so, and they were ordered to take the name of Allah on the sacrifice, and in this they have benefit.⁴³

In Surah Yasin, Allah mentions His blessings, including grapes, fruits, and grains.

"And a sign for them is the dead land. We gave it life and brought forth grain from it, so, from it, they eat. And We have placed gardens of date palms and grapes and caused Springs to gush forth therein, so that they may eat the fruits thereof, while their hands did not make it. Would they not then offer gratitude?" (Yaseen: 33,34,35)

From the above verses, the following level has been declared halal by name:



1. Halal Cattle
2. Land-hunted animals
3. The meat of the animals slaughtered by People of the Book
4. Dates
5. Olives
6. Pomegranate
7. Grape
8. Fruits of all kinds
9. Animals slaughtered in the name of Allah
10. Marine hunting
11. Cattle's milk
12. Honey
13. Grain (Fig. 5)

Discussion 4: Impacts of Halal Food on Humans

Halal food is vital in Muslim communities, impacting health, economic activities, and social interactions. Adhering to halal dietary laws ensures that Muslims consume food that is clean, safe, and ethically sourced. This promotes physical well-being and aligns with Islam's spiritual and moral values. Economically, the demand for halal-certified products has led to the growth of a global halal market, creating opportunities for businesses and influencing trade policies. Socially, halal food practices foster a sense of identity and community among Muslims, reinforcing cultural and religious bonds.

The psychological effects of halal food on human behavior are complex and influenced by cultural, religious, and personal factors. Here are some possible ways in which halal food may affect behavior:

Religious Adherence

It is a religious obligation for Muslims to consume halal food.⁴⁴ Those who strictly adhere to halal dietary laws exhibit behaviors aligned with their religious beliefs, such as avoiding non-halal options and actively seeking out halal-certified products.⁴⁵

Islam teaches its followers to consume only halal food, which is considered a religious duty by researchers and permissible by God.⁴⁶

Stress and well-being

Numerous researchers claim that a healthy diet can improve one's physical well-being. Having access to halal food options can have an impact on stress levels and overall well-being. The consumption of halal food is believed to be linked to both spiritual and physical well-being at various points.⁴⁷ Individuals who have difficulty finding halal food, particularly in non-Muslim-majority regions, may experience stress-related behaviors. On the other hand, individuals who have easy access to halal food options may experience a reduction in stress related to their dietary concerns. An unhealthy diet can impact on the body's energy levels and self-esteem and lead to negative mood fluctuations. This is why many consumers choose to purchase and consume halal food, which is known for its quality, safety, and hygiene⁴⁸. Additionally, for Muslim consumers, there is a strong connection between religion and halal meat, and deciding to choose halal products is particularly significant and leads to a unique decision-making process.⁴⁹

Sense of Belonging

Consuming halal food can foster a sense of community among those with similar dietary practices. This can manifest through communal meals, events, or religious ceremonies. Mediating the relationship between religiosity, attitude, subjective norm, and perceived behavioral control on the purchase intention of halal food is physical well-being.⁵⁰

Cognitive Dissonance

When individuals struggle to access halal food, they may experience cognitive dissonance, characterized by feelings of frustration or an effort to

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reconcile conflicting beliefs. Intention reflects an individual's inclination to exhibit a specific behavior. Numerous studies have explored the correlation between intention and behavior. Attitude, subjective norms, and perceived behavioral control predict a person's intention.⁵¹

Conclusion

- In Islamic jurisprudence, a command (amr) profoundly reflects Allah's will, guiding human actions through obligations, permissions, and prohibitions. An injunctive order (hukm taklifi) directs individuals to either undertake or refrain from specific actions, providing a choice and thereby shaping ethical behavior. Declarative rulings (hukm wad'i) set the necessary conditions, causes, or prerequisites that must be fulfilled for an action or state to be recognized as valid within Islamic law.
- The halal designation encompasses what Allah and His Messenger sanctioned, substantiated through the Qur'an and Sunnah. For an action or item to be deemed halal, it must adhere to these divine standards, ensuring its permissibility. Conversely, haram represents what Allah explicitly forbids, and those engaging in such actions are deemed sinful. The classifications of halal and haram are rigorously derived from the Qur'an, Hadith, and the consensus of Islamic jurists, forming the bedrock of Islamic dietary laws.
- Within these legal frameworks, five primary categories require explicit evidence to be considered halal: meat, impurities, abominable items, intoxicants, and hazardous substances. The Qur'an delineates thirteen items as haram, such as carrion, blood, pork, and animals sacrificed to deities other than Allah. Likewise, it identifies thirteen items as halal, including olives, dates, honey, and animals slaughtered correctly in the name of Allah.
- This exploration of Islamic dietary laws elucidates the intricate balance between divine commandments and daily sustenance, highlighting the crucial interpretations and prohibitions that govern food consumption. It underscores these laws' significant role in shaping dietary practices, ensuring that consumption aligns with spiritual and ethical imperatives.



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