

All perfect praise be to Allah, The Lord of the worlds. I testify that there is none worthy of worship except Allah and that Muhammad (peace and blessings of Allah be upon him) is His slave and Messenger.

Halal and Haram are two words that are frequently used on the tongues of Muslims, and these two words occupy a large space in Islamic law (Shari'ah). Rather, we can say that these two words represent the major question mark that a Muslim lives with throughout his life whenever he wants to do something and asks: "Is this permissible for me to do?", or desires in leaving something, he wonders: "Is this forbidden to avoid it?"

The concept of Halal and Haram in Islam expands to include all life affairs of a Muslim, and Halal and Haram may be the gateway that leads the Muslim to happiness in this world and the Hereafter, or the path that leads man to misery in this world and in the Hereafter.

What is the legal definition of these two words?

Halal definition:

As for what is lawful (Halal), it is what Allah Almighty and His Messenger Muhammad (blessings and peace of Allah be upon him) have permitted Muslims to do in their lives, Halal is not only restricted to what we can eat or drink, it is covering every aspect of Muslim's lives in everyday activities.

Definition of Haram:

What is forbidden is what Allah Almighty and His Messenger Muhammad (blessings and peace of Allah be upon him) have forbidden, and it is what punishes the one who does it, and the one who abandons it is rewarded because he complied with what Allah Almighty has prohibited.

Or we can say that what is permissible and what is forbidden according to Islamic law are the limits set by Allah for His servants, so it is not correct to violate them or transgress them, as the Almighty said in Surat Al-Baqarah:

{These are the limits of Allah, so do not approach them}. (Al-Baqarah: 187).

The Almighty Allah said in Surat al-Nisa:

{And whoever disobeys Allah and His Messenger and transgresses His borders, He will enter him into a fire that will abide therein forever} [al-Nisa: 4].

Abu Tha'labah Al-Khushani (May Allah be pleased with him) said: The Messenger of Allah (ﷺ) said, "Allah, the Exalted, has laid down certain duties which you should not neglect, and has put certain limits which you should not transgress, and has kept silent about other matters out of mercy for you and not out of forgetfulness, so do not seek to investigate them." [Ad-Daraqutni and others, Grade: *Sahih*. by Az-Zahbi].

Halal and Haram and the purpose of Prophet hood:

The concept of Halal and Haram is the great meaning of the divine revelation and the Prophet hood that came only to make clear to people what you do lawful and what you do not do what is forbidden.

Allah says about the message of the Prophet Muhammad (ﷺ):

“He commands them to do good and forbids them from evil, permits for them what is lawful and forbids to them what is impure, and relieves them from their burdens and the shackles that bound them.” [al-A’raf: 157].

This is the goal of religion and Prophet hood, as the message of Islam came to prohibit what is evil and to encourage what is pure and beneficial.

Who has the right to determine what is Halal and what is Haram?

Permissibility and prohibition are a right purely for Allah Almighty alone. What is permitted is what Allah Almighty and His Messenger Muhammad (blessings and peace of Allah be upon him) have permitted, and what is forbidden is what Allah Almighty and His Messenger Muhammad (blessings and peace of Allah be upon him) have prohibited, The Messenger of Allah (ﷺ) said: " Verily, whatever the Messenger of Allah (ﷺ) has forbidden is like that which Allah has forbidden." Sunan Ibn Majah.

The Halal is clear and the Haram is clear:

The permissible is clear and the forbidden is clear in Islamic law:

Al-Nu'man ibn Bashir reported: The Messenger of Allah, peace and blessings be upon him, said:

(الْحَلَالُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ وَبَيْنَهُمَا مُشَبَّهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِّنَ النَّاسِ فَمَنْ اتَّقَى الْمَشَبَّهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ كَرَّاعٍ يَزْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يُوَاقِعَهُ أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمَى أَلَا إِنَّ حِمَى اللَّهِ فِي أَرْضِهِ مَحَارِمُهُ أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ) رواه البخاري.

“Verily, the lawful (Halal) is clear and the unlawful (Haram) is clear, and between the two of them are doubtful (Mushabbahat) matters about which many people do not know. Thus, he who avoids doubtful matters clears himself in regard to his religion and his honor, and he who falls into doubtful matters will fall into the unlawful as the shepherd who

pastures near a sanctuary, all but grazing therein. Verily, every king has a sanctum and the sanctum of Allah is his prohibitions. Verily, in the body there is a piece of flesh which if upright then the entire body is upright, and if corrupt then the entire body is corrupt. No doubt it is the heart.” Source: Ṣaḥīḥ al-Bukhārī 52, Grade: *MuttafaqunAlayhi*.

In another narration, the Prophet, peace and blessings be upon him, said:

(اجْعَلُوا بَيْنَكُمْ وَبَيْنَ الْحَرَامِ سُتْرَةً مِنَ الْحَلَالِ مَنْ فَعَلَ ذَلِكَ اسْتَبْرَأَ لِعَرْضِهِ وَدِينِهِ وَمَنْ أَرْتَعَ فِيهِ كَانَ كَالْمُرْتِعِ إِلَى جَنْبِ الْحِمَى يُوشِكُ أَنْ يَقَعَ فِيهِ وَإِنْ لِكُلِّ مَلِكٍ حِمَى وَإِنْ حِمَى اللَّهِ فِي الْأَرْضِ مَحَارِمُهُ) صحيح ابن حبان.

Make between yourself and the unlawful a barrier of what is lawful. Whoever does so will clear himself in regard to his honor and his religion. A shepherd who grazes near the side of a sanctum will nearly fall into it. Verily, every king has a sanctum and the sanctum of Allah is his prohibitions. Source: Ṣaḥīḥ Ibn Ḥibbān 5685, Grade: *Sahih*.

This great Hadith leads us to mention a number of rules concerning the Muslim's behavior and conduct individual and in society. Among them are:

1. Halal is very clear in Islam. Examples: All wholesome things, including lawful foods and drinks, clothes, good adornments, marriage, etc. since the basic principle refers to the permissibility of things as long as there is no text [from the Qur'an or Sunnah] that forbids it.
2. The Haram is also clear and limited. Examples: dead meat, blood, the flesh of swine, intoxicants (such as wine), killing others, perjury, ingratitude, theft, bribery, adultery, hatred, lying, and other similar things that righteous people avoid.
3. Whatever is conducive to the Haram is itself Haram.
4. Good intentions do not make Haram acceptable.
5. Haram is prohibited to everyone alike.
6. The prohibition of things is due to their impurity and harmfulness.
7. Necessity dictates exceptions.

However, this Hadith adds that there is a grey area between the clearly Halal and the clearly Haram. This is the area that is doubtful. Some people may not be able to decide

whether a particular matter is permissible or forbidden. Such confusion may be due to either doubtful evidence or because of doubt concerning the applicability of the text to the particular circumstances or matter in question.

In relation to such matters, Islam considers it an act of piety for the Muslim to avoid doing what is doubtful in order to stay clear of doing something Haram. This is similar to what was discussed earlier concerning the blocking of the avenues, which leads to what is Haram.

What are the doubtful matters?

The most correct words of the scholars are that the doubtful matters are what the evidence contradicts in, so many people do not know whether they are permissible or forbidden. Imam Ibn Hajar said in his book Fath Al-Bari: 'What appears to be the preponderance of the first means that the doubtful matters are what the evidence contradicts.'

So the doubtful matters are not clear about their ruling for many people on whether they are permissible or forbidden, and the pious Muslim must stay away from them as it is an excuse to fall into the forbidden.

The ratio between Halal and Haram in Islam:

The Halal is the overwhelming majority and the forbidden are few. That is why Allah specified it in a few verses and Hadiths.

According to Islam, 'the first principle established by Islam is that the things which Allah has created and the benefits derived from them are essential for man's use, and hence are permissible. Nothing is Haram except what is prohibited by a sound and explicit Nass (Qur'anic verse or clear, authentic, and explicit Hadith).'

This leads us to understand that the sphere of forbidden things is very small, while the sphere of permissible things is extremely vast.

As a matter of fact, 'there is only a small number of sound and explicit texts (in The Qur'an and Sunnah) concerning prohibitions.'

The wisdom of legislating halal and haram:

Allah has wisdom in all matters, whether it is in terms of decree and fate, legislation, analysis and prohibition, and the failure to reach the entire wisdom with the minor human mind does not mean at all denying its existence in His commands, the Almighty, and religious scholars strive to find out the wisdom of the commands and prohibitions stipulated by the Islamic law. The wise, and perhaps the wisdom of legislating Halal and Haram could be:

First: Allah Almighty rules what He wills, there is no hindrance to His judgment, and He is the All-Wise, the All-Knowing, He permits what He wills and forbids what He wills. One of the foundations of our religion and our servitude to our Creator is that we accept what Allah has decreed and submitted to Him without any embarrassment in the heart. A right that is purely for Allah alone, so whoever claims it for himself or acknowledges it to others then is a non-believer with major blasphemy that takes him out of the religion “Or do they have partners who legislate for them a religion that Allah did not permit”. (Al-Shura: 21).

Second: The unlawful things are mentioned in the Qur’an and the Sunnah, such as the Almighty Allah saying: 'Say, “Come! Let me recite to you what your Lord has forbidden to you” [Al -A'nam: 151].

Third: Allah testing of His servants, glory be to Him. To distinguish the bad from the good, and to see the extent of the Muslim’s compliance with his commands and his distance from his prohibitions, and the wisdom of that is also manifested in distinguishing the people of Paradise from the Fire.

Fourth: Allah Almighty and He is the Most Merciful of His servants has made lawful for us countless good things, many and varied, and therefore He did not separate the permissible ones because they are so many and cannot be limited. And as for what is lawful, He permitted it in general as long as it is good, and Allah Almighty said: “O people, eat of what is on the earth lawful and good.” [Al-Baqarah: 168].

It was among His mercy that he made the basic principles of things permissible until the evidence indicates His generosity and this is from us. Obedience, praise, and thanks to Him.

Fraud and some of its manifestations:

Some people and perhaps some Muslim preachers do not have a thorough knowledge of the study of Shariah. Unfortunately, some of these people miss issues of Halal and Haram, and the basis for a Muslim is to say we have heard and obeyed when he knows what is permissible and what is forbidden, and the duty of the scholar is to grasp the legal ruling without whims or tricks which are forbidden.

Deceiving the law of Islam and its provisions is considered deceit and a crime by the Messenger, may Allah bless him and grant him peace.

Among the manifestations of deceiving about what is forbidden is not searching for the correct legal ruling, or deceit by changing forbidden things with permissible names, and this is the meaning of the Hadith of the Messenger of Allah, may Allah bless him and grant him peace: 'A group of my nation will legalize alcohol, and call it by other than its name.' Abu Dawood, Grade: Sahih.

One of the methods of deceit is the distance from trustworthy scholars, and half-scholars come forward to give fatwas and go beyond the limit of what is permissible and what is forbidden.

The gradual legislation of Halal and Haram:

It is from the wisdom of Allah Almighty at the beginning of Islam to gradually set the legal rulings. This is due to His knowledge - Glory be to Him - of the difficulty of a complete social revolution overnight, so the first thing that Allah began to establish to His servants in an attempt to reform them were the matters of faith, which are the pillars of Islam and its basic structure. The believers gradually received instructions in the Halal and Haram verses, and in that it was narrated on the authority of Aisha, the wife of the Prophet, may Allah be pleased with her: “The first thing that was revealed was a Surah from al-Mufassal, in which is the mention of Heaven and Hell.” Sahih al-Bukhari.

Likewise, among the matters that Allah - Glory be to Him - took into account gradually in its prohibition at the beginning of Islamic legislation is the issue of drinking alcohol. It was one of the pre-Islamic customs that people brought with them to Islam, yet the verses prohibiting it were not revealed all at once. Rather, it was in several stages, and the beginning of the prohibition of alcohol was by restricting the times of drinking it until the final ruling came in its prohibition definitively and definitively, because Old habits don't die at once.

A strong building requires great effort and great diligent work. The gradual process facilitates the acceptance of the invitation and compliance with the commands of Allah, and this is not done at once so that souls do not become bored and alienated from religion, and in this it was narrated on the authority of Abdullah bin Masoud that he said: “The Prophet, may Allah’s prayers and peace be upon him, used to give us the authority to exhort us during the days, disliking the insults against us.” Sahih Muslim.

In this regard, Imam Ibn Hajar, may Allah have mercy on him, said: “The Prophet - may Allah’s prayers and peace be upon him - was kind to his Companions and was good at educating them and understanding them, so that they would take from him actively, not out of boredom, and he should be imitated in that.

And in that is a statement of the wisdom of gradualism in legislating what is permissible and what is forbidden, and God in that is higher and more knowledgeable.

Important rules regarding Halal and Haram:

The origin of what is permissible and what is forbidden is that they are from His commands, glory be to Him. What violates the law of Allah, and whoever follows it in that will be a slave to it instead of Allah.

Scholars have been able to devise many jurisprudential rules regarding analysis and prohibition.

1- The principle of the permissibility of things. The principle of permissibility is the permissibility of things, not prohibition. As Allah - Glory be to Him - has made this

universe in the hands of His servants to strive in it by using the permissible things, and by avoiding forbidden things.

If the lawful and the forbidden are combined, the forbidden will prevail:

2- As for the principle of giving priority to the forbidden over the lawful, it is the mixing of the permissible with the forbidden, so the first is to give precedence to the forbidden to ward off that which is doubtful. It is possible to obtain the lawful from other places, and the evidence for this rule from the Sunnah is what was narrated on the authority of al-Nu'man bin al-Bashir in the previously mentioned hadith.

As for the primacy of the forbidden over the lawful, it does not take place over any matter without applying it to many controls. Among the controls of that rule:

A - Inability to remove doubt.

b- The inability to give precedence to either of the two rulings - the permissible and the forbidden - over the other.

C - And that the permissible relates to permissible things and not to them, and the abundance of forbidden things in the matter.

d- That the mixing of the Halal and the Haram be mixed together and they cannot be separated.

The rule of necessities permits prohibitions:

3- As for the rule of necessities permitting prohibitions, it is one of the sub-rules deduced from other general rules, and some scholars have included it under the rule of “harm is removed”, while others have included it under the rule of “hardship brings facilitation”, or “if the matter becomes narrow, it expands”, and the original. In its meaning, as Imam Ibn Al-Qayyim explained it by saying:

“There is no duty with inability, nor forbidden with necessity.” As for the evidence for this rule from the Book, it is the Almighty’s saying in Surat Al-Baqarah: “But if someone is compelled by necessity—neither driven by desire nor exceeding immediate need—they will not be sinful. Surely Allah is All-Forgiving, Most Merciful”. [Al - Baqarah: 173].

This is one of the established rules of the imams of jurists in the four schools of thought,[20] and one example is eating dead meat when necessary.

The base of matters by its intent:

4- As for the last rule that will be discussed from the rules of halal and haram, it is the rule of matters with intentions, which makes the intention the basis of all actions, because of his saying, peace and blessings be upon him: "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for." Sahih Al-Bukhari & Sahih Muslim.

Among the examples through which it becomes clear the rule of matters with their intentions is hunting as if the hunting falls - for example - in a man's net or in a hole he dug by me, so if that hole was a pit, or that hole was a hole. The net is for that reason, the fishing is his, and no one is allowed to take it from him. But if the net is set up for another matter, such as drying it or digging the hole for a purpose other than fishing, then the fishing is the property of the one who precedes him and takes it; Because taking what is permissible can only be done with intention and intent, and Allah knows best.

Food and its effect on the body and behavior:

It is obvious that food has a great impact on the human body and its health and physical condition, but what has been proven by Islamic law is that food has an impact on the spirit, morals and behavior of the human being as well. Allah Almighty (Exalted be He) said: "O messengers! Eat from what is good and lawful, and act righteously. Indeed, I fully know what you do." [Al-Mu'minun:51].

Some commentators believe that Allah combined these two things: (by eating good things and doing good deeds), which is the best evidence of the close relationship between them, and it is an indication that good foods leave a good effect on the soul, morals, and behavior, unlike other foods that leave a bad impact on them.

But it can never be said that food is the complete cause of the crystallization of morals, but it represents a helping factor in that, with its permissible and forbidden, and its types.

Therefore, Islam has taken care of food because it is one of the most important issues in human life, and Muslim scholars are increasingly interested in managing the affairs of foods, their customs and etiquette because the main goal of Islam is to build a healthy life and healthy humans being who are submissive and obedient to his Lord.

That is why Islam urges Muslims to eat the good things and to stay away from the bad ones "And it makes lawful for them the good things and forbids them the evil" [Al-A'raf: 157].

Halal food:

Halal food preoccupies the mind of the Islamic nation, individuals and governments, even in Islamic countries, not to mention the situation of Islamic minorities in the countries in which they live or inhabit!

Among the bitter facts that we must know: that the Islamic food has multiplied, and forbidden and doubtful additives have entered into many types of food, and this has called for a serious move by Muslim scholars with the participation of specialized technicians, especially in the field of the food and drug industry, to work together in entities and organizations concerned with examining The contents of foodstuffs and ensuring that they are free of unlawful or doubtful ingredients, and then issuing certified halal certificates, so that the Muslim may be at ease in his food and drink.

Halal food and the answer to prayer:

On the authority of Ibn Abbas, he said: 'This verse was recited to the Prophet, may Allah's prayers and peace be upon him, "O people, eat of what is on the earth lawful and good." [Al-Baqarah: 168].

Saad bin Abi Waqqas stood up and said: O Messenger of Allah, pray to Allah to make me among people who have an accepted Duaa (supplications). He said: O Saad! Eat what is lawful and good, and you will be the one who responds to the Duaa (supplications), and by Allah who owns my soul, a man throws a forbidden morsel into his stomach, his good deeds will be accepted by Allah for forty days, and anyone whose body grows from unlawful and usury, the fire will be more appropriate for him." Al-Tabarani in Al-Mu'jam Al-Awsat.

It is noted that the content of this verse is for all people, believers, and non-believers, so Allah was gracious to all people by ordering them to eat from all that is on the earth, from grains, fruits, and animals, in the case of it being "lawful."

May Allah help the Muslims to do that which is in their best religious interests.