

Impurity Issues in Contemporary Food Products: An Analytical and Comparative Study in the Light of Selected Tafasir (Ahkam ul-Qur'an)

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ABSTRACT

This article analyzes the problems of impurity in food products in the light of Tafasir Ahkam al-Qur'an. It highlights the basic principles of Halal (lawful), Haram (unlawful), Tayyibāt (pure things) and Khabā'ith (impure things) and clarifies the importance of jurisprudential principles such as " La ḍarar wa lā ḍirār (لا ضرر ولا ضرار). The article also discusses the principle of metamorphosis, which sets out the views of the jurisprudential schools on purity on the basis of metamorphosis. The opinions of Hanafi(Hanafi school of thought (Madhhab)) and Maliki (Maliki school of thought (Madhhab)) jurists on the application of metabolism in products such as gelatin and alcohol have been presented with the careful stance of the Shafi'i and Ḥanbalī schools of thought.

The problems arising from Animal Derived Ingredients and E-numbers in the modern food industry have been examined and the importance, challenges and practical suggestions of Halal certification have been made. The paper emphasizes the need for further research in the future on potential jurisprudential issues related to biotechnology, genetic engineering, nanotechnology, and artificial meat. Overall, the study highlights the importance of aligning Quranic principles and guidance with contemporary challenges to make food choices easier for the Muslim Ummah in the contemporary world.

Keywords:

Impurity, Purity, Food Products, Islamic Jurisprudence, Qur'an exegesis, metabolism, Gelatin, Alcohol, Ethanol, Animal derived ingredients, E-numbers, Tayyibāt, Halal Certification, Jurisprudential Principles, Biotechnology, Genetic Engineering.

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1. Introduction

Islamic Sharia has provided a complete system of life for man, in which the importance of food is at the core of it. The Qur'an and Sunnah have laid down obvious laws of Halal and Haram so that the physical and spiritual condition of human beings is upheld. It is not enough for a Muslim to take care of the amount of food he eats, but his health and purity are also a basic condition. Allah Almighty says in the Holy Qur'an:

﴿يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾¹

"O people, eat of that which is lawful and good in the earth, and do not follow in the footsteps of Satan, for he is to you an open enemy. "

This verse highlights that food should not only be Halal but also pure. The meaning of Tayyab is broad, involving the purity of food, being healthy and free from impurities²".

While the modern food industry has created facilities in human life, it has also given rise to many new problems. Today's complex food products use ingredients and methods that raise questions from the Shariah point of view. The use of impurities is at the forefront of these issues, especially when impure ingredients are added to products that are considered Halal in some form or the other. The need for transformation and its rulings increases even more when impure substances change their nature through chemical processes.³ The main objective of this research is to find solutions for contemporary dietary problems in the light of selected exegesis of the Qur'an and to present a comprehensive approach using jurisprudential principles.

In this study, exegetical, jurisprudential, comparative and analytical approaches will be adopted in order to find Shari'ah explanations to advanced troubles.

2. Basic Concepts and Jurisprudential Principles

The concept of Halal and Haram in Islam is based on the basic principles of purity and impurity. Understanding these principles is crucial to solving impurity problems in contemporary food products.

2.1. The Meaning of Impurity and Purity

The literal meaning of impurity is filth or impurity. In the Shariah terminology, impurity refers to something with which the contamination of the body, clothing or place invalidates the prayer and which is required to be avoided by the Shariah. There are several⁴ types of impurities:

- 2.1.1. **Visible impurities:** such as blood, urine, feces, alcohol, etc.
- 2.1.2. **Ruling impurity:** Impurity that is not visible but is present in Shariah, such as ablution or a state of janabah.
- 2.1.3. **Heavy Impurity:** Impurity of which even a small amount is forbidden, such as pork, alcohol.
- 2.1.4. **Minor impurities:** Impurities that are forgiven in small amounts, such as the bat of birds.⁵

Purity means purification from impurities, which is possible with water or other purifying substances.

3. The Shariah Concept of Food

In the Qur'an and Sunnah, food is described as a basic necessity for human life and a blessing of Allah. Allah Almighty has commanded man to eat Tayyibats (pure and lawful substances). Tayyibats are objects that are inherently pure, beneficial and conducive to human nature. Evil ones are those that are unclean, harmful, and dangerous.⁶

Halal and Tayyib substances are mentioned in many places in the Qur'an, as

mentioned in Surah Al-Baqarah, verse 172.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾

"O you who believe, eat of the good things which We have provided for you, and be grateful to Allah, if it is Him that you serve⁷".

4. Basic Principles of Prohibition of Impurity

There are clear proofs in the Qur'an and Sunnah on the prohibition of impurity.

4.1. Evidence from the Qur'an:

Surah Al-Baqara verse 173 says:

﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَيْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَن اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

"Indeed, Allah has forbidden you carrion, and blood, and the flesh of swine, and that upon which a name of someone other than Allah has been invoked. Then, whoever is compelled, neither seeking pleasure nor transgressing, there is no sin on him; surely Allah is Most-Forgiving, Very-Merciful."⁸

In Surah Al-Ma'idah verse 3, the details of these forbidden things are further explained:

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخَيْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فِسْقٌ﴾

"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), animal killed by strangulation, or killed by a blow, or by a fall, or by goring, or that which is eaten by a beast 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." The main reason for the things that are forbidden in these verses is impurity and harmfulness.⁹

4.2. **Reasoning from Hadith:** In many hadiths, it is also recommended to avoid impurity and to adopt purity. The Prophet (peace and blessings of Allah be upon him) said: "Purity is part of faith."¹⁰

5. Rules of Jurisprudence

Fiqh rules are comprehensive principles that help to understand and apply Shariah rulings. Here are some of the important rules in the chapter on diet:

5.1. **La zarar wa la Zazar** : لا ضرر ولا ضرار **Do not harm yourself and Do not harm anyone**":

This rule indicates that everything that is harmful is forbidden by the Shariah. Since the use of impurity can cause physical and spiritual harm, it has been declared Haram¹¹.

Al-Zarorat Tubeh ul Mahzurat : الضرورات تبيح المحظورات (Necessity makes haraam things permissible): This rule allows that in extreme compulsions, when there is no Halal alternative and there is a danger to life, it becomes permissible to use haraam, but only to the extent of necessity¹².

5.2. **Dar al-Mafasid Muqaddam Ala Jalab al-Masaleh**: " Preventing harms takes precedence over acquiring benefits " درء المفسد مقدم على جلب المصالح

This rule states that if there is both benefit and Harm in an action and the Harm aspect predominates, it is more important to remove that Haram.¹³

6. Overview of selected jurisprudential religions

6.1. **Hanafi Religion:** The Hanafis define impurity as things that are impure and from

which it is necessary to attain purity. They consider alcohol and the dead to be najis al-'ain. The Hanafis accept the purification of impurity through transformation (change of nature)¹⁴.

- 6.2. **Maliki Religion:** According to Maliki jurists, khamar is najis, but they accept its purity after the transformation. There is also agreement on the impurity of the dead and the pig¹⁵.
- 6.3. **Shafi'i Religion:** The Shafi'is have a strong stance on the impurity of Khamar, dead and pigs. According to them, even if the nature of an impure thing changes, it is not pure until its original nature is completely destroyed¹⁶.
- 6.4. **Hanbali Religion:** The Hanbali position is similar to that of Shafi'iyya. They do not consider impurity to be pure even after change of nature, except in certain cases¹⁷.

Overall, all four religions agree on the prohibition of impurity, but there is a difference in their views on the purity of impurity after conversion, which will be discussed in detail in the next discussion.

7. Transformation and its application to food products

Metabolism is a fundamental jurisprudential concept that is key to understanding and addressing impurity issues in contemporary food products.

7.1. Jurisprudential Introduction to Metabolism

Metamorphosis literally means "to change the state or nature of something". In the Shariah terminology, "transformation" refers to the transformation of a najis or haraam thing from its original nature in such a way that its very essence (reality) changes, and it becomes a new thing. It is also known as "Transformation of Nature" or "Transformation of Thing into another thing".¹⁸

As a result of this change, according to a group of jurists, the thing becomes pure instead of impure.

7.2. Jurisprudential Foundations and Arguments for Transformation

Jurists have presented various arguments for the validity of the transformation, including the basic rule of "al-najasat iza isthalat zalat" (When the impurity is transformed, the order of its impurity ceases).

7.3. References from the Qur'an and Sunnah:

- 7.3.1. **Vinegar of wine:** This is the most well-known example of metabolism that is agreed upon by almost all jurists. Wine is impure and Haram in itself, but when it is converted into vinegar, it becomes pure and Halal. It is narrated from the Messenger of Allah (peace and blessings of Allaah be upon him) that when he was asked about making wine into vinegar, he forbade it. This hadith indicates that it is makrooh to deliberately convert alcohol into vinegar, but if it changes automatically, it is pure. Hanafis and Malikis are of the view that after vinegar is formed, its impurity disappears¹⁹.
- 7.3.2. **Salt of the dead:** If an animal falls into a salt mine and becomes salt, the majority of the jurists consider it pure, because its original nature has completely changed²⁰.
- 7.3.3. **Composting:** Burning of impure substances into ashes or mixing with the soil to become manure are also examples of metabolism, where the original impurity loses its nature.

8. Practical Forms of Metabolism in Foods and Jurisprudential Interpretation

There are several forms of metabolism in the modern food industry:

8.1. **Formation of wine into vinegar:** As mentioned, when the wine is converted into vinegar, its impurity disappears. Nowadays, wine is made from the juices of various fruits, and if it becomes vinegar in the process and turns into vinegar, it is Halal.

8.2. **Combustion of impurities into ash or gas:** If an impure substance such as bones or animal fat burns and turns into ashes or turns into gas, its impurity disappears, because its original essence has been destroyed.

9. Conversion of impurities through production process (fermentation, distillation):

In modern technology, there are many processes where the nature of impure ingredients changes.

9.1. **Gelatin metabolism:** Gelatin is usually made from animal bones or skin. If it is obtained from pigs or dead animals, it is najis. According to the Hanafis and the Malikiyyas, if the original nature of gelatin (bones or skins) is completely changed in the process of making gelatin, then it becomes pure under the principle of metabolism.²¹

While Shafi'i and Hanbalah do not consider it pure, because according to them, the origin of impurity remains.

9.2. Purification of impurities through water recycling and distillation :

Contaminated water is purified and re-potable by modern methods. This process is also a kind of metabolism, because the reality of impurity is removed from the water and its original nature is changed. Hanafi scholars and Malikis consider it to be pure.

10. Standards for Confirmation of Metabolism

Scientific research (chemistry, biology) is very important for the confirmation of metabolism. In order to accept a change in the nature of an object, it is necessary to scientifically prove that the components of the original object have lost all their properties and become a new object. When one substance is converted into another by chemical processes such as hydrolysis, fermentation, or other chemical reactions, the opinion of scientists helps in the Shariah decision.²²

10.1. Metabolism in the light of selected interpretations of Ahkam al Qur'an

10.1.1. **Imam Jasas (Ahkam al-Qur'an):** Imam Jasas accepts the transformation from the Hanafi point of view. Citing the example of the vinegar of wine, he says, "When the wine comes out of its reality and becomes vinegar, both its sanctity and impurity disappear, because it is no longer vinegar." They emphasize that the command is based on its reality, and when it changes, the command also changes²³.

10.1.2. **Ibn al-'Arabi (Ahkam al-Qur'an):** Ibn al-'Arabi, a Maliki jurist, is also a believer in transformation. He says in his Tafsir that if an impure thing changes its nature and becomes a pure thing, it becomes Halal. They argue that Allah has commanded us to eat the pure things, and when something comes out of its impure state and becomes pure, it enters into that commandment²⁴.

10.1.3. **Imam al-Qurtubi (al-Jami' li Ahkam al-Qur'an):** Although Imam al-Qurtubi generally acknowledges the metamorphosis, he is more cautious about it. Citing different jurisprudential opinions, he declares wine to be pure when it becomes vinegar, but he has a more strict stance on the transfusion of other

impure substances. According to him, although the nature of the impurity changes in some cases, the origin of impurity may have some effect, so he calls for a rigorous examination of the principles of Shariah even on scientific changes²⁵.

These commentaries make it clear that istiha' is a valid jurisprudential principle that provides a solution to the problems of impurities in modern food products, although there is a difference of opinion among the jurisprudential schools regarding its application.

11. Analysis of Impurity Problems in Contemporary Food Products

Modern food technology and the food processing industry have introduced numerous ingredients and methods in the preparation of food, many of which raise questions of impurity or Haram from the Shariah point of view.

11.1. Introduction to Modern Food Technology

The food processing industry today is a complex system of food production, preparation, packaging, and distribution. It has a wide range of uses of artificial additives, emulsifiers, stabilizers and flavoring agents. The use of yeast and enzymes is also common in the field of biotechnology, which improves the texture, taste and preservation of food products. These ingredients are often obtained from sources whose Shariah status is doubtful.

11.2. Impurity Problems in Selected Nutrients

11.2.1. Gelatin:

Gelatin is a protein derived from animal collagen (bones, skin). It is used in candy, jelly, bakery items and pharmaceutical capsules.

11.2.2. The Role of Jurisprudence and Metabolism: If gelatin is obtained from pigs or other dead animals that have not been slaughtered in accordance with the Shariah, then the problem of its impurity arises. For a large group of Hanafis and Malikiyyas, the process of preparing gelatin is a kind of metabolism, as the nature of the collagen of the animals is completely changed and becomes a new substance (gelatin). Therefore, they declare it pure and Halal ²⁶.

According to them, when the chemical composition of the components of a pig or a dead animal changes to such an extent that they lose their original identity, they become pure.

11.2.3. The position of Shafi'is and Hanbalis: According to them, if the source of the gelatin is najis (such as pork), it will remain impure, because in their jurisprudential opinion, the essence of impurity remains until it disappears completely²⁷.

11.2.4. Gelatin is obtained from various sources: Nowadays, gelatin is obtained from pigs, dead or Halal slaughtered animals, as well as from fish and plant sources. Halal animal gelatin and botanical gelatin are undoubtedly Halal. The real debate is over gelatin derived from pigs and dead animals, where the principle of metabolism applies.

12. Alcohol and Ethanol:

The use of alcohol in food is common as a solvent, flavoring agent and preservative.

12.1. Shariah status: Although alcohol is impure and Haram, ethanol, which is used in very small quantities in various food products, has a different Shariah status. The jurists are unanimous that large quantities of intoxicating alcohol are Haram."

12.2. **Halal Alcohol:** This term is often used to refer to ethanol that is found in non-intoxicating amounts or naturally occurring (such as in fruits and vegetables). If ethanol is produced by natural fermentation and its content is low enough to prevent intoxication, then most contemporary jurists consider it permissible. Also, if the alcohol is completely converted to another substance (such as vinegar), it is also Halal. However, care is required that alcohol is not consumed purely as a beverage.

13. Animal Derived Ingredients:

Pork, carrion, and non-slaughtered animal ingredients (e.g., fats, enzymes) are used in a variety of food products.

13.1. **Pork Ingredients:** Pork meat, fat, and other ingredients derived from it (such as pork gelatin) are absolutely forbidden and impure in Islamic Sharia. Any product made from it will also be haram, unless it is proven to be completely transformed.

13.2. **Ingredients of dead and non-slaughtered animals:** Fats and enzymes from dead animals that have not been slaughtered in a Shariah manner are forbidden. These ingredients can be used in cheese, bakery items and other products.²⁸.

13.3. **Enzymes:** Some enzymes such as rennet, which are used to make the product, are obtained from the stomachs of animals. If it is from Halal slaughter animals, then it is Halal, otherwise there is a debate about it. If the enzymes themselves are not najis and there is no impure effect left in the product made by them, then they can be Halal.

14. Food Additives (E-Numbers):

E-Numbers are codes given to food additives in the European Union. Some of these can come from impure derivatives, such as E471 (mono and diglycerides) which can come from animal fat, or E120 (carmines) from insects. The problem of their use is also linked to the determination of the sources and the means of their use. Consumers must be aware of the details of E-numbers and their source.

14.1. **Arguments from Selected Tafasir Ahkam al-Qur'an : Inference of Modern Nutritional Issues from Qur'anic Texts (Tayyibat and Khabaith):** Exegetes have taken the Qur'anic concept of Tayyibat and Khabaith in a broad sense. Imam al-Jasas has stated that "Tayyab" is anything that is pure, beneficial and suitable for human nature. In the light of this rule, modern food products can be classified as "Khabaith" if they are impure or harmful to health, even if they are not directly mentioned in Qur'anic verses.

14.2. Application of the Ijtihadi Principles of the Exegetes (Usul al-Istishab, Sad-ud-Dhara'i):

14.2.1. **Usul al-Istishab:** The principle that "the command of something remains in place until there is a shar'i proof that it is changed" applies to modern issues. If the original impurity of a part is proved, it will remain najis until its transformation is proven by Shariah²⁹.

14.2.2. **Sad-ud-Dara'i:** This principle calls for "stopping the paths leading to the Haram". If the use of impure ingredients in a food product raises suspicion, it is important to take precautionary measures to avoid misuse. This is especially important in Halal certification and monitoring systems.

Commentators' Attitude on the Principle of Caution in Foods: Commentators

have always advised to be careful in eating foods. Imam al-Qurtubi stated, "It is preferable to steer clear of uncertainties regarding food and beverages."³⁰

This trend becomes even more important in the modern era when the origin of the ingredients is difficult to determine. Therefore, consumers themselves should be careful and also provide guidance to the scholars.

15. Halal Certification, Challenges and Practical Recommendations

Halal certification has become an indispensable requirement to address the problems of impurities in contemporary food products.

15.1. Halal Certification System

Halal certification is a system under which food products, ingredients, production processes, storage and transportation are checked and certified as Halal in accordance with Islamic Sharia.

15.1.1. Necessity and Importance: The rise in the global Muslim population has led to a higher demand for Halal products. Certification reassures consumers that the food they are eating complies with Shariah law. This enhances the trust of Muslim consumers and enables them to make informed decisions.

15.1.2. Global Comparison of Prevalence and Standards: Numerous Halal certification organizations exist globally, each with its own set of standards. Sometimes, these standards differ, resulting in challenges for international trade. For example, there are some differences in the Halal standards of Malaysia, Indonesia and Pakistan, especially with regard to the application of metabolism and the amount of alcohol³¹.

16. Challenges

The Halal certification system faces several challenges:

16.1. Cross-contamination: In case of the manufacture of Halal and Haram products on the same production line, there is a risk of cross-contamination, which can also include impurities in Halal products.

16.2. Fraudulent activities disguised as Halal certification: Certain irresponsible entities or people engage in deceitful practices under the guise of Halal certification, eroding consumer trust.

16.3. Absence of collaboration among global organizations: Due to inconsistent standards among various Halal organizations, products deemed Halal in one nation may not be acknowledged in another.

17. Practical Recommendations

17.1. Responsibilities of Muslim Consumers:

17.1.1. Awareness: Consumers should be aware about nutrients and Halal certification.

17.1.2. Halal selection: Always prefer products from institutions with authentic Halal certification.

18. Responsibilities of Food Entrepreneurs:

18.1. Transparency: Keep the ingredients and production processes of your products transparent.

18.2. **Halal components:** Only utilize Halal and tayyab ingredients and create distinct production lines to prevent cross-contamination.

19. Government and Legal Measures:

19.1. **Enforcement of Halal Laws:** Governments should strictly enforce Halal laws and strengthen the Halal certification system.

19.2. **Oversight:** There should be stringent supervision of the Halal product market to avoid fraud.

20. Role of Ulema and Fiqh Institutions:

20.1. **Guideline:** Scholars should issue clear and unanimous fatwas by researching modern dietary issues.

20.2. **Awareness:** Educate consumers and industrialists about Halal .

21. International Cooperation:

21.1. **Harmonization of Halal Standards:** Common and agreed Halal standards should be adopted by promoting cooperation among global Halal institutions to facilitate international trade and provide confidence to consumers.

Thus, the problems of impurities in contemporary food products can be overcome under an integrated and comprehensive strategy.

22. Conclusion and Summary

The study, "Issues of Impurity in Contemporary Food Products: An Analytical and Comparative Study in the Light of Selected Tafsir (Ahkam al-Qur'an)", concludes that a deeper insight into the fundamental principles of Islamic jurisprudence and exegesis of the Qur'an is needed to meet the challenges of the modern food industry. Here is a summary of the key findings of the research:

22.1. **The importance of basic jurisprudential concepts:** The Qur'anic concepts of purity, impurity, tayybat and khabaith, and jurisprudential rules such as "la zarara wa la zarar" provide a solid foundation for solving all modern problems.

22.2. **Fundamental Importance of Metabolism:** The concept of metabolism, which involves the transformation of an impure substance to enhance its purity, plays a crucial role in assessing the Shariah permissibility of components like gelatin and alcohol.

According to the Hanafis and Malikiyyas, impurities are eliminated through metabolism, while the Shafi'is and Hanbalis are more cautious about this.

Modern nutrients often contain impurities due to the inclusion of various components, including enzymes and food additives, sourced from gelatin, ethanol, and animals. The solution to these problems lies in part in the study of the principle of metabolism and the source of the components.

22.3. **Halal Certification Requirements:** The Halal certification framework is a foundation of trust for consumers; however, it encounters issues such as cross-contamination, fraud, and inconsistencies in standards. The value of Qur'anic principles and interpretations in addressing modern food challenges is clearly evident. A thorough comprehension of the Qur'an's rulings and the application of ijthadi principles from exegetes can offer Shariah-based solutions to contemporary issues. There are opportunities for further investigation in the future.

23. Possibilities for further research for the future:

Impurity issues in contemporary food products are a constantly evolving field, where

modern scientific advancements are bringing new challenges day by day. Therefore, there is a need for more in-depth research in the future to establish the best synergy between Islamic principles and contemporary realities. Some of the key points that can provide guidance for future research are as follows:

- 23.1. **Biotechnology and Genetic Engineering Issues:** Nowadays, the use of biotechnology and genetic engineering is increasing rapidly in the production of food products. For example, enzymes or other ingredients developed using genetically modified crops (GMOs) and pig genes. There is a need for detailed jurisprudential and scientific research on whether the use of such ingredients is Halal or not. In the light of selected exegesis, the concept of "تبدیل خلق الله" "change in the creation of Allah" can be applied in the light of the selected exegesis of the Qur'an in order to provide Shariah guidance on this issue.
- 23.2. **Nanotechnology in the Food Industry:** The application of nanotechnology is enhancing the packaging, safety, and nutritional quality of food items. Research on the origin of nanoparticles and their post-change in nature is necessary, especially if they come from an impure source.
- 23.3. **Artificial meat and cultured meat:** Artificial meat, which is produced in the laboratory from animal cells, is an emerging problem. This meat seems to be sourced from an animal that was not slaughtered, so is it considered Halal? And to what extent would the principle of metabolism apply if it originated from pig cells and evolved into another form? This requires a comprehensive fatwa from international jurisprudential bodies.
- 23.4. **Components sourced from food waste:** A range of ingredients is being developed from them to minimize food waste.. If the food that is wasted contains an impure ingredient or it has been spoiled, what is the Shariah status of the ingredients obtained from it?
- 23.5. **Achieving harmonization in global Halal standards:** More work is needed on the formulation of a globally agreed and comprehensive Halal standards to bridge the gap in Halal standards between different Islamic countries and Halal certification bodies. For this, representatives of all jurisprudential religions and scientific experts will have to be brought on one platform.
- 23.6. **Determining the Shariah Limits of Scientific Research:** In order to confirm the metabolism in the light of scientific research (especially chemical and biological processes), it is necessary to determine the Shariah limits in more detail. What scientific evidence is acceptable in Shariah and to what extent? This is a question that needs to be investigated in depth.

All these areas require extensive jurisprudential, exegetical and scientific research so that Muslims can meet their nutritional needs in an era where new challenges are emerging in determining what is Halal and Haram . Such research will not only guide the Muslim Ummah but will also contribute to the development of the Halal industry, and will present the eternal guidance of the Qur'anic principles in accordance with contemporary requirements.

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- ⁶ Al-Shanqīṭī, *Aḍwā' al-Bayān fī Ṭdāḥ al-Qur'ān bi-l-Qur'ān*, (Beirut: Dār al-Fikr li-l-Ṭibā'ah wa-l-Nashr wa-l-Tawzī', n.d.), vol. 1, p. 412.
- ⁷ (Al-Baqarah, 2:172.
- ⁸ (Al-Baqarah, 2:173.
- ⁹ (Al-Mai,dah, 5:3.
- ¹⁰ (Muslim, *Ṣaḥīḥ Muslim*, (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, n.d.), vol. 1, p. 140.
- ¹¹ Ibn al-'Arabī, *Aḥkām al-Qur'ān*, vol. 1, p. 83.
- ¹² (Al-Jaṣṣāṣ, *Aḥkām al-Qur'ān*, vol. 1, p. 160.
- ¹³ Al-Shanqīṭī, *Aḍwā' al-Bayān*, vol. 1, p. 415.
- ¹⁴ Al-Jaṣṣāṣ, *Aḥkām al-Qur'ān*, vol. 1, p. 158.
- ¹⁵ Ibn al-'Arabī, *Aḥkām al-Qur'ān*, vol. 1, p. 82.
- ¹⁶ Al-Shāfi'ī, *Aḥkām al-Qur'ān*, (Beirut: Dār al-Kutub al-'Ilmiyyah, 1980), vol. 1, p. 45.
- ¹⁷ Ibn Taymiyyah, *Majmū' al-Fatāwā*, (Riyadh: Maktabat al-'Ubaykān, 1995), vol. 21, p. 60.
- ¹⁸ Al-Thānawī, *Aḥkām al-Qur'ān*, (Karachi: Idārah Ta'lifāt Ashrafiyyah, n.d.), vol. 1, p. 98.
- ¹⁹ Al-Jaṣṣāṣ, *Aḥkām al-Qur'ān*, vol. 1, p. 157; Ibn al-'Arabī, *Aḥkām al-Qur'ān*, vol. 1, p. 84.
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- ²¹ Al-Qaradāghī, *Fahm al-Istiḥālah*, (Doha: Wizārat al-Awqāf wa-l-Shu'ūn al-Islāmiyyah, 2008), p. 45.
- ²² Al-Thānawī, *Aḥkām al-Qur'ān*, vol. 1, p. 99.
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- ²⁶ Al-Qaradāghī, *Fahm al-Istiḥālah*, p. 48.
- ²⁷ Ibn Taymiyyah, *Majmū' al-Fatāwā*, vol. 21, p. 62.
- ²⁸ Al-Jaṣṣāṣ, *Aḥkām al-Qur'ān*, vol. 1, p. 161.
- ²⁹ Al-Qurṭubī, *Al-Jāmi' li-Aḥkām al-Qur'ān*, vol. 2, p. 217.
- ³⁰ Al-Qurṭubī, *Al-Jāmi' li-Aḥkām al-Qur'ān*, vol. 2, p. 218.
- ³¹ *Al-Mawsū'ah al-Fiqhiyyah al-Kuwaytiyyah*, (Kuwait: Wizārat al-Awqāf wa-l-Shu'ūn al-Islāmiyyah, 1983), vol. 17, p. 275.