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## Food Hygiene in Islamic Jurisprudence: Analyzing Halal and Haram Classification through Shariah Principles

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### ABSTRACT

*The Quran and Sunnah emphasise the preservation of bodily health as a foundation for fulfilling both worldly and religious responsibilities. Central to this objective is the consumption of food that is clean and lawful (halal), which serves to protect individuals from harm and disease. However, in practice, the cleanliness and purity of food and its sources are often uncertain. Contemporary halal discourse frequently interprets cleanliness and purity in narrowly legal terms, with limited consideration of broader issues related to food hygiene and safety. This narrow approach exposes a critical gap between Islamic legal rulings and public health perspectives. This study addresses the gap by critically examining Islamic rulings on food cleanliness in determining halal and haram classifications. Employing a qualitative descriptive methodology, the study draws on classical Islamic jurisprudence, contemporary scholarly writings, peer-reviewed academic literature, and credible online sources. Insights are informed by authoritative references from both Shariah jurists and scientific experts. The findings reveal that Islamic rulings on food provide a comprehensive ethical and legal framework that prioritises cleanliness, safety, and the prevention of harm. This framework conceptualises halal as an integrative principle that aligns spiritual accountability with modern concerns in food hygiene and public health. The study contributes to Islamic scholarship by promoting a holistic understanding of halal that bridges Islamic jurisprudence with contemporary food safety and public health discourse.*

**Keywords:** Food, halal, hygiene, scientific, shariah.

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## Introduction

Healthy food refers to food that is both hygienically safe and nutritionally adequate. Maintaining food safety and hygiene is essential for preventing foodborne illnesses and protecting public health (Chavan et al., 2024). In Islam, halal food encompasses not only legal permissibility but also cleanliness, safety, and the principle of *tayyib* (wholesomeness/pure). Thus, the selection of halal and good food fulfils the attributes prescribed by Islam, aiming to promote human well-being while preventing disease and harm. This article calls for a holistic re-examination of the concept of halal that goes beyond minimalist legalism by integrating Islamic jurisprudence (*fiqh*) with contemporary scientific understandings of food hygiene. Classical rulings on halal and haram must be responsibly adapted to modern contexts, while food safety standards ensure that halal food remains hygienic, safe, and free from harmful contaminants. Such integration is essential for developing a trustworthy and spiritually grounded halal food system that aligns with both divine injunctions and public health objectives.

Previous studies have largely focused on halal compliance from a legal perspective, with limited engagement with food hygiene and public health considerations. Radzi (2000) explains that Islamic law, based on the Quran and Sunnah, determines whether food is halal or haram. In the contemporary era of science and technology, most food products are manufactured using essential components and additives derived from plant, animal, microbial, mineral, or synthetic sources. In determining the halal status of food additives and processed foods, the Muslim community must consider the origin of each ingredient and ensure that it is sourced from permissible animals or plants. Meanwhile, Mukhari and Ibrahim (2011) describe the characteristics required for food to be considered clean, particularly in relation to its preparation. Food hygiene is also closely linked to food security. A study conducted in Ghana by Kwesi et al. (2024) found that improper food handling practices, poor hygiene, and inadequate food safety education significantly contribute to food contamination and foodborne illnesses, including those caused by microbial and chemical hazards.

Alzeer et al. (2018) provide a practical overview of the concepts of halal, *tayyib*, and *khability* (*repulsive*) their underlying values, and their relationship to food safety. Ramli and Jamaludin (2012) analyse food hygiene practices in relation to halal compliance and regulatory frameworks, emphasising the categories and classifications of halal and haram food according to the views of Shaykh Muhammad Arshad al-Banjari, a highly esteemed Islamic scholar. However, their analysis does not sufficiently address the impact of these rulings on food cleanliness or examine how determinations of halal and haram influence dietary practices and community health outcomes. This indicates that existing studies on halal governance and hygiene practices tend to focus on regulatory classifications without adequately analysing how Islamic rulings on cleanliness and purity shape dietary behaviour and public health.

Collectively, these studies reveal a significant gap in the integration of Islamic jurisprudence with contemporary food safety standards. Current research rarely examines how classical rulings on halal and haram can be responsibly adapted to ensure hygienic and safe food in modern contexts. Addressing this gap, the present study employs a qualitative descriptive approach by synthesising insights from classical Islamic jurisprudence and contemporary scientific literature. Through textual and conceptual analysis, the study examines the principles, classifications, and legal reasoning underlying Islamic rulings on food hygiene, purity, and harm prevention. Perspectives from Shariah scholarship and scientific research are integrated to demonstrate how Islamic rulings offer a comprehensive ethical and legal framework that prioritises cleanliness, safety, and the prevention of harm. The discussion further explores the classification of these rulings, along with the foundational principles and arguments articulated in Islamic teachings on food hygiene. Islamic jurisprudence prescribes both prohibitions and positive obligations that shape food hygiene and purity, including the halal-haram dichotomy and the concept of *tayyib*. By reframing halal food as a comprehensive ethical and legal framework, this study highlights the strong alignment between Islamic principles and modern public health requirements, reinforcing Islam's holistic approach to human well-being.

## Ruling Impact and Its Argument on Food Hygiene

In Islamic jurisprudence, everything created by Allah on earth is initially classified as *halal* and *mubah* (permissible). A matter cannot be categorised as *haram* unless there is definitive evidence from the Quran, the Sunnah, or authoritative scholarly *ijtihad* establishing its prohibition. In the absence of strong and legitimate evidence to substantiate a *haram* ruling, the original legal status of permissibility (*mubah*) remains unchanged (al-Ghazali, 1987).

Accordingly, Muslims must be reminded that ensuring the halal status of food ingredients prior to consumption is a religious obligation. Halal certification standards vary across nations and regions due to differences in trade interests, legal frameworks, and religious interpretations (Hidayati et al., 2024). Pauzi et al. (2019) observe that despite geographical proximity, countries such as Singapore, Indonesia, Brunei, and Malaysia maintain distinct halal accreditation systems and regulatory frameworks, even as efforts to harmonise halal certification continue to expand. In Malaysia, the primary regulatory authority is the Department of Islamic Development Malaysia (*Jabatan Kemajuan Islam Malaysia*—JAKIM). This institution is internationally recognised for its comprehensive halal certification system, which integrates Islamic legal principles with internationally accepted food safety standards, including ISO 22000 and the Hazard Analysis and Critical Control Points (HACCP) system (Hidayati et al., 2024).

The importance of consuming halal food is further emphasised in classical Islamic teachings. Imam Sahl ibn 'Abd Allah stated that "a person's success lies in three things: consuming halal food, performing obligatory acts, and following the Sunnah of the Messenger of Allah (peace be upon him) in daily life" (Hawwa, 1989). Beyond halal status, Islam also stresses that food should be wholesome, nutritious, and beneficial. Ibn Kathir interpreted *tayyib* (good) food as that which is suitable to human nature and does not cause harm to the body or the intellect (Ibn Kathir, 1991).

In contemporary society, Muslims are exposed to a wide range of food and beverage products, many of which are imported or manufactured in non-Muslim countries. This reality raises significant concerns regarding the halal status of such products, particularly due to the complexity of tracing the origins of their ingredients (Kashim et al., 2022). Consequently, determining the permissibility of these products has become increasingly challenging. In this context, Allah commands believers to consume what is good and lawful and to express gratitude for His provisions. He has prohibited only specific categories of food, namely carrion, blood, pork, and animals slaughtered in the name of other than Allah.

O you who believe! Eat of the good things We have provided for you and be grateful to Allah, if it is Him you worship. He has only forbidden to you dead meat, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is compelled by necessity, without wilful disobedience or transgression, then there is no sin upon him. Indeed, Allah is Most Forgiving, Most Merciful (al-Quran, al-Baqarah 2:172–173).

This Quranic injunction clearly demonstrates that Muslims are commanded to consume only halal and wholesome food, a directive imbued with profound wisdom. Food plays a fundamental role in shaping human health and well-being. A believer who consistently prioritises halal, pure, and clean food in daily consumption nurtures spiritual awareness (*nur*), strengthens faith, and is guided towards piety, thereby enhancing devotion and worship of Allah (al-Ghazali, 1987).

Islamic teachings place strong emphasis on the consumption of clean and halal food. Consuming haram food—whether due to contamination with impurities or derivation from prohibited sources—poses serious spiritual consequences. Ibn Kathir (1991) outlines three major harms: first, such food negatively affects the soul, inclining the individual towards immoral behaviour and aversion to righteousness; second, it causes one's supplications to be rejected; and third, it leads to punishment in the Hereafter.

From a contemporary food safety perspective, the Hazard Analysis and Critical Control Points (HACCP) system represents a systematic preventive approach designed to identify and control biological, chemical, and physical hazards throughout the food production process that

may compromise product safety (Kamboj et al., 2020). Ensuring food safety and hygiene therefore requires comprehensive management across the entire food supply chain—from production to consumption—through the implementation of robust systems such as HACCP (Chiba, 2022).

### Food Hygiene

Maintaining food hygiene is a religious obligation, particularly for Muslims, as it is essential for preserving the halal status of food and safeguarding human health from harmful diseases. Islamic scriptures and Prophetic traditions provide explicit guidance on permitted foods, cleanliness, and proper handling, which have governed food preparation and consumption since the early period of Islam. Analyses of Quranic verses and Hadith literature demonstrate that the concept of *halalan tayyiban* encompasses not only legal permissibility but also quality, cleanliness, and wholesomeness. Among the relevant Prophetic traditions is the hadith: “Cover the food container, tie the water skin, close the doors, and extinguish the lamps” (Muslim, 1999). This narration highlights the importance of preventive hygiene measures and food protection.

Such traditions indicate that comprehensive hygienic practices—including hand washing, covering food, maintaining clean utensils, and preventing contamination—are strongly encouraged in Islam (Bukhari, 2023). Moreover, seeking halal food for daily consumption is an obligation imposed by Allah upon every Muslim. Consuming halal food strengthens faith, facilitates the acceptance of supplications, and enhances the validity of acts of worship. Conversely, the consumption of haram food impedes the acceptance of prayers and acts of devotion (Muhammad & Mahmood, 2008).

Compliance with Islamic dietary laws contributes to both spiritual and physical development. Imam al-Ghazali emphasised that halal food illuminates the heart, increases faith, and supports the acceptance of prayers, whereas haram food leads to spiritual darkness and moral decline (al-Ghazali, 1987). Accordingly, Muslim consumers are religiously obliged to prioritise halal status as the primary criterion in food selection, rather than focusing solely on taste or appearance. Food that is haram or doubtful (*shubhah*) must be avoided, except in situations of genuine necessity (*darurah*) (Ramli & Jamaludin, 2012).

Contemporary global challenges, including rising food demand and diminishing agricultural resources, underscore the urgent need for sustainable and responsible food security strategies. Biotechnology, particularly the development of genetically modified organisms (GMOs), offers potential solutions by increasing crop yields, enhancing resistance to environmental stressors, reducing production costs, and minimising environmental impacts (Herdiana, 2025). However, the emergence of genetically modified foods (GMFs) presents new challenges for halal assurance systems, which have traditionally focused on ingredient permissibility and production processes (Mohd Asnan et al., 2025).

In response to these challenges, the 95th Muzakarah (Discussion) of the Fatwa Committee of the National Council for Islamic Religious Affairs Malaysia, held from 16 to 18 June 2011, deliberated on the ruling concerning the consumption of genetically modified foods. Following expert briefings and scholarly deliberations, the committee reached several key conclusions (Kashim et al., 2022). First, the Muzakarah acknowledged that genetically modified food production may involve the transfer of genetic material from both halal and non-halal sources, whether of plant or animal origin, for the purpose of enhancing food products or developing modern medicines. Second, the committee reaffirmed that Islam obliges its followers to consume food that is *tayyib*, halal, pure, and non-harmful to the human body, mind, and soul, and that the production process must not cause harm to humans or the environment. Consequently, the Muzakarah ruled that the production of genetically modified foods involving substances that are harmful to humans or the environment is prohibited. However, the use of genetic material from halal animals is permissible, provided that the animals are slaughtered in accordance with Islamic law.

## Forbidden (Haram) Food In Islam

The term *haram* originates from Arabic and generally denotes that which is prohibited or forbidden. In Islamic law, haram food refers to any food that Muslims are explicitly forbidden to consume (Hasim et al., 2025). Such food includes pork and its derivatives, alcohol, carrion, animals slaughtered while invoking a name other than that of Allah, blood and blood plasma, as well as intoxicating substances. The prohibition of pork and blood constitutes a long-established ruling in Islamic jurisprudence and has been associated with hygienic and sanitary considerations in classical exegetical works (Nordin, 2023). The deliberate consumption of haram substances is considered sinful in Islam.

Nevertheless, Islamic law recognises exceptions in circumstances of necessity (*darurah*). In emergency situations, the consumption of otherwise forbidden food is permitted only to the extent required to preserve life (Ahmad, 1991). This principle is explicitly articulated in the Quran:

He has only forbidden you carrion, blood, the flesh of swine, and that which has been sacrificed to other than Allah. But whoever is compelled by necessity, without wilful disobedience or transgression, incurs no sin. Indeed, Allah is Most Forgiving, Most Merciful (al-Baqarah 2:173).

This verse demonstrates that Islamic dietary prohibitions are limited and flexible in cases of necessity. Notably, the range of foods permitted in Islam far exceeds those that are forbidden. Among the primary categories of prohibited food ingredients are the following:

**1. Carrion:** Carrion refers to animals that die without proper Islamic slaughter. Such animals are prohibited due to the presence of harmful substances, particularly retained blood, which poses risks to both religious purity and physical health (al-Hilali, 1999). However, Islamic jurisprudence recognises specific exceptions. A hadith narrated by ‘Abd Allah ibn ‘Umar reports that the Prophet Muhammad (peace be upon him) said: “Two types of carcasses and two types of blood have been made lawful for us: the carcasses are fish and locusts, and the bloods are the liver and the spleen” (Ibn Majah, 1991, Sahih).

Certain food products may derive from carcasses, including meat, organs, skin, fat, and other animal-based components, whether from animals that died naturally or were slaughtered without invoking the name of Allah. The primary rationale for their prohibition lies in the harmful effects of retained blood and decomposition on human health (Ramli & Jamaludin, n.d.). Juristic opinions differ regarding the impurity of carcass components. Scholars outside the Hanafi school generally consider all parts of a carcass impure. In contrast, Hanafi jurists hold that hard body parts lacking blood—such as horns, bones, teeth, hooves, fur, hair, and veins—are pure, as they are not considered part of the carcass itself. The majority of jurists, however, maintain that all carcass parts are impure except for tanned hides (*dibagh*) (al-Zuhayli, 1997).

**2. Flowing Blood, Plasma, and Serum:** Flowing blood is unanimously considered impure and prohibited in Islamic law. This prohibition excludes the blood of aquatic animals, as well as the liver and spleen, and residual blood remaining in the veins of animals after proper slaughter and washing, provided it does not flow (Ramli & Jamaludin, n.d.). The Maliki and Shafi‘i schools consider flowing blood from animals such as fish, flies, and fleas to be impure, a view also supported by al-Ghazali (1987). In contrast, Hanafi jurists and Ibn al-‘Arabi among the Maliki scholars argue that fluid discharged from fish is not blood but moisture and is therefore considered pure (Dusuqi, 1980).

**3. Pork:** Pigs are categorised as *najis mughallazah* (severely impure) in Islam (al-Zuhayli, 1997). The prohibition of pork is established in the Quran and affirmed by scholarly consensus (*ijma’*) (Ramli & Jamaludin, n.d.). Juristic disagreement exists regarding whether the pig is entirely impure or only its meat. The Shafi‘i school considers the pig and all its parts to be impure. Al-Husaini (1994) states that tanned skins become pure except those of dogs and pigs, which remain impure even after tanning. Conversely, the Maliki school holds that while pork is forbidden for

consumption, pigs are considered physically pure when dry. This view is based on the Quranic verse in Surah al-An'am (6:145), in which the pronoun referring to impurity is interpreted as applying specifically to pork rather than the animal itself (al-Qaradhawi, 2006).

**4. Dog Meat:** The consumption of dog meat is prohibited according to the majority of scholars, as dogs are classified among predatory animals with fangs (*al-siba'*), which are deemed *khabith* (repulsive). This ruling is supported by a hadith narrated by Abu Tha'labah al-Khushani, in which the Prophet Muhammad (peace be upon him) forbade the consumption of all predatory animals with fangs (Sahih al-Bukhari and Muslim). This opinion is held by Imam Malik, Imam al-Shafi'i, Abu Hanifah, Imam Ahmad ibn Hanbal, and Abu Thawr.

From a scientific perspective, carnivorous animals such as dogs, cats, tigers, and foxes possess fats (triglycerides) that are difficult for the human digestive enzyme pancreatic lipase to metabolise. These fats may accumulate in the human body as animal fat, potentially affecting health. In contrast, fats from herbivorous animals such as cows, goats, camels, and rabbits are more easily digested and assimilated into the human body (Radzi, 2000).

**5. Alcohol:** The majority of Islamic jurists agree that intoxicating substances, whether consumed in small or large quantities, are prohibited (Ibn Qudamah, 1985). The Quran explicitly commands believers to avoid intoxicants, as stated in Surah al-Ma'idah (5:90). However, jurists have expressed differing views regarding the use of alcohol for medicinal purposes (Hammad, 2004). Ibn Taymiyyah permits the use of medicines containing trace amounts of alcohol if the intoxicating effect is nullified through dilution. Hanafi jurists and Abu Yusuf allow the use of non-intoxicating beverages derived from sources other than grapes or dates for medicinal purposes. The Shafi'i school permits the use of alcohol-containing medicine in cases of necessity, provided it is recommended by a trustworthy physician and no alternative treatment is available (al-Khin, 2009).

Based on expert consultations and prior fatwa deliberations, the Special Fatwa Committee of the National Council for Islamic Religious Affairs Malaysia (July 2011) issued several rulings (al-Bakri, 2019). These include the determination that alcohol produced through fermentation is impure and prohibited; alcohol not derived from fermentation is not impure but remains forbidden in its original form due to toxicity; beverages containing less than 1% alcohol not produced through alcohol-making processes are permissible; and foods or drinks in which alcohol occurs naturally or as a by-product of processing are considered permissible, provided the alcohol content is non-intoxicating and does not exceed established thresholds.

From a scientific standpoint, alcohol originates primarily from two sources: methanol, derived from wood, and ethanol, derived from grains. Methanol is widely used as an industrial solvent and disinfectant but is highly toxic to humans. Even small amounts can cause blindness or death due to damage to the optic nerve. Methanol is highly volatile, water-soluble, and has a low boiling point of 64°C, making it particularly hazardous (Radzi, 2000).

### Principles on Food Hygiene

In Islamic jurisprudence, all matters are classified into five legal categories: *halal* (lawful/allowed), *haram* (prohibited), *syubhah* (doubtful), *makruh* (discouraged) and *mubah* (permissible/neutral). Accordingly, what is deemed *halal* is encouraged for consumption, whereas *haram* must be strictly avoided. This distinction is not merely legal but spiritual in nature. Consuming *halal* food is believed to strengthen faith and facilitate the acceptance of prayers, while *haram* food is said to darken the heart and hinder spiritual responsiveness (al-Ghazali, 1987). Allah states in Surah al-Maidah (5:88): "And eat of what Allah has provided for you, which is lawful and good, and fear Allah in whom you believe."

This verse clearly demonstrates Allah's command for His servants to consume food that is both lawful (*halal*) and wholesome (*tayyib*), as such consumption brings benefit and prevents harm. Consequently, food cleanliness and quality must adhere to the principles and characteristics of healthy eating. These principles include the following:

**1. Halal Food:** Seeking what is *halal* and *ṭayyib* is a fundamental obligation in Islam. While *halal* food may appear appealing in form and taste, its significance extends far beyond physical attributes. *Ṭayyib* food refers to food that provides holistic benefits to the human body, mind, and emotional well-being. For Muslims, the concept of *halal* encompasses not only the ingredients used but also the methods of production, processing, and the place of origin (Mappiare et al., 2025). Therefore, any food that harms physical growth, undermines mental or emotional health, or negatively affects human well-being is considered prohibited.

**2. Good and Clean Food:** Cleanliness in food consumption has a profound impact on both physical and mental health. Islam strongly discourages the consumption of food that has been improperly stored or exposed for prolonged periods, such as food kept in rusty containers or contaminated environments. The purity of food entering the body directly influences health and vitality. Ibn Sina (1995), in his seminal medical work *al-Qanun fi al-Tibb*—widely used in Europe for centuries—emphasized that consuming lawful and appropriate food is essential for maintaining bodily health. A healthy body, in turn, enables sustained worship and spiritual well-being. In the context of meat production, *ṭayyib* food extends beyond post-slaughter processes; it also encompasses ethical farming practices, proper animal welfare, and environmental sustainability. Thus, meat should be *ṭayyib*, meaning nutritious, wholesome, safe, and palatable (Jelan et al., 2024).

**3. Food That Guarantees Health:** Islam places strong emphasis on the health and well-being of its followers, as reflected in Quranic dietary principles (Nordin, 2023). Muslims who are mindful of the cleanliness and purity of their food are also encouraged to uphold personal hygiene, including cleanliness of clothing, living spaces, and the body. Islamic teachings provide comprehensive guidelines for selecting food that is both clean and *halal*, thereby safeguarding physical health. Beyond nutritional value, Islam stresses the importance of purity (*taharah*) and cleanliness as integral components of religious observance and lawful consumption.

**4. Safe Food Packaging:** Hygiene is also a critical consideration in food packaging. Packaging materials often contain chemical substances such as wax, adhesives, and resins, which may pose risks if improperly selected. Therefore, packaging materials must be compatible with the nature of the food, whether solid, liquid, dry, or moist. Appropriate packaging is essential to prevent contamination, chemical reactions, or deterioration that could compromise food safety and quality (Kashim et al., 2020).

### Conclusion

This study demonstrates that Islamic rulings on food extend well beyond a narrow legalistic classification of *halal* and *haram*, encompassing instead a comprehensive ethical framework that prioritises hygiene, safety, and the prevention of harm. By synthesising classical Islamic jurisprudence with contemporary scholarship on food hygiene and safety, the study reconceptualises *halal* as an integrative paradigm that unites spiritual accountability (*taklif shar'ī*), ethical responsibility, and public health imperatives. The Qur'anic pairing of *halal* and *ṭayyib* thus emerges not merely as a moral exhortation, but as a normative principle that mandates lawful sourcing, hygienic handling, and wholesome consumption within modern food systems.

From the perspective of Islamic thought, this study contributes to the field by advancing a more holistic interpretation of *halal* that transcends minimalist legal compliance. It highlights that classical juristic deliberations on *halal* and *haram* are inherently compatible with contemporary concerns related to food hygiene, food safety, and consumer protection. This reconceptualisation reinforces Islamic jurisprudence as a dynamic and responsive legal-ethical tradition, capable of engaging meaningfully with modern scientific and regulatory realities.

The policy implications of these findings are particularly significant for halal governance and food regulation. Halal certification bodies and regulatory authorities are encouraged to more

explicitly integrate Islamic legal principles with internationally recognised food safety systems, such as Hazard Analysis and Critical Control Points (HACCP) and ISO standards. Such integration can enhance the credibility and robustness of halal assurance frameworks, strengthen consumer trust, and mitigate public health risks associated with unsafe or contaminated food. For policymakers, the study underscores the importance of harmonising religious standards with scientific regulation, especially in contexts involving imported food, biotechnology, and increasingly complex global supply chains.

In terms of scholarly implications, this research addresses a relatively underexplored intersection between Islamic jurisprudence and food hygiene studies. It offers a conceptual foundation for interdisciplinary inquiry that bridges *fiqh*, ethics, and public health, thereby providing a framework for future studies to examine *halal* beyond doctrinal classifications. By situating Islamic dietary rulings within contemporary hygiene discourse, the study contributes to expanding the analytical scope of halal studies within global academic debates.

The findings also carry important practical implications for both the food industry and the public. For food producers and handlers, adherence to halal principles necessitates not only the use of lawful ingredients but also the implementation of hygienic processes, safe packaging, and responsible production practices throughout the supply chain. For consumers, understanding *halal* as both lawful and wholesome (*tayyib*) reinforces informed dietary choices that safeguard physical health and spiritual well-being, thereby aligning religious observance with every day public health considerations.

Finally, future research should move beyond conceptual analysis toward empirical investigation. Comparative studies across different regulatory regimes and geographical contexts would provide valuable insights into how Islamic rulings on food hygiene are operationalised in practice. Further research could also explore consumer perceptions, enforcement challenges, and the effectiveness of integrated halal-food safety frameworks in improving public health outcomes. Such empirical inquiries would strengthen the evidence base for policy development and further position Islamic jurisprudence as a constructive and relevant contributor to global food safety discourse.

In conclusion, halal food should be understood not merely as legally permissible, but as a holistic ethical practice that integrates spiritual responsibility with contemporary standards of hygiene and safety. This study affirms Islam's comprehensive approach to human well-being and highlights its enduring relevance in addressing modern challenges within food systems and public health governance.

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### Conflict of Interest Statement

The authors declare that there is no conflict of interest regarding the publication of this article.

### Authors Contribution Statement

1. **Mohd Izhar Ariff Mohd Kashim:** Conceptualized the study, designed the review framework, and led the overall writing process.
2. **Nur Asmadayana Hasim:** Conducted the literature search, organized the thematic analysis, and contributed substantially to the drafting and refinement of the manuscript.
3. **Kipli Yassin:** Contributed to the critical review of the conceptual and theoretical sections and provided scholarly input to strengthen the academic argumentation.
4. **Badli Shah Alauddin:** Reviewed the manuscript, enhanced the structure and coherence of the discussion, and contributed to the final editing and proofreading process.

### Ethics Statement

This study is based entirely on a review of published literature and does not involve any human participants, animals, or primary data collection. Therefore, ethical approval is not required for this research.

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