

# TRANQUALITY

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## **Concept of Halal-Haram Foods in Islam**

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# In the Name of Allah the Most Gracious, the Most Merciful

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### Sahih Bukhari

**Volume 7, Book 65, Number 296:** Narrated Suwaid bin An-Nu'man: We went out with Allah's Apostle to Khaibar, and when we were at As-Sahba', (Yahya, a sub-narrator said, "As-Sahba' is a place at a distance of one day's journey to Khaibar). Allah's Apostle asked the people to bring their food, but there was nothing with the people except Sawiq. So we all chewed and ate of it. Then the Prophet asked for some water and he rinsed his mouth, and we too, rinsed our mouths. Then he led us in the Maghrib prayer without performing ablution (again).

**Volume 7, Book 65, Number 297:** Narrated Qatada: We were in the company of Anas whose baker was with him. Anas said, The Prophet did not eat thin bread, or a roasted sheep till he met Allah (died).

**Volume 7, Book 65, Number 298:** Narrated Anas: To the best of my knowledge, the Prophet did not take his meals in a big tray at all, nor did he ever eat well-baked thin bread, nor did he ever eat at a dining table.

# Japanese Food and Ingredients Glossary

Prepared by: TIA's Women Wing

Name (English)	Japanese		Comments
	Kanji	Romaji	
<b>Ingredients/ additives</b>			
Egg	卵	Tamago	
Milk	牛乳	gyuunyuu	
Salt	塩	shio	
Sugar	砂糖	satou	
wheat flour	小麦粉	komugiko	
Rice	稲	ine	
barley	大麦	oomugi	
Butter	バター	bataa	dairy product made by churning fresh or fermented cream or milk
margarine	マーガリン	magarin	Can be from animal or vegetable source.
vegetable margarine	植物性マーガリン	shokubutsu sei maagarin	
Oil/fat	油/油脂	Abura/ yushi	Can be from animal or vegetable source.
vegetable oil/fat,	植物油/ 植物性油脂	shokubutsu yu / shokubutsu sei yushi	
animal oil/fat	動物油/ 動物性油脂	doubutsu yu / doubutsu sei yushi	
processed fat	加工油脂	kakou yushi	Can be from animal or vegetable source.
beef fat	ヘッド、牛脂	gyuushi	
lard	ラード、豚脂	buta abura	the rendered fat of hogs (pig), esp. the internal fat of the abdomen
shortening	ショートニング	shootoningu	It is butter, lard, or other fat, used to make pastry, bread, etc., short. Can be from animal or vegetable source.
Animal shortening	動物性ショートニング	doubutsu sei shootoningu	
vegetable shortening	植物性ショートニング	shokubutsu sei shootoningu	
emulsifier	乳化剤	nyuukazai	a substance which forms or preserves an emulsion and is often added to processed foods to prevent particular parts separating Can be from animal or vegetable source.
emulsifier from soy bean	乳化剤 (大豆由来)	nyuukazai ( daizu yurai )	
gelatin, jelly	ゼラチン、ゼリー	zerachin, zerii	Can be from animal or vegetable source.
<b>Agar-agar</b>	寒天	kanten	Japanese gelatin made from dried seaweed
amino acid	アミノ酸	aminosan	a chemical substance found in plants and animals
yeast food	イースト・フード	iisuto. fuudo	
Starch	澱粉	Denpun	
Baking powder	ベーキングパウダー	beekingupadaa	May contain glycerin or emulsifier.
flavorings	香料 (こうりょう)	Kouryou	The source can be natural, artificial, alcohols, or mixed.
Glycerin / glycerol	グリセリン	guriserin	Glycerin is a neutral, sweet-tasting, colorless, thick liquid which freezes to a gummy paste and which has a high boiling point. Glycerin can be dissolved into water or alcohol, but not oils.
soy bean	大豆	daizu	
Soy sauce	醤油	Shoyu	It is frequently used in Japanese cooking and can contain Alcohol extract.

Name (English)	Japanese		Comments
	Kanji	Romaji	
<b>Intoxicants</b>			
alcohol	アルコール	arukooru	
liquor	リカー、酒類	rikaa, shurui	alcoholic drinks
Sake	酒、清酒、日本酒	sake, seishu, nihon shu	rice wine
fermented liquor	醸造酒	jouzou shu	
distilled spirit	焼酎、蒸留酒	shouchuu, jouryuu shu	
Western liquor	洋酒	youshu	
wine	ワイン	wain	
brandy	ブランデー	burandee	
whisky	ウイスキー	wisukii	
liqueur	リキュール	rikyuuru	
rum	ラム酒	ramu shu	
Mirin	みりん	mirin	sweet sake
ethyl alcohol (ethanol)	エタノール、酒精	Etanooru, shusei	
<b>Meat</b>			
meat	肉	niku	
pig, pork	豚、豚肉、ポーク	buta, butaniku, pooku	
chicken, chicken meat	鶏、鶏肉 (鳥肉)、チキン	niwatori, keiniku (tori niku), chikin	
cow, beef	牛、牛肉、ビーフ	ushi, gyuuniku, biifu	
horse, horse meat	馬、馬肉	uma, baniku	
meat extract	肉エキス	niku ekisu	
pork extract	豚肉エキス、ポークエキス	butaniku ekisu, pooku ekisu	
chicken extract	鶏肉 (鳥肉) エキス、チキンエキス	keiniku (tori niku) ekisu, chikin ekisu	
beef extract	牛肉エキス、ビーフエキス	gyuuniku ekisu, biifu ekisu	
consommé	コンソメ	konsome	Consommé is made by adding a mixture of ground meats.
consommé powder	コンソメパウダー	konsome paudaa	

## How to ask in Japanese about food?

**Is the ingredient (for example, X) of the product (for example, Y) from animal or plant source?**

**In Japanese:** Yの原材料のXは、動物由来ですか。それとも植物由来ですか。

**Reading:** Y no genzaiyou no X wa doubutsu yurai desu ka? soretomo shokubutsu yurai desu ka?

**Are all the ingredients from plants.**

原材料はすべて植物性ですか。

Genzaiyou wa subete shokubutsusei desu ka?

**Is anything from animal contained in the ingredients?**

原材料に動物性のものは含まれていますか。

Genzaiyou ni doubutsusei no mono wa fukumarete imasu ka?

**I'm vegetarian.**

わたしは ベジタリアンです。

Watashi wa bejitarian desu.

**I don't eat X.**

わたしは X が たべられません。

Watashiwa X ga taberaremasen

**I'm allergic to X.**

わたしは X の アレルギーです。

Watasi wa X no arerugii desu.

**Is there any X in it?**

Xが はいっていますか?

X ga haitteimasuka?

**Do you have any foods which don't contain X or Y?**

こちらに XやYが 入っていない

りょうりは ありますか?

Kochira ni X ya Y ga haitteinai ryouriwa arimasuka?

# PORK IS SIN AND SICKNESS

*Muhammad Imran Al-Haq, PhD*

Muslims' abstention from pork eating is in adherence to the Qur'anic Law which states: "Forbidden to you for (food) are: dead meat, blood and the flesh of the swine and that which hath been invoked the name other than Allah." Holy Qur'an 5:4

Such prohibition is also found in the Bible: "The pig also because it is a splitter of the hoof but there is no cud. It is unclean for you. None of their flesh must you eat and carcass you must not touch." Deuteronomy 14:8 (Bible)

Islam (an Arabic word which means submission to the will of the Almighty God) has laid down the foundation for the best approach in keeping good health. In the Holy Qur'an (The Last Testament) God exhorts the believers to select the best food and to stay away from any harmful food to maintain good health: " Let him find out which is the best food (to be had) ... Eat of the best foods We have provided for you . " (Holy Qur'an 18:19; 7:160)

The main purpose of a True Religion must be to build an ideal community in this world; a religion that promotes moral, political and economic well; social harmony and peace, as well as good health of its believers or followers. Health means the physical and mental well-being and freedom from diseases and pain. There are several passages in the Bible, articulating that because of sin (a transgression of the law of God). God afflicted human beings with maladies (Ps.103:3;Exodus 15:26 and Psalms 107:16-20). Islamic instructions and teachings espousing health consciousness have scriptural and scientific support **MEDICAL ASPECT OF THE PROHIBITION** Abstention from eating pork is a measure to safeguard health. Of all the domestic animals, pig is the most avaricious, eating anything including human excreta. It is the cradle of harmful germs and parasites. Its meat is carrier of diseases to man, thus making it unfit for human consumption.

## CHARACTER OF A PIG

All types of animals are lawful to be eaten whether those living on land or in the water except those animals specifically forbidden in the Holy Writings revealed by the Almighty Creator and the sayings of the Prophet with clear and well defined injunctions. Pig belong to the forbidden animals, and not allowed to be eaten by the believers. Pig eats almost anything dirty and they are very lazy animals. It is the most avaricious of all domestic animals. Amongst all animals, pig is the cradle of harmful germs. Its meat serves as carrier of diseases to mankind. It is this very reason that made it unfit for human consumption.

## DISEASES CAUSED BY PORK

The following lists show germs or parasites that are found in pork and some diseases caused by them. Many of these diseases are contagious while some are proven fatal. This proves that the more science advances the more Islam is shown correct as a religion of God.

### Parasitic Diseases

a) Trichina worms (*Trichinella spiralis*): It is the most dangerous parasite to man (Rheumatism and muscular pain). The infected persons shown no symptoms recover very slowly some die, some reduced to permanent invalids. No one is immune from this disease and there is no cure.

b) Pork tape worm (*Taenia solium*): The worm causes malnourishment of the person leading to amenia, diarrhoea, extreme depression melancholia and digestive disturbances. Cysticercosis means that larva enter the blood stream then settle down in one or more of the vital organs of the body, for example: brain, liver, lungs or spinal cord. They grow and encapsulate, inducing pressure to the system around, resulting in dangerous diseases (diarrhea, digestive disorder, amenia, chronic invalidation).

c) Round Worms: Examples: Ascaris, which may lead to digestive disturbances, appendicitis, obstructive jaundice.

d) Hook Worms : Examples: Ancylostomiasis, which may lead to amenia, oedema, heart failure or retarded growth ( mental and physical), tuberculosis, diarrhea and typhoid.

e) Schistosoma Japonicum : Bleeding, amenia and other syndromes. If ova are settled in the brain or spinal cord, paralysis and death may occur.

f) Paragomines Westermanni : Infestation leading to bleeding of the lungs ( endenve haemoptysis)

g) Paciolepsi buski : Digestive disturbances leading to persistent diarrhoea; generalized oedema.

h) Clonorchis sinensis : Chlonorchiasis-obstructive jaundice, liver enlargement.

i) Metastrongylus apri : Causes bronchitis, abscess of the lungs.

j) Giganthorinchus gigas : Cause amenia and digestive disorders.

k) Balatitidium coli : Causes acute dysentery and general weakness

### Bacterial Diseases

a) Tuberculosis

b) Fusiformis necrofurus: causing foot-rot which is very difficult to heal.

c) Salmonella Cholera suis: causing cholera

d) Paratyphoid

e) Brucellosis: Acute, sub acute and chronic. It may lead to permanent disabilities.

f) Swine Erysipelas: causing Eryepelas in man.

### Viral Diseases

a) Small pox: is was a source of infection to man.

b) Japanese B-encephalitis: It is the source of infection

c) Influenza, foot mouth disease, gastroenteritis of the new born babies.

### Protozoal Diseases

Toxo plasma goundii: It is a very dangerous diseases. A new born baby of an infected woman may die within few days or weeks after delivery. But if he survives he may develop blindness or deafness. In adult chronic exhaustive fever with enlarged liver and spleen may occur. Pneumonia or celebros- spinal meningitis which may lead to death or madness. The patient may become blind and deaf too.

### Fats in Pigs

Pork contains more fats than other meats. Therefore, people who are fond of pork are more obese than others. Cholesterol is higher in their blood thus making them more prone to atherosclerosis cardiovascular accidents and sudden death.

## Other Diseases

Flesh of the pork is hard to digest and may lead to chronic digestive disturbances. Pimples, boils, cysts are common in pork eaters. These are some of the parasites and diseases found in pork and/ or the skin of pigs and certainly there are many more. There is still no means of killing these parasites, in the tissues, neither has anyone found a method of expelling them, even produced any specific treatment for the diseases.

## BIBLICAL ASPECT OF THE PROHIBITION

### Old Testament

The Jews and the different Christian sects and denominations believe in the Old Testament. Adherents of other religions alleged that the prohibition was already superseded by the New Testament. This cogent argumentation is inconclusive. No one can specifically point out that Jesus

The Jews and the different Christian sects and denominations believe in the Old Testament. Adherents of other religions alleged that the prohibition was already superseded by the New Testament. This cogent argumentation is inconclusive. No one can specifically point out that Jesus Christ (PBUH) lifted the prohibition. On the contrary, he upheld it he declared: " Think not that I have come to abolish the law and the prophets: I have come not to abolish them but to fulfil them." (Matthew 5:17 RSV)

Jesus Christ (PBUH) was obviously referring to the existing Law of his time, the Mosaic Law! - in which the Law prohibiting pig as article of food is mentioned. (Leviticus 11:7-11)

" As for any beast that is a splitter of the hoof but is not a former of the cleft and not a chewer of the cud, they are unclean for you. Everyone touching them will be unclean. "Leviticus 11:26 In addition, the book of Prophet Isaiah said: " Who sit in tombs, and spend the night in secret places who eats swine's flesh and broth of abominable things is in their vessels; These are a smoke in my nostrils, a fire that burns all the day. "(Isaiah 65:4,5b RSV)

### The New Testament

Despite the Biblical injunction prohibiting pork as food, still people of other religious persuasions insist on finding ways and reasons to justify their consumption of prohibited animals arguing that said Biblical prohibition was already superseded in the New Testament when in certainly, no one can specifically point out that Jesus Christ (PBUH) indeed lifted the prohibition. On the contrary, Jesus (PBUH) declared: " Think not that I have come to abolish the law and the prophets. I have come not to abolish but to fulfill them. " ( Matthew 5:17 ) The fact is, we will find in Mark 5:1-20 that Jesus (PBUH) even permitted the foul spirits (evil spirits) possessing a man to enter into the herb of swine. Since the flesh of pig is unlawful for the Jews, to eat and since it is considered unclean, (Leviticus 11:7-8) consequently, the Jews are not to keep or raise them. This Biblical account states that Jesus (PBUH) punished the owners of the swine; destroyed their unlawful livelihood and at the same time showed that pig is the habitat of unclean spirits.

### Muslims Follow the Divine Law

Islam means" submission to the will and command of God" and a person who embraced this religion is called "Muslim" which means "one that accepts and submits himself to the will of God. A Muslim is obliged to be clean spiritually, mentally and physically. Abstention from eating flesh of swine is one of the obligation a Muslim must observe to attain purity of the soul and of the human nature. The believers in Islam, sincerely believe in the Holy Qur'an

as the Word of God, revealed to Prophet Muhammad (PBUH) which says: " Allah has forbidden you only what dies of itself and blood and the flesh of swine and that over which any other name than that of Allah has been invoked; but whoever is driven to (it), not desiring nor exceeding the limit, then surely Allah is Forgiving, Merciful." (16:115)

We should bear in our mind that the abstention from eating pork by the Muslims is based on hygienic grounds and of the cultivation of purity of character. Pork is not poisonous as to kill people right on the spot but latent. It will destroy slowly. It is certainly not as nourishing as any other meat and it causes prolonged sufferings. Pondering on the wisdom of this saying: "Health is wealth" will lead you to better living and prosperity. The last Prophet Muhammad (SAW) said: " There are two blessing which many people lose: health and the free time for doing good ...The stronger believer (in health) is more blessed and more beloved to Allah than the weak believer. "

It is not required of the believer to always find a scientific justification for the divine prohibitions. However, if they look and find it, they must share the information, that will increase their faith. To the contrary, lack of confirmation should not question the authenticity of the Qur'an. We believe that all Qur'anic statements are true, and if science has not confirmed some of them yet, it will do so in the future.

### Hadith –Drink

**Volume 7, Book 69, Number 543:** Narrated Jabir bin 'Abdullah: I was with the Prophet and the time for the 'Asr prayer became due. We had no water with us except a little which was put in a vessel and was brought to the Prophet . He put his hand into it and spread out his fingers and then said, "Come along! Hurry up! All those who want to perform ablution. The blessing is from Allah." I saw the water gushing out from his fingers. So the people performed the ablution and drank, and I tried to drink more of that water (beyond my thirst and capacity), for I knew that it was a blessing. The sub-narrator said: I asked Jabir, "How many persons were you then?" He replied, "We were one-thousand four hundred men." Salim said: Jabir said, 1500.

**Volume 7, Book 69, Number 542:** Narrated 'Asim al-Ahwal: I saw the drinking bowl of the Prophet with Anas bin Malik, and it had been broken, and he had mended it with silver plates. That drinking bowl was quite wide and made of Nadar wood, Anas said, "I gave water to the Prophet in that bowl more than so-and-so (for a long period)." Ibn Sirin said: Around that bowl there was an iron ring, and Anas wanted to replace it with a silver or gold ring, but Abu Talha said to him, "Do not change a thing that Allah's Apostle has made." So Anas left it as it was.

**Volume 7, Book 69, Number 541:** Narrated Sahl bin Sad: An Arab lady was mentioned to the Prophet so he asked Abu Usaid As-Sa'idi to send for her, and he sent for her and she came and stayed in the castle of Bani Sa'ida. The Prophet came out and went to her and entered upon her.

# HALAL AND HARAM FOODS: AN OVERVIEW

*Muhammad Ibrar Shinwari, PhD*

In Arabic Halal (antonym: haraam) is a term meaning "permissible". In English it is frequently refers to food which is permissible according to Islamic Shariat. Muslims worldwide follow Halal standards and that the Global Halal Market is currently around 580 billion US Dollar industry (Wikipedia, 2006). Adherents to this philosophy maintain that in order for food to be considered halal, it must not be a forbidden substance and any meat must have been slaughtered according to traditional guidelines set forth by the Sunnah, known as "zabiha" or dhabiha. A variety of substances are considered forbidden (haraam) as per various Quranic verses:

- Pork meat i.e. flesh of swine (Qur'an 2:173)
- Blood (Qur'an 2:173)
- Animals slaughtered in the name of non but Allah (Qur'an 2:173)
- Carrion, means carcase of dead animal (Qur'an 5:3)
- Fanged beasts of prey: as per the Sunnah, simplified to all carnivorous animals, with the exception of most fish and sea animals
- All intoxicants (especially Alcohol) (Qur'an 2:219)

All are in agreement that fish with scales are halal. Most of the Muslims consider all fish to be halal, however some consider only shrimp and fish with scales to be halal. Within some school of thought, there is a strong position that shellfish (shrimp, lobster, crab, clams, etc.) are prohibited.

Most agree that frogs are haram due to the prohibition of killing them in hadith. In fact it is common belief among Southeast Asian Muslims that animals who live on both land and sea (such as amphibians, some reptiles, and some species of bird) are off limits.

Depending on which definition of halal a Muslim chooses to adhere to, and the strictness with which the person chooses to adhere to it, living in a non-Muslim country can pose minimal or great difficulty.

Depending on the presence or absence of a significant Muslim population in the area, finding grocery stores, meat stores, and

restaurants which serve/sell dhabiha halal foods can be extremely difficult. The abundance of pork and non-dhabiha meats at restaurants presents a rather difficult problem to overcome. While a Muslim will not order a non-dhabiha halal dish, there is a concern about cross-contamination. This is likely to occur when the dhabiha halal dish is prepared with the same cooking tools as other non-dhabiha halal dishes. Food and juices from the two dishes are likely to be exchanged, technically rendering the dhabiha halal dish as haram.

Many apparently meat-free dishes, and even some desserts, contain pork, gelatin, or other non-conforming substances. There is also a concern in the Muslim community about food additives such as monosodium glutamate (MSG) that may use enzymes derived from pig fat in the production process. It is very difficult to avoid such food additives as they are widely used and are not declared on restaurant menus. Alcohol, especially wine, is frequently used in cooking. It is largely used in sauces and cakes, and is also present as an ingredient in vanilla and other extracts. Some contend that this is not a concern, so long as the alcohol has been thoroughly burned off in the cooking process. (**Wikipedia, 2006**).

Now in this era of trade and business, scientific based institutional efforts should be made to certify food items as halal for Muslims. Japan is a trade country such effort should be initiated from here to replicate in the rest of the non-Muslim countries.

Some web sites about Halal Foods:

<http://www.halalfoodauthority.co.uk/define.html>

<http://www.zabihah.com/>

<http://mideastfood.about.com/od/middleeasternfood101/a/halalfoods.htm>

<http://www.cookeryonline.com/Vegetarian/halal.html>

<http://www.gmwa.org.uk/foodguide2/>

<http://www.afic.com.au/Halal.htm>

<http://www.ifanca.org/index.php>

## Be Conscious When Getting Sadia Halal Chicken

*Ahmed Kamal*

Usually it is considered that the famous poultry exporter, Sadia, sells only halal products, but it not true. Sadia has both haram and halal processing systems. Both kind of chicken is imported to Japan. Japan exports monthly around 6.500 tons of Sadi'a chicken. Only three of the Sadia's plant has Halal processing and they are SIF 716 (Toledo plant), SIF 3371 (Varzea Grande plant), and 1661 (Lajeado plant). The mainly product to Japan are produced in Chapeco (SIF 104) and that is not halal. The second ranking is for Concordia (SIF 1) and unluckily that is also not halal. However, the products imported to Japan processed at the Sadia's plant at Toledo are Halal. In summary, only around 35% of Sadia's products imported to Japan are halal.

The above-mentioned information has been provided by Mercedes Dallabona, Manager of Japan market, Sadia Japan Ltd. E-mail: [mercedes.dallabona@sadia.co.jp](mailto:mercedes.dallabona@sadia.co.jp)

### **Sahi Bukhari,**

Volume 7, Book 69, Number 523: Narrated Anas bin Malik: Milk mixed with water was brought to Allah's Apostle while a bedouin was on his right and Abu Bakr was on his left. He drank (of it) and then gave (it) to the bedouin and said, "The right" "The right (first)." Volume 7, Book 69, Number 524: Narrated Sahl bin Sad: Allah's Apostle was offered something to drink. He drank of it while on his right was a boy and on his left were some elderly people. He said to the boy, "May I give these (elderly) people first?" The boy said, "By Allah, O Allah's Apostle! I will not give up my share from you to somebody else." On that Allah's Apostle placed the cup in the hand of that boy.

# Survey Report on Halal and Haram List

## Prepared by TIA

By: *TIA Survey Committee*

This survey was carried out in November 2007 on the basis of the leading step taken by some volunteers in women wing of the Tsukuba Islamic Association (TIA). They prepared a list of suspicious Haram/Halal ingredients. The list was forwarded to Dr. Imran, President TIA, who in turn forwarded it to a few Islamic organizations in Japan and inquired if they found any thing debatable on the list prepared by TIA. At the same time, the TIA Committee decided to go for the opinion of a few Muslims. A summary of discussion happened inside and outside TIA is narrated in the following paragraphs:

### Yasar Ayaz, TUMCA (Tohoku University Muslim Cultural Association)

- There is a complete consensus about the meat and alcohol, etc., in its original shape: however, some people opine that the derivatives are Halal ...but as far as TUMCA is concerned, it does not declare derivatives as Halal and take the more cautious approach.
- Some brothers are of the opinion that if a material is broken down into its basic ingredients such that analyzing these ingredients in a lab cannot establish the origin of this material, then this material has become Halal (this does not apply on the normal Nyukazai, as an example, since no such experiments have been carried out on them, to our knowledge; and Nyukazai is not one chemical but a group of chemicals).
- Amino Acids are the basic building block of protein. Some brothers feel that once a material is broken down into Amino acids, it cannot be traced to its source and it becomes permissible for use.
- In personal life, many people try to exercise care about any derivatives. An important point is that one should not declare something Haram if we are not sure about it.
- KouRyou, I called the Coca Cola company and asked them about the nature of KouRyou and they plainly told me that in the beginning while making it they added alcohol and they don't know if at the end this alcohol is still present or not. We know that Coca Cola is sold all over the world and everyone drinks it thinking it as Halal.
- Further, KouRyou is present in fruit juices, potato chips, and many other food products.
- If this compound is put into Haram list, people would practically have to come down to use just natural fruits, etc., and even most Ice Creams, etc., will also go down the non-eatable list.
- Is it possible for us to search for a combined ruling or opinion about the presence of Alcohol in things like Coca Cola, for instance? It seems unlikely that no one in Muslim countries tried to analyze this point and give a decision about it before since these products are everywhere sold and consumed by muslims.
- I just fear that since this item is present in so many things, many people might take this one as an excuse and say that our principle is not practically applicable and consequently they might not even follow the other cases, like Nyukazai.

### 2. Muhammad Al Maghribi, TUMCA (Tohoku University Muslim Cultural Association)

- I have no comment except about amino acid...I do not see what is wrong with it?

### 3. Walid, TUMCA (Tohoku University Muslim Cultural Association)

- I saw a Fatwa and I reviewed many times my basic knowledge and I get the following result:
- Amino Acids are Halal whatever its source only if the final product has no remaining percentage of the initial product (less than 0.25% approximately, such as cleaning a dish has pork in it and then cook halal meat in it), since amino acids are the same (whatever its source) so in this case its source can not be traced
  - A few people said that it is Haram depending on the following verse:

*2:173 He has forbidden to you only carrion, and **blood**, and the **flesh of swine**, and that over which any name other than God's has been invoked; <sup>[139]</sup> but if one is driven by necessity - neither coveting it nor exceeding his immediate need -no sin shall be upon him: for, behold, God is much-forgiving, a dispenser of grace.*

here it speaks about flesh and did not say pork or pig. Also, it says blood, while liver is okay to be eaten, even if it contains blood. Since it means blood as food not food containing blood. Therefore, I also like to repeat that we should not eat meat other than Halal. A Japanese think that there is no go so that Muslims first say sorry to animal and then slaughter it; and they also say that if we will eat Japanese meat then it will mean that Muslims think that there is no God. In contrary, from other side, there are a few Hadith that make this process more relaxed. For example, people may slaughter then remember that they did not say takbeer (name of Allah) so just say it now and eat at other situation.

*(Try to think more deeply and you will find that some of these point are convincing and some are not and that is why I give the conclusion first and then the evidence).*

- I think, if alcohol is added in small quantity, less than 0.2% in the final product, it is Halal and it is not our responsibility since it is someone's else responsibility so we have to ignore some parts of that list since it is trivial.

### 4. Havvan Sibai (TIA)

- I don't know if any of us is eligible to give fatwa...because considering something as Halal or Haram is a kind of giving a Fatwa ...we need to ask Ulema
- According to the e-mails there are two opinions, if TIA is going to hold the responsibility of publishing a Halal/Haram list, the list should consider both opinions, because if considering things as halal if they are haram is *Ithm* (sin). Also, considering things as Haram if they are Halal is *Ithm* (sin)... prefer to say: "some or most or whatever scholars says it is haram" rather than saying

"it is haram (full stop)" even though I agree that it is haram, but I consider it is better to inform the others with history.

- I support the idea that many people might take this one as an excuse and say that our principle is not practically applicable and consequently they might not even follow the other items, like Nyukazai

#### 5. Assem Kasem (TIA)

I have again done some investigations, all what I say neither can be considered as Fatwa nor credible answer; so, I don't consider myself responsible for any decision that someone may take by reading any of the followings facts. I may have made mistakes or wrong judgments.

- Scholars say that: "Saying Haram to what Allah made Halal is equivalent to saying Halal to what Allah made Haram. Both are great sins.
- Based on the opinion of a famous scholar to whom I consulted, I have the following understanding: "In general, it is quite easy to say Haram for something when you are not sure about it. It doesn't cost anything (sometimes it even doesn't need knowledge). A knowledgeable Mufti would say Halal in order to facilitate Muslims life, AND PROVIDE THE EVIDENCE.
- I think that we all agree that when there is some suspicion (*shubha*) about anything, we can take the safe side and leave it. Refer to the famous authentic Hadith which says that someone who gets near suspicions will almost get into Haram. However, leaving something because it is suspicious doesn't mean it is Haram
- Suspicions (*shubhat*) should be left to each individual to make his decision about them.
- Necessities which allow the consumption of Haram are out of our duty to discuss. If someone has a special necessity (or he believes so), it is his duty to consult a scholar and get Fatwa for himself. The new list which we intend to issue should consider only the general case, where there is no necessity involved
- Now, according to the 8<sup>th</sup> Fiqh-Medical Symposium held in Kuwait (1995) and 9<sup>th</sup> Fiqh-Medical Symposium held in Morocco (1997)
  - ✧ **Alcohol** is not considered as Haram if it was used in small amounts to dissolve materials that don't dissolve in water.
  - ✧ **Gelatin** is considered as a transformed material and thus it is Halal
  - ✧ **Amino Acid**: I couldn't find any Fatwa or discussion about it. One of our brothers here in Tsukuba who studied Nutrition said that making amino acid from animals is very difficult and uneconomical: Of course, this should be confirmed by other people who know more about this. If we can't make sure about it, we should keep it in the suspicious list (I would like to ask brothers/sisters who prepared the list to send more details about the following materials and why they put them in the list. I couldn't find enough information about them under their names, so if we know the reason and the names of their sub-materials that made them suspicious, we can ask for a Fatwa about them: protein hydrolysate, amino acid.)
    - ✧ Glycerin: I think the rule of Gelatin also applies to it, but I couldn't confirm.
- I already knew that the problems of transformation (*Istehala*) and alcohol are not under consensus. I just included the opinions that say it is Halal in order to justify moving it from the Haram list to the suspicious one.

#### 6. Sidiq Hidavat (TIA)

- I heard in Ramadhan last two years from JMA (Japan Moslem Association) that they did research in many **nyukazei industries** in Japan and they found that most of nyukazei **produced in Japan** are made from plant. Only a very few industries make it from animal source, and almost all food companies using nyukazei make it from plants.
- But, they said that they cannot guarantee for the foods containing nyukazei that has been produced by company outside of Japan.
- JMA collaborating with Takushoku University Shariah Research Center issues a halal certificate. Some product such Bilal Bread got halal certificate from this association.

#### 7. Said Kerrache (TIA)

- The list is based on the opinion that every ingredient derived from pig or an animal that has not been slaughtered islamically is haram. This is a strong opinion as we know and there are many Fatwas supporting it.
- There are fatwas that make exceptions: such as the fatwa of chemical transformation (gelatin is an example) and alcohol when present with small quantities, though there are fatwas which say gelatin is haram and alcohol is haram independent of the percentage.
- The most important thing for me is to avoid the expression "making halal things haram" because this is a serious accusation for those who made the efforts to prepare the list. As far as the work is based on a well-known opinion this kind of statements must be avoided.
- As I see it, the problem is three-folded:
  - a. *Identify the ingredients*: their origin and production methods: this can be done by experts in the field of food industry. There are extensive resources regarding food production and food regulations in Japan. It is worth mentioning that it is not sure that all food additives undergo chemical changes during processing.
  - b. *Religious verdict*: this requires a synthesis by experts in Fiqh. We can make use of some PhD students in Fiqh to prepare a synthesis. This is a practical way to achieve the goal, since scholars and Fiqh academies are slow and give brief answers in general.
  - c. *How to communicate the information to the public*: we can give a list of ingredients, their origin and their status according to each of the major opinions. A coding (color-based for example, red: haram by all opinions, green: halal by all opinions, yellow: halal by the fatwa of chemical change, etc.) can be used to make the list easy to use, and allow people to make decision based on their convictions.
- It is worth mentioning that due to the non-detailed nature of the Japanese labeling system, there may be many products that are halal by all opinions, that is, where the ingredients are all derived from plants, or where animal means eggs, milk or fish. In parallel to the previously mentioned steps, we should make some efforts to collect information about possibly halal products.

#### 8. Dr. Irwandi Jaswir (TIA)

- Muslim scholars of different countries have different opinions on the products considered as `istihala` (transformed materials). While some scholars say gelatin is a transformed material, thus it is considered halal, many of the scholars in South East

Asian countries take this issue with precautions. From my research findings on gelatin, it is difficult to produce a halal gelatin (from plants, halal Islamic-slaughtered animal, or fish, etc) that have as excellent characteristics as pig gelatin. According to fatwa Majelis Ulama Indonesia (MUI) and also the relevant body in Malaysia, istihala does not apply for any products from pig. Whether the product is already transformed or not, it is HARAM. In Indonesia, ulama say pig and its derived product is an 'unforgiven najis,' so no way for accepting them, including pig gelatin.

- Istihala may apply for production of vinegar (from fruits, then transformed into ethanol and then acetic acid), but the limit of ethanol content in the finished products must be less than 0.1% (in USA 0.5%).

9. [Boukhelef Djelloul \(TIA\)](#)

I found here a web site, giving short but concise details about a long list of foods and ingredients (origin; e-code; status:halal, haram, etc. ) :

<http://www.guidedways.com/halalfoodguide.php>

10. [Dr. Mounir Naili \(TIA\)](#)

- I do believe that most of us are unable to contribute efficiently, wisely and with true knowledge regarding both, the food processing aspect and jurisprudence aspect. Thus, I am proposing to form an Ad-hoc committee in charge of revising the list in order to improve it and check it with the latest available information. As guidelines, it is preferable that people involved by their research/interest in the food processing or having fundamentals knowledge are encouraged to join. Those having a strong jurisprudence knowledge or are in touch with some scholars are also encouraged to join, and lastly, people having a STRONG Japanese proficiency may contribute efficiently

- The Nagoya Muslim Association prepared a list several years ago, and that has been distributed all over Japan. In that booklet, not only the list of Halal food and ingredients are available, but also products from various companies (cake, cookies, beverage, milk, butter, cheese, food for babies, etc) was mentioned. Whether that is still valid or not is not known.
- I do believe that it is a very critical issue that should be handled with care and caution. Rushing to convey a fatwa issued by a scholar not living in Japan may not be appropriate, as systemically looking for knowledge through INTERNET resources only may not be efficient.
- All of us know that science regarding religion or worldly affairs should be SOUGHT from the people of knowledge according to the verse: Ask the people of remembrance if you don't know There are many issues that need to be investigated thoroughly with precaution by specialized people using reference books and not only through the million of available internet resources.

11. [Dr. Imran Al-Haq \(TIA\)](#)

- Let's work on this important issue and try to build it more and then publish all the educational debate in TIA magazine TRANQUILITY to serve as the 'food for thought' for the various Islamic organization in Japan. By this way, we may mobilize the Muslim organizations in Japan to form a bigger committee to get a wealth of information from the Muslims living in Japan and make a booklet of the issue of Availability of Halal and Haram Foods in Japan. This booklet containing multifacet aspects of Halal and Haram ingredient in the available foods in Japan will help the Muslims to live an easy Islamic life in Japan.

## Sahih Bukhari

**Volume 7, Book 69, Number 526:** Narrated Anas: I was waiting on my uncles, serving them with an alcoholic drink prepared from dates, and I was the youngest of them. (Suddenly) it was said that alcoholic drinks had been prohibited. So they said (to me), "Throw it away." And I threw it away The sub-narrator said: I asked Anas what their drink was (made from), He replied, "(From) ripe dates and unripe dates."

**Volume 7, Book 69, Number 527:** Narrated Jabir bin 'Abdullah: Allah's Apostle said, "When night falls (or when it is evening), stop your children from going out, for the devils spread out at that time. But when an hour of the night has passed, release them and close the doors and mention Allah's Name, for Satan does not open a closed door. Tie the mouth of your water-skin and mention Allah's Name; cover your containers and utensils and mention Allah's Name. Cover them even by placing something across it, and extinguish your lamps. "

**Volume 7, Book 69, Number 528:** Narrated Jabir: Allah's Apostle said, "Extinguish the lamps when you go to bed; close your doors; tie the mouths of your water skins, and cover the food and drinks." I think he added, ". . . even with a stick you place across the container."

**Volume 7, Book 69, Number 529:** Narrated Abu Said Al-Khudri: Allah's Apostle forbade the bending of the mouths of water skins for the sake of drinking from them

**Volume 7, Book 69, Number 530:** Narrated Abu Said Al-Khudri: I heard Allah's Apostle forbidding the drinking of water by bending the mouths of water skins, i.e., drinking from the mouths directly.

**Volume 7, Book 69, Number 531:** Narrated Abu Huraira: Allah's Apostle forbade drinking directly from the mouth of a water skin or other leather containers. and forbade preventing one's neighbor from fixing a peg in (the wall of) one's house.

**Volume 7, Book 69, Number 532:** Narrated Abu Huraira: The Prophet forbade the drinking of water directly from the mouth of a water skin .

**Volume 7, Book 69, Number 533:** Narrated Ibn Abbas: The Prophet forbade the drinking of water direct from the mouth of a water-skin.

# The Halal and the Haram in the Private Life of Muslims

*Resource: The Lawful and Prohibited in Islam , by Yusuf al-Qaradawi*

## Islam Permits What is Wholesome

Allah addressed all human beings saying, **O mankind! Eat of what is permissible and good on earth, and do not follow the footsteps of Satan; truly he is an open adversary to you.** (Quran, 2:168).

Thus He speaks to all the people on this globe, calling on them to eat of the good things which He has provided for them on this vast, outspread table, the Earth, and not to follow the ways of Satan, who has made it alluring to some people to prohibit for themselves various wholesome things which Allah has made *halal*, thus leading them toward the pitfalls of self-destruction. Then Allah addressed the Believers in particular saying, **O you who believe! Eat of the good things that We have provided for you, and be thankful to Allah if it is He alone whom you worship. Indeed, what He has forbidden to you is the flesh of dead animals and blood and the flesh of swine, and that which has been sacrificed to anyone other than Allah. But if one is compelled by necessity, neither craving (it) nor transgressing, there is no sin on him; indeed, Allah is Forgiving, Merciful.** (Quran, 2:172-173)

In this particular message to the Believers, Allah Subhanahu wa Ta'ala tells them to eat of the good things of His providing and to give thanks to Him for His favors. He then explains that no food is *haram* to them except the four kinds mentioned in the *ayah*. The same four kinds, with some further details, are mentioned at other places in the Qur'an: **Say: I do not find in what is revealed to me anything prohibited to an eater in his food unless it be (the flesh of) that which is dead, or flowing blood, or the flesh of swine, for that is indeed foul, or the abomination which has been dedicated to anyone other than Allah. But if one is compelled by necessity, neither craving (it) nor transgressing, then, indeed, thy Lord is Forgiving, Merciful.** (Quran, 6:145)

And in even greater detail: **Forbidden to you are the flesh of dead animals and blood and the flesh of swine, and that which has been dedicated to any other than Allah, and that which has been killed by strangling or by beating or by falling or by being gored, and that which has been (partly) eaten by a wild beast except that which you make lawful by slaughtering (before its death), and that which has been sacrificed to idols....** (5:4 (5:3)).

## 1. The Prohibition of Eating What is Dead and its Wisdom

The first thing mentioned in these verses concerning prohibited foods is the flesh of "dead animals," that is, the beast or fowl which dies of natural causes, without being slaughtered or hunted by men. There are obvious reasons for this prohibition:

- Eating the flesh of a dead animal is repugnant to civilized taste and is considered by thinking people in all societies to be contrary to human dignity. We also observe that all peoples possessing a revealed scripture have prohibited it and that they do not eat the flesh of an animal unless it is slaughtered. However, the methods of slaughter may vary.
- In whatever he does, the Muslim acts with a set purpose and intention; he does not use a thing nor reap its benefit without directing his intention, aim, and effort toward it. The significance of slaughtering, which is a purposeful act, the intention of which is to take the life of the animal in order to use it as food, is to

remove the slaughtered animal from the category of "dead animals." Allah Subhanahu wa Ta'ala does not desire that man should eat of what he did not intend or think of eating, as is the case with the dead animal; conversely, slaughtering an animal or hunting it as game both require an intention followed by effort and subsequent action.

- If the animal died a natural death, it is quite likely that it died of some acute or chronic disease, through eating a poisonous plant, or other similar causes; hence eating its flesh would probably be harmful. The same is the case when the cause of death is old age or starvation.
- By prohibiting the flesh of a dead animal to human beings, Allah in His Mercy provides source of food to animals and birds, who, in the words of the Qur'an, constitute an *ummah* (nation) like themselves. The truth of this is demonstrated by the fact that the carcasses of animals lying out in the open are devoured by birds and animals.
- This prohibition encourages the owner of an animal to guard it from disease and malnutrition lest it die and be wasted. Accordingly, in the case of disease, he will be quick to seek a cure for it or will hasten to slaughter the animal.

## 2. The Prohibition of Flowing Blood

The second prohibition relates to flowing or liquid blood. **It is not prohibited to eat the blood which remains in the flesh of the slaughtered animal after one has done his best to remove it.** (Trans.) Ibn Abbas was asked about the spleen and he replied, "You can eat it." The questioners said, "But it is blood." **In early times the spleen was believed to be congealed blood.** (Trans.) He answered, "Only flowing blood is prohibited to you." The reason for this prohibition is both that the drinking of blood is repugnant to human decency and that it may likewise be injurious to health.

During the period of *jahiliyyah*, a person who felt hungry might jab a bone or sharp object into the flesh of his animal, and collect and drink the flowing blood. It was concerning this that the poet al'Ashi said: Never approach animals that are dead, Nor take a sharp bone to pierce the live one.

Thus, since piercing the flesh of a living animal injures and weakens it, Allah Ta'ala prohibited such a practice.

## 3. Pork

The third prohibited food is pork, that is, the flesh of swine. Since the pig relishes filth and offal, its meat is repugnant to persons of decent taste; moreover, recent medical research has shown that eating swine-flesh is injurious to health in all climates, especially hot ones. Scientific research has also shown that pork carries a deadly parasite (*trichina*), among others, and no one can say what science may discover in the future which will shed more light on the wisdom of this prohibition. Allah the Almighty spoke the truth in describing His Messenger, Muhammad (peace be on him), as the one who **"makes unlawful what is foul."** (Quran, 7:157)

In addition to this, there are also some scholars who say that eating pork frequently diminishes the human being's sense of shame in relation to what is indecent.

#### 4. That Which is Dedicated to Anyone Other Than Allah

The fourth prohibited category refers to an animal which is dedicated to anyone other than Allah, that is to say, one which is slaughtered with the invocation of a name other than the name of Allah—for example, the name of an idol. When slaughtering an animal, the Arab polytheists would invoke the names of their idols, such as al-Lat or al-Uzza. Such a practice is a devotional act addressed to someone other than Allah and is a form of worship in which His glorious name is not mentioned. In this case the reason for the prohibition is entirely related to faith: to safeguard the belief in the Oneness of Allah, to purify worship, and to fight *shirk* and polytheism in whatever form they may be expressed.

Indeed, it is Allah who created man and gave him control over everything on the earth, subjecting the animal to his power and permitting him to take its life for food on the condition that His name be pronounced at the time of slaughter. Pronouncing the name of Allah while slaughtering the animal is a declaration that one is taking the life of this creature by the permission of its Creator, while if one invokes any other name, he has forfeited this permission and must be denied the use of its flesh.

#### Types of Dead Animals

The preceding are the four principal categories of prohibited animal foods. As revealed in the verse of *Surh al-Maidah* (5:4 (3)), to these four are added five more categories which pertain to further classifications of the "dead animal," as follows:

5. **The strangled:** an animal which has been strangled, for example, by a rope around its neck, or suffocated, as for instance by putting its head into something which produces suffocation.
6. **The beaten:** an animal which has been beaten to death by a club or similar object.
7. **The fallen:** an animal which dies as a result of a fall from a high place, or by falling into a gully or ravine.
8. **The gored:** an animal which dies as a result of being gored by the horns of another animal.
9. **That which has been (partly) eaten by wild beasts:** an animal which has been partially devoured by wild animals and dies as a result.

After naming these five categories, Allah makes an exception of "that which you make lawful by slaughtering," meaning that if one comes upon such an animal while it is still alive, slaughtering renders it *halal* as food. The correct understanding of "still alive" is that some sign of life remains in it. 'Ali ibn Abu Talib said, "If you can slaughter the beaten, the fallen or the gored animal while it (still) moves its hoof or leg, you may eat it." Commented al-Dahak, "The people of the time of *jahiliyyah* used to eat them (dead animals); then Allah prohibited them in Islam, excepting what is slaughtered. If it is slaughtered while it (still) moves a leg, its tail, or an eye, it is *halal* (Some jurists have said that there must be life in it, the signs of which are the flow of blood and reflex movements).

#### Reasons for the Prohibition of the Foregoing Categories

We need not repeat the reasons stated in the preceding discussion concerning dead animals, with the possible exception of the danger to health, which is not clear in such cases. However, we wish to emphasize again the significance of prohibitions 5 through 9 above. The All-Wise Law-Giver wants to teach people to be kind to the animal and to protect it from harm. One should not neglect it so that it can be strangled, fall from a high place, or be gored in a fight

with other animals, nor torture it by severe beating, possibly resulting in its death, as vicious herdsmen, particularly hired ones, sometimes do, even goading animals such as two bulls or sheep to fight each other until one wounds or gores the other to death.

It is solely for this reason that Islamic jurists have prohibited the eating of the flesh of an animal which has been gored to death, even if it was wounded by the horns of the other and its blood has flowed; this prohibition holds even if the blood flowed from a wound in the usual site of slaughter, the throat. According to my understanding, the purpose behind this is to penalize the owner of such animals who has left them unattended to gore each other to death; he is not to be rewarded for this negligence by being permitted to make use of their flesh for food.

The reason for prohibiting the eating of animals partially devoured by wild beasts is to preserve human dignity; a Muslim is not to degrade himself by eating the leavings of animals. The people of the period of *jahiliyyah* were in the habit of eating what had been left by wild animals, wof sheep, camel or cow, but subsequently Allah prohibited this to the Believers.

#### Animal Sacrifices

The tenth caof prohibited animal food is that which has been sacrificed to idols. During the period of *jahiliyyah*, stone altars stood in front of the idols around the *Ka'aba*, and the polytheists would slaughter animals on or close to these altars in order to seek nearness to the deities to which the altars were assigned.

Such immolation is similar to "that which has been dedicated to anyone other than Allah," as both involve the glorification of false deities. The difference is that in case of "that which has been dedicated to anyone other than Allah," the slaughtering did not take place in the vicinity of the idol and only its name was mentioned over the object of sacrifice, while in the latter case the immolation was done in front of the idol or on the altar assigned to it, and it was therefore unnecessary to mention its name.

Since these altars were in the vicinity of the *Ka'aba*, it was possible to imagine that these sacrifices were meant to render homage to the Sacred House. The Qur'an, through an explicit declaration, removed this possibility from the minds of people, classifying this practice in the same category as that which is dedicated to anyone other than Allah.

#### The Exemption of Sea Food and Locusts

The Islamic *Shari'ah* has exempted fish, whales, and other sea creatures from the category of "dead animals." When the Prophet (peace be on him) was asked about the sea, he replied, **Its water is pure and its dead are *halal*.** (*Ahmad and other compilers of the Sunnah.*)

Says Allah Ta'ala: **The game of the sea is permitted to you and so is its food....** (5:99 (96)) and 'Umar explained, "Its game is what is caught from it and its food is what is thrown out from it," while Ibn 'Abbas said, "Its food is its dead (animals)."

In the two *Sahih*s of al-Bukhari and Muslim, it is reported on the authority of Jabir that the Prophet (peace be on him) once sent some of his Companions on an expedition. They found a dead whale by the sea and subsisted on it for more than twenty days. On their return to Madinah, they told the Prophet (peace be on him) about this and he said, Eat the food which Allah has brought forth for you, and feed us from it if you have any left. They then brought him some whale meat and he ate it. (*Al-Bukhari*)

By the same token, locusts are exempted from the category of "dead animals." The Prophet (peace be on him) gave permission to eat dead locusts, as the question of slaughtering them does not arise.

Said Ibn Abu Awfa, "We went with the Prophet (peace be on him) on seven expeditions, and we ate locusts with him." (*Reported by all the authentic collections of ahadith excepting that of Ibn Maja.*)

## Making Use of the Skin, Bones, and Hair of the Animal

The prohibition concerning the dead animal is limited to the eating of its flesh. One can—in fact, one should—make use of its skin, horns, bones and hair, for throwing them away is a waste, and waste is not permitted. Concerning this, Ibn 'Abbas narrated: The freed maid-servant of the Prophet's wife, Maymunah, was given a sheep, and it died. The Prophet (peace be on him) passed by its carcass and said, 'Why did you not take its skin to be tanned and use it?' They replied, 'But it is dead.' The Prophet (peace be on him) said, 'What is prohibited is eating it.' (*Reported in all the authentic collections of ahadith excepting that of Ibn Majah*)

The Prophet (peace be on him) made it clear that the way to purify the skin of a dead animal is to tan it. He is reported to have said, "The tanning of the skin is its slaughtering," (*Abu Daoud and al-Nisai*) meaning that just as slaughtering makes the eating of the flesh of a sheep or cow *halal*, likewise tanning makes the use of the skin *halal*. He also said, "Tanning removes its impurity," (*Reported by al-Hakim*)

And "If the skin is tanned, it is purified." (*Muslim and others*)

The application of these latter *ahadith* is quite general, including the skin of the dog or the pig. This was the opinion of the jurists of the Zahiri school, of Abu Yusuf, the pupil of Abu Hanifah, and of al-Shawkani. Sawdah, the wife of the Prophet (peace be on him), said "One of our sheep died, so we tanned its skin and used it as a waterskin, putting dates in it to sweeten the water. We used it until it wore out." (*Al-Bukhari and others*)

## Necessity Dictates Exceptions

All the above-mentioned prohibitions apply in situations in which one has a choice. However, in case of a necessity a different rule applies, as was discussed earlier. Allah Ta'ala says: **...He has explained to you what He has made *haram* for you, except that to which you are compelled...** (*Quran, 6:119*)

And after mentioning the prohibitions concerning the flesh of dead animals, blood, and so, He says: **...but if one is compelled by necessity, neither craving (it) nor transgressing, there is no sin on him; indeed, Allah is Forgiving, Merciful.** (*Quran, 2:172-173*).

The consensus of the jurists is that necessity in this case signifies the need for food to alleviate hunger when no food other than the prohibited food is available, some jurists holding the opinion that at least one day and one night should pass without food. In such a situation a person may eat as much will satisfy his hunger and thus save himself from death. Said Imam Malik, "The amount of it is what will alleviate his hunger, and he should not eat more than what will keep him alive." This, perhaps, is the meaning of Allah's words, "neither craving (it) nor transgressing,"—that is, neither desiring it nor eating more than necessary. That hunger can be a compelling need is expressly mentioned in the Qur'anic *ayah*: **...but if one is compelled by hunger, without any inclination to sin, then indeed Allah is Forgiving, Merciful.** (*Quran, 5:4 (3)*).

## Medical Necessity

Concerning the question of whether some of the prohibited food substances can be used as medicine, there is a difference of opinion among jurists. Some do not consider medicine to belong in the category of a compelling necessity like food, and in support of their position they cite the *hadith*: "Assuredly Allah did not provide a cure

for you in what He has prohibited to you." (*Al-Bukhari on the authority of Ibn Mas'ood*).

Others consider the need for medicine equal to that of food, as both are necessary for preserving life. In support of their position that prohibited food substances may be used as medicine, they argue that the Prophet (peace be on him) allowed 'Abd al-Rahman bin 'Awf and al-Zubair bin al-'Awwam to wear silk because they were suffering from scabies.

Perhaps this latter view is closer to the spirit of Islam which, in all its legislations and teachings, is concerned with the preservation of human life. However, taking medicine containing some of the *haram* substances is permissible only under the following conditions:

1. The patient's life is endangered if he does not take this medicine.
2. No alternative or substitute medication made from entirely *halal* sources is available.
3. The medication is prescribed by a Muslim physician who is knowledgeable as well as God-fearing.

We may, however, add that on the basis of our own observations and the opinions of expert physicians, we have arrived at the conclusion that there hardly exists any medical necessity which requires ingesting what is *haram*, as for example, taking medicine. Nevertheless, we have stated this principle in case a Muslim happens to be in a place where he cannot find medications other than those which contain *haram* substances.

## Necessity Does Not Exist if the Society Possesses Excess Food

Consider a situation in which an individual does not have enough to eat but other people, Muslims or dhimmis, (*Dhimmi: non-Muslims living under the protection of an Islamic government. (Trans.)*) in his community have excess food. In such a case he does not fulfill the stipulation of being in a state of necessity and consequently *haram* foods do not become permissible to him, for an Islamic community is like a single body supporting its members or like a fortified wall in which each brick strengthens the other.

The concept of social solidarity is expressed very forcefully by the great jurist Imam Ibn Hazm, who said, The Muslim is not in a state of necessity such that it becomes permissible for him to eat the flesh of dead animals or swine as long as someone else, whether a Muslim or a *dhimmi*, has excess food. It is obligatory on the person having food to feed the one who is hungry, and that being the case, the hungry person is not compelled to resort to the flesh of dead animals or swine. If the person having excess food denies it to him, he has a right to fight for it. If he (the hungry person) is killed, the killer is guilty of murder and consequently subject to *qisas* (retaliation), while if he kills the denier of food he has dispatched him to the curse of Allah, as he denied him his right and was one of the rebellious. Allah Ta'ala says: 'And if one of them transgresses against the other, fight against the one who transgresses until he complies with the command of Allah.' (49:9)

One who denies the rights of his brother is a rebel against Allah. That is why Abu Bakr al-Siddiq fought against those who refused to pay *zakat* (while professing to be Muslims). (*Al-Muhalla by Ibn Hazm, vol. 6, p. 159.*)

## All Marine Animals Are Halal

Depending on their habitats, animals are of two kinds: either marine or terrestrial. Marine animals, that is, those which live in water and cannot survive outside it, are all *halal*. It does not matter in what way they are obtained: whether they are taken out of the water dead or alive, whole or in pieces, whether they are fish or marine

animals, whether they are called sea dogs or sea hogs, or whether they are caught by a Muslim or a non-Muslim. The Most Generous Lord has opened wide His bounty upon His servants by permitting them to eat all marine animals, without the requirement of bleeding; man has been left free to catch them in whatever manner he is able, avoiding any unnecessary cruelty as far as possible. Reminding us of His favors, Allah Ta'ala says, **And it is He Who has subjected the sea (to you) in order that you may eat fresh meat from it....** (16:14)

**The game of the sea is permitted to you and so is its food, a provision for you and for travelers by sea....** (5:99 (96))

Praise be to Him for not having excluded anything, for Thy Lord is not forgetful. (19:64)

## Prohibited Terrestrial Animals

As far as terrestrial or land animals are concerned, Allah has prohibited only the eating of pork, the flesh of any animal which dies of itself or is sacrificed to anyone other than Allah, and the drinking of blood. These prohibitions are explicitly mentioned in the text of the Qur'an, comprising, as we have seen, four major and ten minor categories.

At the same time, the Qur'an says concerning the Messenger of Allah (peace be on him): **He...makes lawful to them what is good and makes unlawful what is foul....** (7:157)

Foul things are those which, although some individuals may like them, people generally find detestable. As an instance of this, on the day of the confrontation of Khaibar, the Prophet (peace be on him) forbade the eating of the flesh of domesticated donkeys. (Reported by al-Bukhari. Concerning this *hadith*, it is said that the prohibition of eating donkeys was temporary and was due to an emergency, as donkeys were needed for riding. This is similar to a situation in which, due to a shortage of meat, a government may prohibit the slaughtering of young animals so they may grow bigger or the hunting of deer in a particular season, etc.)

Another example of the same thing is provided by a *hadith* narrated by both al-Bukhari and Muslim, which states that the Prophet (peace be on him) "forbade the eating of any wild animals with a canine tooth and of any bird with talons." "Wild animals" denotes those which prey on others and devour them by tearing them apart, e.g., the lion, leopard, wolf, and the like; birds with talons such as the hawk, eagle, falcon, etc., do the same.

According to Ibn 'Abbas, nothing is *haram* other than the four categories mentioned in the Qur'an, while what the Prophet (peace be on him) forbade, such as beasts of prey, are to be regarded as *makruh* (detestable) rather than reaching the degree of *haram*. Said Ibn 'Abbas: The people of the time of *jahiliyyah* ate certain foods and avoided others, according to their whim. Then Allah sent His Prophet (peace be on him) and revealed His Book, and He legislated what is permissible and what is prohibited. Accordingly, what He permitted is *halal*, what He prohibited is *haram*, and that concerning which He is silent is allowed. Ibn 'Abbas then recited, Say: I do not find in what is revealed to me anything prohibited to an eater in his food. Say: I do not find in what is revealed to me anything prohibited to an eater in his food. Say: I do not find in what is revealed to me anything prohibited to an eater in his food. (6:145) (Reported by Abu Daoud as the saying of Ibn 'Abbas).

On the basis of this *ayah*, Ibn 'Abbas argued that the flesh of domesticated donkeys is permissible. Imam Malik agrees with him on this matter, considering beasts of prey *makruh* rather than *haram*. The jurists agree that cutting the throat of a prohibited animal does not render it *halal*. However, it then becomes permissible to use its skin without tanning it.

## The Requirement of Slaughtering in the Islamic Manner

Land animals which are permissible as food are of two kinds. The first consists of those animals which are tame or domesticated, such as camels, cows, goats, poultry, and other fowl which are raised on a farm or in the house, while untamed and wild animals are of the second type. In order to render their flesh *halal*, Islam requires that animals of the first category be slaughtered in the manner prescribed by Islam.

## The Conditions of Islamic Slaughtering

According to the *Shari'ah*, the legal purification of the flesh of animals requires that the following conditions be met:

1. The animal should be slaughtered by a sharp object which is capable of making it bleed by severing blood vessels, even if the sharp object is a stone or a piece of wood. 'Adi bin Hatim narrated that he said to the Prophet (peace be on him), "O Messenger of Allah, we go hunting and sometimes we do not have a knife with us. We may find a sharp rock or a piece of wood or a reed." The Prophet (peace be on him) said: "The object is to make it bleed with whatever you have and mention the name of Allah over it." (Reported by Ahmad, Abu Daoud, Nisai, Ibn Majah, al-Hakim, and Ibn Hibban).
2. The slaughtering is to be done by cutting the throat of the animal or by piercing the hollow of the throat, causing its death. The best way is to cut the windpipe, the gullet, and the two jugular veins. (Some jurists have cited further conditions, but we have omitted them as we did not find explicit texts mentioning them. The slaughtering of animals is known instinctively to all people, and to go into depth and detail concerning it does not accord with Islam, which keeps matters easy and simple. The more details these jurists have attempted to list, the more confusion they have caused; for example, is it necessary to cut all four parts - the windpipe, the gullet and the two jugular veins - or only some of them? Should the knife point downward or upward? Can the hand be raised before the slaughtering is completed or not? and so on, without end, with each alternative answer to these questions finding support among some jurists.)

However, if it becomes impossible to slaughter the animal in the specified manner, this second condition is cancelled; for example, the animal may have fallen headlong into a well so that its throat is inaccessible, or it may become wild and start kicking and running. Such cases are treated in the manner of game animals and it is sufficient to wound the animal at any place to make it bleed. On the authority of Rafi' ibn Khadij, both al-Bukhari and Muslim report the former as narrating: **We were on a journey with the Prophet (peace be on him) when one of the camels bolted away. As the people did not have a horse, a man shot an arrow which struck the camel and wounded it. The Prop(peace be on him) said, 'Some of these animals are like wild beasts. If any of them behaves like this, treat it in this fashion.'** (Reported by al-Bukhari and Muslim.)

3. No name other than Allah's should be mentioned over the animal at the time of slaughter; concerning this condition there is a consensus among all the jurists. The people of the time of *jahiliyyah* sought to propitiate their deities and idols by sacrificing animals to them, either by invoking their names while slaughtering or by immolating them on altars specified for them. As mentioned previously, the Qur'an prohibited all this in the words, **Forbidden to you are...that which has been dedicated to anyone other than Allah...and that which has been sacrificed to idols.** (5:4 (3))

The name of Allah should be mentioned while slaughtering the animal. (The correct manner of mentioning the name of Allah at slaughtering is, "*Bismillah Allahu akbar*" (in the name of God, God is the most great). On this occasion the words *al-Rahman al-Raheem* (the Compassionate, the Merciful) do not follow *Bismillah* as they ordinarily do, since slaughtering is not an act of mercy. (Trans.)) This is clear from Qur'anic texts and *ahadith*. Allah Ta'ala says: **Then eat of that over which the name of Allah has been mentioned, if you believe in His signs** (Quran, 6:118).

**And do not eat of that over which the name of Allah has not been mentioned, for truly that is impiety....** (Quran, 6:121)

And the Messenger of Allah (peace be on him) said: **If the blood is drained (from the animal) and the name of Allah has been mentioned over it, you may eat of it.** (Reported by al-Bukhari and others).

This condition is further supported by other sound *ahadith* which state that Allah's name must be pronounced while hunting just before an arrow is shot or a hunting dog is sent for the chase. This point will be discussed later in the section on hunting.

Some scholars are of the opinion that although the name of Allah must be mentioned, it is not necessary to mention it at the time of slaughtering the animal; one can mention it at the time of eating, since in that case it cannot be held that it was eaten without mentioning the name of Allah over it. In the *Sahih* of al-Bukhari we find a *hadith* narrated by 'Aisha, who said, **Some people who had recently become Muslims said to the Prophet (peace be on him), 'People bring us meat and we do not know whether they have mentioned the name of Allah over it or not. Shall we eat of it or not?' The Prophet (peace be on him) replied, 'Mention the name of Allah (over it) and eat.'** (The correct invocation when one begins to eat or drink is *Bismillah ar-Rahman ar-Raheem*, "In the name of God, the Compassionate, the Merciful," coupled with a supplication such as, *Allahumma, barik lana fi ma razaqtana wa qina adhab an-nar*, "Our Lord, bless us in what You have provided for us and save us from the punishment of the Fire." (Trans.))

## The Wisdom of the Islamic Manner of Slaughtering

The wisdom of the Islamic rules of slaughtering is to take the animal's life in the quickest and least painful way; the requirements of using a sharp instrument and of cutting the throat relate to this end. It is forbidden to rend the throat by using teeth or nails since this will cause pain to the animal and is likely to strangle it. The Prophet (peace be on him) recommended sharpening the knife and putting the animal at ease, saying, **Allah has ordained kindness (or excellence) in everything. If killing is to be done, do it in the best manner, and when you slaughter, do it in the best manner by first sharpening the knife and putting the animal at ease.** (Muslim on the authority of Shaddad bin Aus.)

In another *hadith* narrated by Ibn'Umar, the Prophet (peace be on him) said, **"When one of you slaughters, let him complete it,"** (Ibn Majah.) meaning that one should sharpen his knife well and feed, water, and soothe the animal before killing it.

Ibn 'Abbas reported that once the Prophet (peace be on him) saw a man who was sharpening his knife after laying down a sheep to be slaughtered. The Prophet (peace be on him) rebuked him saying, **"Do you intend to make it die two deaths? Why did you not sharpen your knife before laying it down?"** (Al-Hakim, who classified it as "sound" according to the standard of al Bukhari).

Once 'Umar saw a man dragging a sheep by its leg to be slaughtered. He said, **"Woe to you! Lead it to its death in a decent manner."** (Reported by 'Abd ur-Razzaq).

Thus the main intent here is to be kind to the unfortunate animal and spare it unnecessary suffering insofar as this is possible. The people of *jahiliyyah* were fond of cutting off the humps of live camels and the fat tails of live sheep in order to eat them. In order to put a stop to this barbaric practice, the Prophet (peace be on him) forbade the eating of any part obtained in this fashion, saying, **"Any part cut off a living animal is dead flesh,"** (Ahmad, Abu Daoud, al-Tirmidhi, and al-Hakim.)

## The Significance of Mentioning Allah's Name

Mentioning the name of Allah to purify the act of slaughtering has a subtle significance which we would do well to ponder.

**First**, this practice is in opposition to the practice of the idolaters and the people of *jahiliyyah*, who mentioned the names of their non-existent deities while slaughtering animals. Since the polytheist mentions the name of a false deity, how can the Believer fail to mention the name of the true God?

**Second**, these animals, like human beings, are creatures of Allah, and like them they have life. How then can a man take control of them and deprive them of life unless he first obtains permission from his, and their, common Creator, to Whom everything belongs? Mentioning the name of Allah while slaughtering the animal is a declaration of this divine permission, as if the one who is killing the animal were saying, "This act of mine is not an act of aggression against the universe nor of oppression of this creature, but in the name of Allah I slaughter, in the name of Allah I hunt, and in the name of Allah I eat."

## Animals Slaughtered by the People of the Book

We have seen that Islam emphasizes that the animal must be slaughtered in a prescribed manner. The polytheists of Arabia and other nations had made animal sacrifice an act of worship, or rather an integral part of their belief system and a pillar of their religion, seeking to propitiate their deities by sacrificing animals either at their special altars or by mentioning their names over them. Islam abolished these pagan rites and ordained that no name except that of Allah be mentioned while slaughtering, and it prohibited what was sacrificed at an altar or dedicated to anyone other than Allah Subhanahu wa Ta'ala.

Now although the People of the Book—the Jews and Christians—are essentially believers in one God, some Muslims nevertheless supposed that in matters related to food the People of the Book were to be treated in the same manner as idolaters. Thereupon Allah Ta'ala granted special permission to Muslims in the matter of eating with the People of the Book and in the matter of marriage to their women. In *Surah al-Maidah*, the last *surah* of the Qur'an to be revealed, Allah says, **Today whatever is good is made lawful to you. And the food of those who were given the Scripture (before you) is permitted to you and your food is permitted to them....** (Quran, 5:6 (5))

The meaning of these verses is, in brief, that from this day forward all good, pure, and wholesome things are permitted to you Muslims; consequently, there can be no more *bahirah*, *saibah*, *wasilah*, or *ham*. Since Allah did not prohibit it, the food of the Jews and the Christians is permitted to you on the basis of the original permissibility of things, and likewise you can share your food with them. Accordingly, you can eat the flesh of the animals they have slaughtered or hunted, and they can eat what you have slaughtered or hunted.

While Islam takes an uncompromising attitude toward polytheists, it is lenient toward the People of the Book, for they are closer to Muslims in their belief in divine revelation, prophethood, and other fundamentals of . Islam permits us to eat with them, to

marry their women, and, in general, to have social relations with them. It may be that, by interacting with Muslims in an Islamic environment and observing the beliefs, practices, and characters of Muslims, they may come to realize that Islam is in truth their own religion but with a higher level of spirituality, a more perfect *Shari'ah*, and books of greater authenticity, (That is, the Holy Qur'an, the books of *Ahadith*, and the *Sirah* (biography) of the Prophet. (Trans.)) while also free of the influence of paganism, man-made concepts, and falsehood.

The application of the phrase, "the food of those who were given the Scripture," is general and includes their meats, produce, and other foods. All of these are *halal* for us excepting what is *haram* in itself, e.g., the flesh of a dead animal, pork, and flowing blood, as these are *haram* regardless of whether they are obtained from a Christian, a Jew or a Muslim.

## INTOXICANTS

The Arabic word *khamr* signifies any alcoholic drink which causes intoxication. We would be stating the obvious if we were to discuss the harmful effects of drinking on the individual's mind, his health, his religion, and his work; or if we discussed the disasters which he brings upon his family by neglecting their needs and by not fulfilling his obligations, as the head of the family, toward his wife and children; or if we elaborated on the spiritual, material, and moral evils which proliferate in societies and nations due to the widespread consumption of alcohol.

A researcher in this area has rightly stated that: Mankind has not suffered any greater calamity than that brought about by the use of alcohol. If statistics were collected worldwide of all the patients in hospitals who, due to alcohol, are suffering from mental disorders, *delirium tremens*, nervous breakdowns, and ailments of the digestive tract, to which are added the statistics of suicides, homicides, bankruptcies, sales of properties, and broken homes related to the consumption of alcohol, the number of such cases would be so staggering that, in comparison to it, all exhortation and preaching against drinking would seem too little.

The Arabs during the period of *jahiliyyah* were very fond of wine and drinking parties. This love of wine is reflected in their language, which has nearly one hundred names for it, and in their poetry, which celebrates the praises of wine, goblets, drinking parties, and so on.

To eradicate this pervasive evil from society, Allah Subhanahu wa Ta'ala adopted a wise course of education and training, prohibiting it in measured stages. First, He made it clear to them that the harm of drinking wine is greater than its benefit; next, He told them not to come to *salat* while intoxicated; and finally, He revealed the verse in *Surah al-Maidah* which prohibited it totally and decisively: **O you who believe! Truly, intoxicants and gambling and divination by arrows are an abomination of Satan's doing: avoid it in order that you may be successful. Assuredly Satan desires to sow enmity and hatred among you with intoxicants and gambling, and to hinder you from the remembrance of Allah and from *salat*. Will you not then desist?** (5:93-94 (90-91))

In these two verses, Allah strictly prohibited wine and gambling, linking them to idols and seeking omens by means of divining arrows, and declared them to be *rijs* (abominable or filthy), a term which the Qur'an reserves for extremely indecent and evil things. He ascribes them to the work of Satan, which indeed consists only of obscenity and evil, and commands the Believers to abstain from them as the only way to attain success. Allah Ta'ala then mentions the harmful effects of wine and gambling on society, namely, the breaking of relationships and ensuing enmity and hatred, in addition to the harm

they do to man's soul by causing him to neglect the religious obligations of remembering Allah and of performing *salat*. The verses end with a very stern admonition to abstain: **"Will you not then desist?"** And when the Prophet (peace be on him) had finished reciting these verses for the first time, the listeners answered with the fervent cry, **"We have desisted, O Lord! We have desisted!"**

The response of the Muslims to these verses was remarkable indeed. At the time some people were drinking, with partly-filled cups in their hands. As soon as they heard someone announcing, "Wine has indeed been prohibited," they poured the remaining drinks upon the ground and broke the big clay pots in which other drinks were being fermented.

Many present-day governments throughout the world are convinced of the harmful effects of alcohol on individuals, families, and society. Some governments, such as that of the United States, have even tried to abolish alcohol by passing, and attempting to enforce, laws prohibiting the drinking of alcohol. It is only Islam which has succeeded in combating and eradicating it.

The churchmen hold differing opinions concerning the position of alcohol in Christianity. Some argue that the Biblical text permits drinking in small quantities, since it is good for the digestion. (See, for example, I Tim. 5:23.) But if this should be true, even though a little wine may be beneficial to the digestion, this little must be prohibited, as a small amount leads to large amounts and one glass to other glasses, until one becomes addicted to it. For this reason Islam's stand in prohibiting alcohol and in blocking all avenues which lead to drinking is very clear and unequivocal.

### All That Intoxicates Is Haram

The first declaration made by the Prophet (peace be him) concerning this matter was that not only is wine prohibited but that the definition of *khamr* extends to any substance which intoxicates, in whatever form or under whatever name it may appear. Thus, example, beer and similar drinks are *haram*.

The Prophet (peace be on h) was once asked about certain drinks made from honey, corn, or barley by the process of fermenting them until they became alcoholic. The Messenger of Allah (peace be on him), blessed as he was with the best of speech' replied succinctly, **"Every intoxicant is *khamr*, and every *khamr* is *haram*."** (Muslim)

And 'Umar declared from the pulpit of the Prophet, **"*Khamr* is that which befogs the mind."** (Al-Bukhari and Muslim. )

### Whatever Intoxicates in Large Amounts is Haram in Any Amount

Islam takes an uncompromising stand in prohibiting intoxicants, regardless of whether the amount is little or much. If an individual is permitted to take but a single step along this road, other steps follow; he starts walking and then running, and does not stop at any stage. This is why the Prophet (peace be on him) said, **"Of that which intoxicates in a large amount, a small amount is *haram*."** (Ahmad Abu Daoud, and al-Tirmidhi) And again, **"If a bucketful intoxicates, a sip of it is *haram*."** (Ahmad Abu Daoud, and al-Tirmidhi.)

### Trading in Alcohol

The Prophet (peace be on him) did not stop at prohibiting the drinking of alcohol, whether much or little, but he also forbade any trading in it, even with non-Muslims. It is not permissible for a Muslim to import or export alcoholic beverages, or to own or work in a place which sells them. In connection with alcohol, the Prophet (peace be on him) cursed ten categories of people saying: **Truly,**

Allah has cursed *khamr* and has cursed the one who produces it, the one for whom it is produced, the one who drinks it, the one who serves it, the one who carries it, the one for whom it is carried, the one who sells it, the one who earns from the sale of it, the one who buys it, and the one for whom it is bought. (Al-Tirmidhi and Ibn Majah, on reliable authority.)

When the above verse of *Surah al-Maidah* was revealed, the Prophet (peace be on him) announced: **Truly, Allah has prohibited *khamr*. Therefore, whoever hears this verse and possesses some of this substance should neither drink it nor sell it.** The narrator of this *hadith* says, "The people brought forth whatever they possessed of it and poured it out in the streets of Madinah." (Muslim.)

Since the Islamic method is to block all avenues which lead to the *haram*, it is also *haram* for a Muslim to sell grapes to a person whom he knows will make *khamr* from them. A *hadith* states: If someone stockpiles grapes during harvest time and holds them in order to sell them to a Jew or Christian or anyone else (even if he be a Muslim) who produces *khamr*; he will be leaping into the Fire with his eyes open. (Al-Tabarani in *Al-Awsat*, and classified as *sahih* by al-Hafiz in *Bulugh al-Maram*.)

### Alcohol Cannot Be Given as a Gift

Just as the sale of alcohol or receiving the price of it is *haram* for the Muslim, likewise giving it as a gift to anyone, such as a Christian or Jewish friend, is *haram*. Alcoholic beverages cannot be received or given by a Muslim as gifts because a Muslim is pure and neither gives nor receives anything except what is pure.

It is reported that a man brought a cask of wine to the Prophet (peace be on him) as a gift. The Prophet (peace be on him) informed him that Allah had prohibited it. 'Shall I not sell it?' asked the man. 'The One Who Prohibited drinking it has also prohibited selling it,' replied the Prophet (peace be on him). 'Shall I not give it to a Jew as a gift?' asked the man. 'The One Who has prohibited it has also prohibited that it be given as a gift to the Jew,' said the Prophet. 'Then what shall I do with it?' asked the man. 'Pour it on the ground,' the Prophet replied. (Reported by al-Hameedi in his *Musnad*)

### Avoiding Drinking Parties

In the same spirit, the Muslim is ordered to stay away from drinking parties or gatherings at which drinks are served. 'Umar narrated that he heard the Messenger of Allah (peace be on him) saying, "Whoever believes in Allah and the Last Day must not sit at table at which *khamr* is consumed." (Ahmad; al-Tirmidhi also reports something similar to it.)

While it is the duty of a Muslim to eradicate the evil he sees, if he is unable to do so, he must stay away from it, leaving the place where people are engaged in such things.

It is reported that the rightly-guided Caliph 'Umar ibn 'Abdul'Aziz used to flog not only those who drank but those who sat with them as well, even if they were not themselves drinking. When once he was told of a group of people who were at a drinking party, he ordered that all of them be flogged. He was told that a person who was fasting was among them. "Begin with him," he said. "Have you not heard Allah's saying, '**And He has revealed to you in the Book that when you hear the revelation of Allah rejected and mocked, you are not to sit with them until they turn to some other theme; for if you do so, you will be like them....**' " (4:140)

### Alcohol, itself a Disease, cannot be a medicine

From all the explicit texts of the Qur'an and *ahadith* quoted above, we see that Islam is very firm in combating alcohol, as well as

in keeping the Muslim away from it by erecting barriers between him and it so that no opening, either wide or narrow, is left for him either to consume alcohol or to touch it. The Muslim is not allowed to drink it in large or small amounts; he is not permitted to handle it through selling or buying, manufacturing, or giving it as a gift; he is not allowed to bring it to his home or shop; he is not allowed to serve it at gatherings, for a joyous occasion or otherwise, or to serve it to a non-Muslim guest; and he is not allowed to mix it with any food or beverage.

A question raised by some people which still remains to be answered concerns the use of alcohol as a medicine. This question was answered by the Prophet (peace be on him) when a man told him that he used wine as a medicine. The Prophet (peace be on him) said, "It is not a medicine but a disease," (Muslim, Ahmad, Abu Daoud, and al-Tirmidhi.)

He also said, Allah has sent down the disease and the cure, and for every disease there is a cure. So take medicine but do not use anything *haram* as medicine (Abu-Daoud).

With regard to intoxicants Ibn Mas'ud said, "Allah has not made a cure for you in what He has prohibited to you." (Al-Bukhari as a comment on the preceding *hadith*.) It is therefore not surprising that Islam forbids the use of alcohol and other prohibited substances as medicines. As explained by Ibn Qayyim, the prohibition of a thing implies avoiding and staying away from it by every means, while taking it as a medicine renders it desirable and requires keeping it on hand, and this is against the Law-Giver's purpose. Ibn Qayyim said, "If alcohol were permitted as medicine when people are already inclined toward it, it would provide them with an excuse to drink it for pleasure and enjoyment, especially since people have the impression that it is beneficial for their health, alleviates their complaints, and cures their diseases." (*Zad al-Ma'ad*, vol. 3, pp. 115-116.)

One may also mention that the attitude of the patient toward the medicine he takes has a considerable effect in hastening or delaying the cure. Ibn Qayyim, who had considerable insight into human psychology, elaborates on this point in the following manner: One condition for the efficacy of the medicine is that the patient believes in its efficacy and that Allah has placed the blessing of cure in it. Now the Muslim patient's belief that a particular substance, such as alcohol, is *haram* prevents him from believing that it can at the same time be beneficial or blessed. Thus he will not have any trust in it nor will he take it approvingly. On the contrary! The stronger the Muslim's faith, the greater will be his aversion to it and the greater his mistrust of it. If he then grudgingly takes what he hates and loathes, it will not be a cure for him but a disease. (Adapted from his discussion in *Zad al-Ma'ad*, vol. 3.)

Having said this, we must again mention the exempted case of necessity; the Islamic *Shari'ah* has a different ruling for such a case. Supposing a man's life were in danger and no substitute for a medication containing alcohol were available; a Muslim physician, who was at once an expert in his field and at the same time zealous in safeguarding the commands of religion, would then find no alternative except to prescribe a medication containing alcohol. As its aim is always the welfare of human beings, the *Shari'ah* permits the taking of such a medicine in such a case. However, one must be aware that this concession is strictly limited to that quality which is deemed essential: **...But if one is compelled by necessity, neither craving (it) nor transgressing, then, indeed, thy Lord is Forgiving, Merciful** (Quran, 6:145)

### The Consumption of Harmful Things is Haram

A general rule of the Islamic *Shari'ah* is that it is *haram* for the

Muslim to eat or drink anything which may cause his death, either quickly or gradually, such as poisons, or substances which are injurious to health or harmful to his body. It is also *haram* to eat or drink large quantities of a substance if large quantities of it cause illness. For the Muslim is not entirely his own master; he is also an asset to his religion and his *ummah* (the Muslim nation), and his life, health, wealth, and all that Allah has bestowed upon him are a trust with him which he is not permitted to diminish. Says Allah Subhanahu wa Ta'ala: **And do not kill yourselves; indeed, Allah is ever Merciful to you.** (Quran, 4:29)

He also says: **And do not be cast into ruin by your own hands....** (Quran, 2:195)

And His Messenger (peace be on him) said: **"Do not harm yourself or others."** (Ahmad and Ibn Majah.)

As an application of this principle, we may say that if it is proved that the use of tobacco is injurious to health, it is *haram*, especially for a person whose physician has advised him to stop smoking. Even if it is not injurious to health, it is still a waste of money, spent neither for religious nor for secular benefit, and the Prophet (peace be on him) forbade wasting of property.(Al-Bukhari.) This becomes the more serious when the money is otherwise needed for the sustenance of oneself or one's family.

### Sahih Bukhari

**Volume 7, Book 65, Number 286:** Narrated Abu Musa Al-Ash'ari: The Prophet said, "Give food to the hungry, pay a visit to the sick and release (set free) the one in captivity (by paying his ransom)." Volume 7, Book 65, Number 287: Narrated Abu Huraira: The family of Muhammad did not eat their fill for three successive days till he died.

**Volume 7, Book 65, Number 287i:** Narrated Abu Huraira: Once while I was in a state of fatigue (because of severe hunger), I met 'Umar bin Al-Khattab, so I asked him to recite a verse from Allah's Book to me. He entered his house and interpreted it to me. (Then I went out and) after walking for a short distance, I fell on my face because of fatigue and severe hunger. Suddenly I saw Allah's Apostle standing by my head. He said, "O Abu Huraira!" I replied, "Labbaik, O Allah's Apostle, and Sadaik!" Then he held me by the hand, and made me get up. Then he came to know what I was suffering from. He took me to his house, and ordered a big bowl of milk for me. I drank thereof and he said, "Drink more, O Abu Hurr!" So I drank again, whereupon he again said, "Drink more." So I drank more till my belly became full and looked like a bowl. Afterwards I met 'Umar and mentioned to him what had happened to me, and said to him, "Somebody, who had more right than you, O 'Umar, took over the case. By Allah, I asked you to recite a Verse to me while I knew it better than you." On that Umar said to me, "By Allah, if I admitted and entertained you, it would have been dearer to me than having nice red camels.

**Volume 7, Book 65, Number 288:** Narrated 'Umar bin Abi Salama: I was a boy under the care of Allah's Apostle and my hand used to go around the dish while I was eating. So Allah's Apostle said to me, 'O boy! Mention the Name of Allah and eat with your right hand, and eat of the dish what is nearer to you." Since then I have applied those instructions when eating.

## Does Alcohol Really Boils Away in Cooking? Yasar Ayaz

How long does it take for alcohol to burn off during cooking? Is this time the same for all forms of alcohol? Boil? Simmer? How about in baking? Yours may be the question of the year. We thought it was pretty cut and dried. We were wrong. And it has taken a while for us to accept what we've found out.

We started looking through a bunch of authoritative cookbooks to see what they said. In The New Making of a Cook (Canada, UK), as authoritative a source as you can find, Madeleine Kamman cautions that a dish with wine must be cooked long enough to remove the harshness of the alcohol. In fact, she wants you to simmer and reduce the wine separately from the sauce, and add it only when it has been gently reduced to its essence. She does not say how long that takes, however.

Two dozen other major cookbooks we looked at did not address the issue at all. Several stated that the alcohol burns off, but no one took a stab at how quickly or slowly that happens. We looked in our favorite food science books. Nothing. Finally, James Peterson, a cookbook writer who studied chemistry at the University of California at Berkeley, mentioned it in his encyclopedic cookbook, Sauces (Canada, UK). He says you need to cook a sauce for at least 20 to 30 seconds after adding wine to it to allow the alcohol to evaporate. And there is some sense to that, since alcohol evaporates at 172°F (78°C), so any sauce or stew that is simmering or boiling is certainly hot enough to evaporate the alcohol.

We still weren't satisfied though. We recalled that when we flambéed foods, it often takes at least a minute for the flames to die out, a sign to us that most of the alcohol is gone. So we dug around online, and got in touch with various government agencies and trade groups that represent wine and spirits manufacturers.

A study conducted by the US Department of Agriculture's Nutrient Data Laboratory calculated the percentage of alcohol remaining in a dish based on various cooking methods. The results are as follows:

Preparation Method	Alcohol Retained
alcohol added to boiling liquid & removed from heat	85%
alcohol flamed	75%
no heat, stored overnight	70%
baked, 25 minutes, alcohol not stirred into mixture	45%
baked/simmered, alcohol stirred into mixture:	
15 minutes	40%
30 minutes	35%
1 hour	25%
1.5 hours	20%
2 hours	10%
2.5 hours	5%

What we found out has really surprised us. The conventional wisdom accepted by just about everyone in the food world is that all the alcohol you add to a dish evaporates or dissipates during cooking. It's wrong. In fact, you have to cook something for a good three hours to eradicate virtually all traces of alcohol. And some cooking methods are less effective at removing alcohol than just letting it stand out uncovered overnight. Now, it may be that the amount of alcohol in a dish is modest to start with, but the fact that some of the alcohol remains could be of significant concern to recovering alcoholics, parents, and others who have ethical or religious reasons for avoiding alcohol. Madeleine Kamman, James Peterson and some of our other cooking heroes may be on the mark when stating that the harshness of the alcohol burns off quickly. But the alcohol itself is clearly another matter.

## Visiting Lecture: Report

### The Truth about Islamic history! Prof. Dr. Ragheb Al-Sergany

Reported by: *Dr. Muhammad Ibrar Shinwari, Dr. Dinar Istiyanto and Muhammad Askari*

Tsukuba Islamic Association got the opportunity to invite Professor Dr. Ragheb Al-Sergany to visit Tsukuba Masjid and deliver a lecture. This event is continuation of the long tradition of TIA to invite scholars of Islamic world for share of knowledge about Islam and Muslim world.

Dr. Al-Sergany was born in Egypt 1964 and graduated from Cairo University in 1988 in Medicine. He got his Ph D degree by a channel system Egypt/USA in Urology and currently holds a position of Associate Professor in Cairo University Egypt. Dr. Al-Sergany is specialized in Islamic history. He presented hundreds of lectures on different Islamic topics and is author of 18 books on Islamic history.



The lecture given by Professor Dr. Ragheb Al-Sergany was entitled as The Truth about Islamic history! was held in Tsukuba Masjid on May 6th 2008 from 12:00 p.m. to 12:45 p.m. after saying Al-zuhar prayer in jama'ah. It has been attended by 65 brothers and sisters came from Tsukuba University, Yamada, Onogawa, Ammi and other places around Tsukuba. The lecture was lasting for 45 minutes followed by 15 minutes Question Answer session although too short to accommodate many questions rises after lecture. An additional agenda item of As-Shahadat declaration by a Korean sister converting herself to be a muslimah was also an important part of the event at the end of the lecture. At the last a delicious lunch of Beef Kari-Pakistani food and sweet dishes prepared by different families have been served. The event has been completed at 2:00 p.m.

Dr. Al-Sergany started his lecture with a question, why we study Islamic history? Because it is the Order of Allah!, History repeats itself, By studying history, we know the ways of Allah, Islamic history suffers from ignorance of Muslims and also Islamic history suffers from fabrications by enemies. He said at present there are only four common perception of Islamic history; Political perception, Military perception, Disputes & fights and Corrupted Caliphs. But the scientific aspect is that Al-Quran started with the verse Read, In the Name of your Lord Who created, Created man from clots. Read, And your Lord is The Most Honorable, Who taught by the pen. He taught man what he did not know.



Dr. Al-Sergany mentioned that the word “knowledge” and its derivatives have been mentioned in the Quran for 779 times! (an average of 7 per surah), second after the name of Allah. He highlighted the importance of knowledge in the muslim world by famous historical Muslim Public and Private libraries in the Islamic civilization. According to him Baghdad’s library was known as the greatest library of the time followed by Library of “house of knowledge” in Cairo, Cordoba’s library and Tripoli’s libraries. While there are three famous private libraries Abel-Fadl bin Al-Ameed (Rai’) (300-360), Al-Wahede (Nesaboor) (468) and of Assaheb bin Abbad (Rai’) (326-385) library.

He said in the field of Medicine, Islamic civilization had introduced 1st hospital in the world, 1st invention for surgical sutures, 1st use of surgical endoscopes and introduced 1st discoverer of the pulmonary circulation. Historic Ibn Tolon Hospital library was famous for 100,000 books. The first surgical tools had been used by Muslims, some surgical tools are still placed in museums. The Anatomy of the Eye had been first described by ibn Al -Haytham Ibn Al-Nafees. Original Manuscript by Ibn Al-Nafees is still present. Another example is of the famous Qanon of Medicine written by Avicenna. The most important medical references in the world in 7 consecutive centuries are of Alhawi by Alrazi, Altasreef by Alzahrawi, Alkanon by Ibn Siena, Altazkera by Alkahal and Almanazer by Ibn Al -Haytham.

While talking about Astronomy in Islamic civilization, he has mentioned Muslim,s success on the Development of Astrolabe, Determine location of many planets and stars, Calculate accurately times for eclipse of sun & moon, and Accurate calculation for the length of the solar year. He reminded Al-Battany’s calculation for the length of the solar year, in year 929 AC: 365 days, 5 hours, 46 minutes and 32 seconds comparing current calculation for the



length of the solar year with modern equipments: 365 days, 5 hours, 48 minutes and 46 seconds.

He elaborated successes of Muslims in the field of Chemistry in Islamic civilization and said that Muslims developed glass, manufactured papers resistant to fire, manufactured water resistant fabrics and calculated the specific weight for many minerals. In Geography they have 1st drawing of an accurate map of the world by Al-Edreesi and Map of America by Mohyee Eldeen Alothmani Alrais. Islamic civilization had invented Algebra as a branch of science from the beginning. They had started the use of zero in numbering, use of Arabic numerals (1,2,3,..and role of angles in shaping Arabic numerals. He has given famous examples of Architecture in Islamic civilization like Istanbole Blue Mosque, Taj Mehal Agra and Badshahi Mosque Lahore. He said Islamic civilization had introduced Industry of paper, sugar, textile, ice and dyes famous for high quality of paints and colored domes.

Dr. Al-Sergany told that only one city Cordoba 350 H. of Islamic Civilization had 28 counties, 13,000 houses, more than 500,000 residents, paved streets, lighted streets, Specialized markets, 50 hospitals, and 3000 mosques. Another city Fas 600 H. had 3064 textile factories, 47 soap factories, 86 leather factories, 116 dye factories, 12 iron & copper factories, 11 glass factories, 188 pottery factories and 400 paper mills.

He has given the reference of the testimony of the famous English Historian Bertrand Russel who has commented that from India to Spain, the brilliant civilization of Islam flourished. What was lost to Christendom at this time was not lost to civilization but quite the contrary.



He summarized his talk about Islamic civilization that it was a civilization that combines religious and scientific knowledge, combines material and spirit, combines building factories and building humans and a civilization that combines the happiness in this world and hereafter. According to him our mission should be to understand Islam, practice Islam, reading history and teaching others.



## AGM of TIA

The Annual General Meeting (AGM) of the Tsukuba Islamic Association (TIA), in accordance with our regulations, have to be held once in a year. Last year, it was held at the occasion of the Eid Al-Fitr. But, this year, it has been planned to hold it on the day of Eid Al-Adha. Further details will be announced in the month of Ziqad (November 2008), and AGM will be held after the Eid prayers during December 2008.

The Agenda will be to fill up two vacant positions of Trustees in the Board of Trustees (BoT) that had been vacated by Dr. Shamsul Haq Prodhan and Dr. Said Mirza, who have gone back to their countries, Bangladesh and Indonesia, after living in Japan for more than 10 years. Both of them got teaching positions in Universities in their countries. We wish them a very happy and prosperous life. May Allah (SWT) keep on showering his blessings on all of us. Ameen.