

Principles of Halal Products According to Fiqh

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	ABSTRACT
Keywords: <i>halal product; fiqh;istihalah; impurities; Islamic law</i>	The principle of halalness in Islamic jurisprudence is not only limited to the substance of a product but also includes all processes related to production, distribution, storage, and presentation. The rapid development of modern food, pharmaceutical, and cosmetic industries has created various contemporary fiqh issues regarding products involving impure substances, contaminated production tools, and material transformation processes. This study aims to analyze the principles of halal products according to fiqh, especially regarding the use of impure materials, the concept of istihalah, and differences in views among Islamic schools of thought concerning modern product composition changes. This research uses a qualitative approach with a normative juridical method through literature study by examining fiqh literature, scientific journals, fatwas, and regulations related to halal products. The results show that Islamic jurisprudence emphasizes the principles of purity, transparency, and precaution in determining halal status. Differences among the Hanafi, Maliki, Shafi'i, and Hanbali schools indicate flexibility in Islamic law in responding to technological developments while still prioritizing maqashid al-shari'ah. Therefore, collaboration between Islamic scholars, scientists, and halal certification institutions is essential to ensure that modern products remain compliant with Islamic principles.
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INTRODUCTION

Islam regulates all aspects of human life, including consumption, trade, and industrial activities. In Islamic jurisprudence, the concept of halal and haram does not merely concern worship practices but also extends to economic and social interactions. Product halalness is determined not only by the original substance but also by the production process, distribution system, storage, and presentation methods. (Binti Muhammad, 2019)

The advancement of food technology and modern industrial systems has introduced new challenges regarding halal products. Various products now involve chemical transformation, synthetic ingredients, preservatives, enzymes, and biotechnology that raise questions concerning their legal status in Islamic law. The use of gelatin derived from pigs, alcohol-based flavorings, and contaminated production tools are examples of contemporary issues frequently debated among scholars. (Emmawati, 2020)

Previous studies mostly focused on halal certification systems and consumer protection. However, discussions specifically examining fiqh perspectives regarding material transformation, contamination, and differences among Islamic schools remain limited. Therefore, this study is important to provide a comprehensive understanding of halal principles according to fiqh and their relevance to modern industrial development.

This research aims to analyze the principles of halal products in Islamic jurisprudence, including criteria for halal materials, the legal status of products involving impure substances, halal management in distribution and storage, the impact of material manipulation, and differences among Islamic schools concerning modern halal issues.

LITERATURE REVIEW

Concept of Halal and Haram in Islamic Jurisprudence

In Islamic law, halal refers to everything permitted by Allah, while haram refers to prohibited matters clearly stated in the Qur'an and Sunnah. The concept of halal and haram is not limited to acts of worship, but also regulates all aspects of human life, including food, beverages, medicines, cosmetics, trade, and industrial activities. Islam emphasizes that Muslims must consume products that are not only halal but also *thayyib*, meaning good, safe, clean, and beneficial for human health and well-being. (Puspita, 2018)

The legal maxim states:

الأصل في الأشياء الإباحة إلا ما دل دليل على تحريمه

“The original ruling of all things is permissibility unless evidence indicates prohibition.”

This principle becomes the foundation in determining product halalness. Therefore, a product is generally considered halal unless there is clear evidence proving that it contains prohibited substances or harmful elements. In determining halal status, Islamic scholars consider several aspects, including the origin of the ingredients, the production process, the equipment used, and the possibility of contamination with impure substances. This comprehensive approach shows that Islamic jurisprudence strongly emphasizes purity, cleanliness, honesty, and consumer protection. (Kepala Badan Penyelenggara Jaminan Produk Halal, 2021)

Theory of Istihalah

Istihalah refers to the transformation of an impure or prohibited substance into a completely new substance with different characteristics, properties, and legal status. This concept is widely discussed in contemporary Islamic jurisprudence because of the rapid development of food technology, pharmaceuticals, and cosmetics industries. Examples of istihalah include the transformation of alcohol into

vinegar or the chemical processing of certain substances that changes their original form entirely.(Astiwara et al., 2022)

Hanafi scholars generally accept istihalah as a purifier and consider that a substance may become halal if it undergoes complete transformation. Meanwhile, Shafi'i scholars tend to reject istihalah except in limited cases because they emphasize the original source of the material. Maliki and Hanbali scholars take moderate positions by considering the level of transformation and the absence of harmful or impure traces in the final product. The differences among these schools demonstrate the flexibility of Islamic jurisprudence in responding to technological developments while still maintaining the principles of Islamic law.(Prasetyo et al., 2020)

Halal Assurance System

Modern halal assurance systems implemented by institutions such as BPJPH and LPPOM MUI evaluate not only ingredients but also the entire production chain, including transportation, storage, packaging, and serving procedures. The halal assurance system aims to ensure that products remain free from prohibited substances and cross-contamination throughout all production stages.(Binti Muhammad, 2019)

In addition, halal certification institutions play an important role in providing legal certainty and consumer protection for Muslim communities. The certification process includes inspection of raw materials, production facilities, sanitation systems, distribution methods, and labeling transparency. This system reflects the implementation of maqashid al-shari'ah, particularly in protecting religion, life, and consumer rights. Therefore, halal certification has become an important instrument in maintaining public trust and supporting the development of the global halal industry.

METHODOLOGY

This study uses a qualitative research approach with a normative juridical method. The research relies on literature study by analyzing classical fiqh books, scientific journals, fatwas, regulations, and scholarly articles related to halal products and Islamic jurisprudence.

Data were collected through documentation techniques from primary and secondary legal materials. The analysis process was conducted descriptively and analytically by examining fiqh concepts related to halal principles, contamination, istihalah, and differences among Islamic schools.

RESULT AND DISCUSSION

Criteria for Halal Materials According to Islamic Jurisprudence.

In Islamic jurisprudence, determining the halal status of a product is an essential part of implementing Islamic law in daily life. Halal is not only understood as a matter of food and beverages, but also includes medicines, cosmetics, and all products used by humans. Islam regulates that every consumed product must fulfill the principles of halal and thayyib, meaning lawful according to Islamic law and beneficial in terms of cleanliness, health, and safety.(Alifia Ikhtiyarini & Rullyansyah, 2022)

In general, the basic ruling for all things is permissibility unless there is evidence prohibiting them. A fiqh principle states:

الأصل في الأشياء الإباحة إلا ما دل دليل على تحريمه

"The original ruling of all things is permissibility unless there is evidence prohibiting them."

Based on this principle, a material is considered halal if it does not originate from substances prohibited by Islamic law, such as pork, dogs, carrion, blood, and intoxicants. In addition, the material must be free from impurities and should not harm the human body. Islam prohibits the use of intoxicating

substances or materials harmful to health because they contradict the objectives of Islamic law in protecting human life and intellect.(Priyatno et al., 2025)

If the material originates from animals, the animal must belong to a lawful species and be slaughtered according to Islamic regulations. The slaughtering process must be carried out by a Muslim while mentioning the name of Allah and cutting the main respiratory and digestive channels. If these requirements are not fulfilled, the animal is considered carrion and is therefore unlawful for consumption.

Besides the main ingredients, fiqh also pays attention to production tools and the production environment. Equipment previously used for unlawful or impure materials must be purified before being reused. In the Shafi'i school of thought, severe impurities such as dogs and pigs must be cleansed seven times, one of which must involve soil. This demonstrates that the concept of halal in Islam strongly emphasizes purity and cleanliness comprehensively.(Emmawati, 2020)

Fiqh Perspectives on Production Involving Impurities or Contaminated Equipment

Islamic jurisprudence views the production process as highly influential on the halal status of a product. Products originally considered halal may become haram if contaminated by impurities or processed using impure equipment. Therefore, Islam places significant emphasis on the concept of *thaharah* (purity) throughout all stages of production. In fiqh, impurities are categorized into three types: *najis mukhaffafah* (light impurity), *najis mutawassitah* (moderate impurity), and *najis mughaladzah* (severe impurity). Severe impurities such as pigs and dogs require stricter purification procedures compared to other impurities. If production equipment is contaminated by severe impurity, it must be washed seven times, one of which must use soil.(Rahayu & Tauvani, 2025)

With the development of modern industries, issues have emerged regarding the use of impure materials that undergo chemical or biological transformation. To address this issue, fiqh recognizes the concept of *istihalah*, which refers to the transformation of an impure substance into a completely new substance with different characteristics and forms. The Hanafi school generally accepts *istihalah* as a basis for changing the ruling of a substance from haram to halal if the transformation is truly complete. In contrast, the Shafi'i school tends to be more cautious and continues to regard the substance as unlawful if it originally derived from impure elements.(Dasuqkhi & Sirajuddin, 2026)

Besides *istihalah*, there is also the concept of *istihlak*, which refers to a very small amount of impurity dissolving into a pure substance until the characteristics of the impurity disappear completely. However, the application of this concept remains debated among scholars because it relates to the level of precaution in maintaining halal integrity.(Shaharuddin, 2025)

In modern practice, halal certification institutions such as BPJPH and LPPOM MUI play an important role in ensuring that production processes are genuinely free from impurities and cross-contamination. Equipment cleaning systems, separation of production lines, and supervision of raw materials are essential parts of maintaining product halalness.(Binti Muhammad, 2019)

Halalness in Product Distribution, Storage, and Presentation

Islam not only regulates ingredients and production processes but also governs product distribution, storage, and presentation. This is because halal products may lose their halal status if contaminated during distribution or storage.(Masri et al., 2025)

In distribution, halal products must be transported using clean vehicles or equipment that have not been used to carry impure goods without proper purification. Halal products must also not be mixed with haram products because this may lead to cross-contamination. Fiqh considers that mixing halal and haram goods without clear separation may invalidate the halal status of the product.(Rosalina & Shidqi, 2024)

The storage of halal products must also maintain cleanliness and separation. Halal products should be stored separately from unlawful or impure goods to prevent contamination. Storage facilities must fulfill

sanitation and safety standards because Islam strongly emphasizes the principle of *thayyib* in consumption. (Alifia Ikhtiyarini & Rullyansyah, 2022)

Furthermore, *fiqh* regulates the presentation of halal products. Eating utensils and cooking equipment must be pure and not used for unlawful foods unless they have been purified according to Islamic law. Islam also prohibits the use of unlawful substances as decorations or additives in food presentation. (Bayu D Sumaila, 2022)

Honesty in distribution and presentation is also highly important. Concealing information regarding product ingredients or providing misleading labels falls under the categories of *gharar* (uncertainty) and *tadlis* (fraud), both of which are prohibited in Islam. Therefore, producers and distributors are obliged to provide clear and transparent information to consumers.

The Impact of Material Manipulation on the Halal Status of Products

The development of modern technology has resulted in various engineered products such as gelatin, synthetic flavorings, enzymes, and genetically modified ingredients. Material manipulation is often carried out to improve quality, extend shelf life, or reduce production costs. However, from the perspective of Islamic jurisprudence, such manipulation may affect the halal status of a product. (Japar et al., 2024)

One of the most important concepts in this discussion is *istihalah*. *Istihalah* refers to the transformation of an unlawful or impure substance into a new substance with different characteristics and legal rulings. Common examples include the transformation of alcohol into vinegar or the chemical processing of pig-derived gelatin. (Amin Saeful, 2022)

The Hanafi school and some Maliki scholars argue that the complete transformation of a substance can change its legal status into halal. However, the Shafi'i school remains stricter and continues to regard the substance as unlawful if it originates from impure or prohibited materials. (Alfayed & Fauziah, 2023)

These differences of opinion indicate that determining halal status in modern products depends not only on the final outcome but also on the origin of the ingredients and the transformation processes involved. Therefore, modern products utilizing engineered ingredients must be thoroughly examined to avoid creating doubts among Muslim consumers. (Bhaskara & Purwanto, 2023)

Material manipulation also has social and economic impacts. A lack of transparency regarding ingredient composition may create public concern and reduce trust in industries. Additionally, products without halal certification may be rejected by Muslim markets and potentially lead to significant economic losses.

Differences Among Islamic Schools Regarding the Halalness of Modern Products

Differences among Islamic schools of thought in determining the halalness of modern products demonstrate the breadth and flexibility of Islamic jurisprudence in responding to contemporary developments. Each school has its own methodology of legal reasoning in evaluating products involving changes in composition or material manipulation. (Malik et al., 2025)

The Hanafi school is considered the most open toward the concept of *istihalah*. According to this school, impure or unlawful substances that have completely transformed into new substances may become halal. Therefore, some chemically transformed products may be accepted if the original characteristics have entirely disappeared. (Halik et al., 2025)

In contrast, the Shafi'i school tends to be stricter in preserving the principle of purity. They argue that a change in form does not necessarily remove the unlawful status of a substance. As long as the original ingredient is known to originate from impure or prohibited elements, its unlawful status remains attached. (Korniadi, 2022)

The Maliki school occupies a middle position by accepting *istihalah* under certain conditions if the transformation is truly complete and leaves no traces of unlawful substances. Meanwhile, the Hanbali school

also accepts changes in legal status due to substance transformation, especially when the new substance is entirely different from its original form.

These differences provide opportunities for contemporary scholars and halal certification institutions to perform *ijtihad* in addressing the development of modern industrial technology. Thus, Islamic jurisprudence remains relevant in answering contemporary halal issues while maintaining the principles of caution and the objectives of Islamic law. (Malik et al., 2025)

CONCLUSION

The principle of halalness in Islamic jurisprudence encompasses not only the original substance of products but also all related processes, including production, distribution, storage, and serving. Islamic law emphasizes purity, transparency, and precaution in determining halal status.

The concept of *istihalah* becomes an important contemporary *fiqh* approach in addressing modern industrial products involving material transformation. Differences among Islamic schools reflect the richness and flexibility of Islamic jurisprudence in adapting to technological developments while maintaining *maqashid al-shari'ah*.

Therefore, cooperation between scholars, scientists, industries, and halal certification institutions is essential to ensure that modern products comply with Islamic principles and provide protection for Muslim consumers.

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