

Basis of Halal Lifestyle in Islamic Law

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Abstract: The halal lifestyle in Islamic law is evaluated within the principles of makasidus-sharia, which aim to protect five principal values of humanity, namely, life, reason, religion, generation and property. The legitimacy of halal life is therefore based on the provisions of the Qur'an and Sunnah that aim to protect these values of all humanity. The similarities between halal and other ethical practices in the context of universal values concerning both Muslims and non-Muslims will provide an opportunity for global recognition of halal life. In this article we investigate how halal lifestyle is to be based according to Islamic law. We first frame the halal life and later lay down its legal basis and finally conclude by illuminating on the halal lifestyle from a universal perspective.

Key words: Islamic law, halal lifestyle, halal earning, production and consumption.

1. Introduction

Lifestyle can be defined as a comprehensive life pattern that mediates the meeting of individuals' biological, emotional and social needs [1]. Lifestyle thus expresses the individual and societal preferences and life views of human beings and covers the patterns of beliefs, interests, values and tastes as well as the codes of activities to meet the eating, housing, recreation, health and cultural needs. The lifestyle and its individual and social codes are interwoven with religious and other values.

In this case, the way of life/lifestyles reflects the individual beliefs and degrees of faith, life priorities, habits as well as their social echoes. Values and personality occupy a very important place in the formation of lifestyles as an indicator of everything that makes up individuals as a whole [2]. People's adherence to religious beliefs and values, which play an important role in shaping their social behavior, affects people's lifestyle, preferences, what to wear and whom to develop relationship. Therefore, religion can be described as a form of mindset, lifestyle, or "world view" that shapes a person's view of man, society,

history, nature, property and unique creator God [3].

In this context, Islamic religion is a belief system that makes sense of order and life in the universe from the first person to the present only through the existence of a unique creator. It is therefore the determinant of the values that regulate human attitudes and behaviors and the guide in everyday life and the lifestyle/lifestyle that consists of the whole of thoughts, beliefs, principles and values for human life [4].

As the religion of Islam builds human life, it gives it an identity that has its own unique qualities and shapes the lifestyle [5]. Therefore, the belief, worship and moral aspects of the Islamic religion, which constitute the internal dynamics of social life, shape the life of the individual and society and determine the lifestyles of Muslims according to Islamic measures [6]. Some studies have found a significant relationship between consumer demographics, halal food attitudes and religious lifestyles and the preferences for halal certified products [7, 8].

In fact, Islam as a religion that covers all of human life and hereafter forms the main element of relationships between human-human and Allah-human and affects people's thinking patterns and lifestyles. In this context, the halal is directly linked to the essence of religion and to the religious

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duty: *Zâriyât*, 51/56 [9] of worship to Allah. According to the religion of Islam, all faith principles, worship, social principles, punishments, legal systems are gathered in the phenomenon of obedience and submission to Allah and conversion of faith in Allah into action [10]. The duty of servitude requires that not only the worship but also the whole life and behavior of human as individual and community must be halal.

Thus, according to Islamic law halal life in body and soul of Muslims is related to all aspects of their life from faith, worship and law to economics and politics.

In this article, we examine how halal lifestyle is to be based according to Islamic law. For this purpose, we will first reveal the importance and scope of halal life in Islamic law. Secondly, we will try to establish the legal basis of halal lifestyle and the basic criteria for halal lifestyle according to Islamic law. Thirdly, we distinguish some pillars of halal life to guide halal practices. Finally, we conclude by illuminating on the halal lifestyle from a universal perspective.

2. Framing the Halal Lifestyle in Islamic Law

Islamic law aims at a human model who has own distinctive characters, is concerned for the hereafter through the principles of faith, law and morality and believes in the existence of a day of religion in which everything will be questioned [11].

As a way of life in Islamic law, halal is a matter of faith and is directly related to the belief in the afterlife. In this regard, the Qur'an says that: *I did not create the jinn and the humans except to worship me*, *Zâriyât*, 51/56 [9]. This verse reveals that man should not only be a servant or slave to his/her own desire and feelings, but also to any being except himself, to devote the sense of servitude to God, and not only prayers, fasting, pilgrimage, but it also includes behavior and orientation the whole life of man as an individual and a society.

In other words, Islamic law for halal life commands compliance with normative rules, but also requests the individual consider values such as morality, virtue, addressing the spiritual world and conscience of man [11]. In fact, in the dialogue mentioned in the hadith of Jibril, Gabriel asked: *What is benefaction?* The Prophet replied: *It is your worship as if you see Allah, because he sees you even if you do not see Him*. This answer is interpreted as that human will be held accountable for every action and every word and behavior is under the surveillance of Allah [12-14].

All divine commandments and prohibitions in the verses: *Mâide* 5/85-7, *A'raf* 7/163, *Tegâbün* 64/15 [43] and hadiths [27, 36], when evaluated along with the wholly trial, imply that people will face reward or punishment in the afterlife depending on their obedience to the provisions labelled as halal and haram. According to Islamic law, based on the fact that the life of the world is experienced for the afterlife, all the legal provisions have been put in place to enable people to control their passions [16]. Therefore, when all this is taken into consideration, according to Islamic law, the purpose of servitude is not only worship (human-God relations) but also a wider concept covering the whole of servitude, human-human and human-world relations [17].

This point of view carries a feature that covers not only human, but whole of the universe. As part of this universe, man will gain the sake of God and the happiness of the world and the afterlife [45]. Therefore, halal lifestyle law is important in gaining the sake of God as a requirement of servitude. According to the religion of Islam, since religious sanction regards not only the world but also the afterworld, there is reward to human for all things he does in accordance with religion/halal both in this life and afterlife: *A'raf*, 7/8, 9 [9]. In this regard, the Qur'an states: *“Whoever comes to their Lord as an evildoer will certainly have Hell, where they can neither live nor die. But whoever comes to Him as a believer, having done well, they will have the highest*

ranks: *The Gardens of Eternity, under which rivers flow, where they will stay forever. That is the reward of those who purify themselves*”: Tâ Hâ, 20/74-76 [9].

Therefore, all things that God has created in the earth and in the sky and that is benefited from it are important for man: Baqara, 2/164; En’âm, 6/99; Yunus, 10/24, 31; İbrahim, 14/32 [9]. Indeed, in a hadith the Prophet states that man can not be saved without giving his account on the day of divine reckoning as follows: *In the hereafter, man can not leave the sight of Allah until he is questioned about where he spent his life, how he earned and consumed his wealth, how he erases his body, and whether he practiced in accordance to the knowledge* [18].

As revealed from both the verses and the hadiths, Muslims must take care that their lifestyle and production and consumption preferences are halal. For this reason, businesses today try to design, produce and market their products and services in accordance with halal wisdom. Therefore, the products and services used in daily life in the fields such as food, tourism, industry, textile, finance, medicine, chemicals, cosmetics, and media should be shaped with the belief of Islam.

Halal life means clean and healthy life. Healthy living is directly proportional to cleanliness and hygiene. In fact, the foundations of halal life are to be found the Qur’an and hadiths as the main source of Islamic law.

The Qur’an says: *“Allah does not want to cause you any difficulty but he wants to purify you and complete his favor on you, so that you may be grateful”*: Mâide, 5/6 [9]. In another verse, Almighty Allah says: *“O Muhammad, who is covered up! Get up and warn people. Glorify your Lord. Keep your clothes clean. Continue to abandon bad things”*: Müddesir, 1-5 [9]. Related to this, the Prophet said: *“Cleanliness is the half of faith”* [13]. *Glory be to Him, Allah loves his servants who are decent in their deeds and words, and Allah is pure and loves his servants who are clean* [18]. Also, as with all worship, the basic requirement

of prayer, being the foundation of Islam and the pillar of religion, is to be clean. For this reason, the Islamic religion orders: Mâide 5/6 [9] that organs that come into contact with dirt and germs, such as hands, face, mouth, nose, ears, neck, head and feet, should be washed at least five times a day and kept clean at any time.

Cleaning also means getting rid of spiritual impurities. In this context, cleanliness purifies a person’s heart from diseases such as vanity, arrogance, lies, envy, stinginess, and equips it with beautiful qualities such as patience, honesty, humility, compassion, generosity. It also means keeping his tongue away from falsehood and slander and protecting his organs, such as eyes, ears, hands and feet from evil and being forbidden and respecting lawful/halal in every business.

Similarly, every food that strengthens the immune system is halal food. Especially today, one reason for the emergence of Covid-19 is that cleanness and halalness in foods are not adequately respected. For example, all kinds of diseases can be transmitted, especially Covid-19, when cleaning and hygiene are not observed in restaurants, hotels, recreation places and sports facilities. In the same way, clothing that damages the body made of synthetic substances and clothing that passes harmful rays of sunlight and damages the body can not be halal.

Healthy travel means halal travel. For example, bus, taxi, plane and other vehicles must regularly be cleaned so that people can travel halal. In addition, the food provided on planes and their packaging too should be halal. It is possible to extend these examples of halal lifestyle to all aspects of our life.

The latest advances in the field of biotechnology and nanotechnology are bound to alter the basic food production methods and health treatments including cancer, and therefore the knowledge of them is essential in judging both for their safety and halalness. In order to ensure the halalness the source of funding should be also halal. Islamic finance is intended to

promote justice and equity in transactions while leaving usury. The concept of risk and return sharing of Islamic banking can contribute to the growth of the halal industry [24]. In this context, the products and services used in daily life should be suitable both for Islamic conditions in terms of the provision of raw materials and that must be *halalan and tayyiban*.

On the other hand, halal lifestyle is becoming more and more economically important. In this context, not only Muslims but also non-Muslims prefer halal products and services [20, 21]. The popularity and demand of halal products are increasing among non-Muslim consumers because of the high quality, safe and ethical products sought by a large number of non-Muslim consumers [22]. The increasing purchasing power of Muslims at global stage is strengthening the halal lifestyle and halal global trade. Global markets must meet specific needs, preferences. The development of the halal market: food, beverages, medicine and cosmetics, finance, media and communication, fashion, textiles and clothing, tourism and holidays offer a significant opportunity for growth in some regions, especially despite the low global growth [23]. In this context, some of the reasons that make the halal lifestyle important in marketing and e-commerce are: first, Islam addresses all humanity and is universal and does not belong only to Muslims. It aims to benefit as much as possible to all people in business life. Second, the term halal is very specific and detailed. It covers all processes starting from the halal production stage to the distribution processes and the end user/consumer in business life. That is why it is more than creative marketing. For example, it is not conditional to use designs that tell lies, sexual abuse, emotional abuse in marketing and e-commerce. Third, marketing as the process of interaction between buyers and sellers is of paramount importance [8].

3. Legal Basis of Halal Lifestyle in Islamic Law

According to Islamic law, the most basic feature of

halal life is that it is legitimate. Halal life is the life that complies with the moral/legal/afterlife principles established by the Qur'an and Sunnah [4]. In this context, the Qur'an recommends people to eat things that are created as halal, without disturbing their genuine wisdom and earned in halal way: Mâide, 5/88 [9].

There are many verses: Baqara, 2/196, 228, 229, 275; Mâide, 5/2, 5, 88; A'râf, 7/157 [9] in the Qur'an concerning halal. In one verse it is ordered: "*And do invent lies addicted by your tongues by saying this is lawful and that is unlawful in order to attribute them to God. Those who invent lies and attribute them to God will not succeed*": Nahl, 16/116 [9]. It is further stated in the Qur'an that halal foods should be preferred in consumption and all foods containing alcohol have been prohibited: Mâide, 5/90, 91 [9]. In the same way, it is forbidden to consume foods that are called haram: Nahl, 16/115 [9] and animals that are slaughtered improperly and before reciting Bismillah: En'âm, 6/121 [9]. The remaining issues are considered as halal in accordance with the principle of *ibaha*, that is, anything which is not ruled haram is halal [25, 26]. The Prophet said: "*Halal is what God has made halal in his book. Haram is what God has made haram in His book. What He kept quiet about was forgiven. Do not go into the debate about them*" [18, 27]. Another hadith is: *the prayer and worship of those who do not make a living on the halal path will not be accepted* [13]. *No one who oppresses the people under his command and around him enter the Heaven* [18] and "*God does not look at your appearance and your possessions, He just looks at your hearts and works*" [13]. These all are the requirements for the halal lifestyle.

According to the Islamic legal doctrine, halalness of an issue related to lifestyle or to products and services can be understood by the absence of any drawbacks in the Qur'an and Sunnah or any prohibitive evidence about them. If there is any doubt about the use of any product or service, the source of such doubt is the

dispute over his or her evidence. The final resort of decision making for the halalness or haramness in the absence of any direct provisions is the *ijtihad* [28].

According to the Islamic legal doctrine, the main criterion for the lifestyle is the halalness. Products or services are halal and legal if they do not contradict the prohibitions and provisions openly mentioned in the Qur'an and the Sunnah.

The halal lifestyle in Islamic law is evaluated within the principles of makasidus-sharia [47], which aim to protect five principal values of humanity, namely, life, reason, religion, generation and property, also known as *zaruyyat-i hamse*, and ensuring *maslahah* (promoting benefit and avoiding harm) [29, 30]. In this context, some criteria and some basic principles have been put forward by Islamic jurists in determining the halal or haram products and services.

As for halal life, Muslims should avoid behaviors, products and services that are not exactly known halal or haram. On this the Prophet decreed: "*Lawful is clear, forbidden is clear. And between them are suspicious things that most people do not know. And whosoever fears suspicious things, he protects his religion and his chastity. And whosoever falls for suspicious things, he is forbidden...*" [13, 27]. As can be seen from this hadith, everything that is suspicious in the life of Muslims is considered within the scope of haram.

Köse [31] listed some basic principles for deciding on halal (allowed) and haram (forbidden) in Islamic law as follows:

- Allah: A'râf, 7/32, 157; Nahl, 16/116 [9] and His Prophet [32] are the only authorities in determining the forbidden and lawful.
- Cooperation for halal is praised but forbidden for haram: Mâide, 5/2 [9, 18].
- The main virtue in goods is the halalness.
- Psychologically, prohibitions have a charm: İbrahim, 14/32-34; Nahl, 16/14-16; Lokman, 31/20; Câsiye, 45/12-13 [9].
- Against the lure of haram, there are alternative

halal ones that do not leave any need for haram.

- When doubt arises, it is essential to discreetly respect the forbidden.
 - Unless the nature of the forbidden item changes it stays as haram.
 - When someone gives up haram habit, he must also eliminate what reminds him haram [32].
 - A state of urgency makes haram lawful at reasonable rate [33].
 - Pioneer or means of haram is also haram. Halal is clean and gives peace; haram is dirty and gives trouble. Halal is useful, haram is harmful: Maide, 5/4, 5; A'râf, 7/32, 157; Enfâl, 8/26; Mü'minûn, 53/21 [9].
 - It is not enough for something to be halal, but the way earned must be halal: Baqara, 2/168, 172; Mâide, 5/87-88 [9].
 - Benefit in halal and harm in haram are not absolute.
 - Allah has given halal sustenance to all livings.
 - In halal there is a reward, in forbidden there is sin.
 - Halal and haram are effective on human behaviors: A'râf, 7/58; İbrahim, 14/26; Tâhâ, 20/124 [9].
 - Divine power has made the setting of man and society through halal.
 - Affection of worship and prayer is dependent on haram and halal life [13, 18].
 - Satan encourages haram and exploits foible: Baqara, 2/168-169 [9].
 - Haram is the grove of Allah but is the barred tree for the believers: Baqara, 2/35; A'râf, 7/19-20 [9].
 - In some bodies (individual or social) halal can transform into haram. Government may bring restriction to halal. Halal derives its value not from its abundance but from its purity: Mâide, 5/100" [9].
- These principles are derived from the Qur'an and Sunnah to provide solutions to current problems which are not directly addressed.

4. Pillars of Halal Lifestyle

In this section, we discuss some pillars of halal life to guide halal practices. These are halal food and consumption, morality, justice, and halal production and earnings.

4.1 Halal Food and Consumption

Halal life is directly proportional to the piety of the person and the halalness of the food eaten. It is possible to see the foundations of this in the Qur'an: Baqara, 2/168; Mü'minûn, 23/51; Mâide, 5/88 [9] and Sunnah. The Prophet said: *"The son of Adam has never filled a cup worse than his belly. But for a person, a few bites are enough to straighten his back. If he must eat, then he must reserve one-third of his stomach for food, one-third for water, and one-third for breathing"* [18], revealing the most ideal measure of eating. As can be seen from the hadith, a measured and balanced diet for the body in terms of halal food is also directly related to the halal lifestyle. The Qur'anic verse carries this balance to spending or donation: *"When they spend, they are neither wasteful nor stingy. They keep a middle path between these two"*: Furqan, 25/67 [9]. As the Prophet is the best example for Muslims in all matters, he continued his life in a balanced way in both religious and worldly affairs. He advises Muslims to live a sobriety and balanced life away from extremism by saying, *"follow the middle path, strive to perfect your deeds and be close to Allah"* [15].

For this reason, people are advised to be balanced in halal food consumption, avoid stinginess and waste. The Qur'an states: *"Let not those who are stingy about what Allah has given them out of his bounty think that it is better for them, that is evil for them. And that which they were stingy will be wrapped around their necks on the day of resurrection. To Allah belongs the inheritance of the heavens and the earth. Allah is aware of what you do"*: Âl-i İmrân, 3/180 [9]. *"Eat and drink, but do not waste. God does not love the wasteful"*: A'râf, 7/3; En'am, 6/141 [9].

As can be seen from the verses, consuming within

these measures and halal-haram limits, ordering needs according to the degree of necessity and avoiding waste at every stage are the pillars of halal lifestyle.

For this reason, in Islamic culture, the custom of taking a bite of bread from the ground and kissing it and putting it aside is based on that bread is considered a blessing, not to be wasted and snored. Currently, because this Islamic culture has been lost by some people, it is not halal that tons of bread and food in restaurants and houses are wasted [34].

Within these principles of Islamic law, halal lifestyle means standing away from extremes of all kinds, staying in the line of justice and honesty and being balanced measured and restrained in all actions and attitudes. For believers who live in this way, the Qur'anic verse says: *"Whoever does good deeds, male or female, as a believer, we will give them a pleasant life and give them their reward with the best of what they used to do"*: Nahl, 16/97 [9].

As a result, halal lifestyle, requires people to help and love each other, and obey the principles in every field of material and spiritual life including banking and insurance, investment, international trade, livestock and slaughterhouses, food processing, supply-chain management, warehousing, packaging, shipping, retailing, restaurants, travelling, medicine, pharmaceuticals, cosmetics, clothing and fashion, music, publishing and websiting media. There is no doubt that living halal according to Islamic law will be effective to the extent of increased halal awareness among Muslims in practice and will benefit both Muslims and non-Muslims.

4.2 Morality

Morality and legitimacy are at the core of Islamic law. Therefore, halal life is based on the moral principles in inter-human relations laid by the Qur'an and the Sunnah. Among others, morality is executed through supporting the good and preventing the evil in relationships: Fussilet, 41/34 [9, 13, 18], keeping promises: Ra'd, 13/20 [9], returning the trust to its

owner: Âl-i Īmrân, 3/75; Nisâ, 4/58; Enfâl, 8/27; Meâric, 70/32 [9], putting the others' interests above the own without any expectation. Human right should not be violated as Allah does not forgive it.

The Qur'an says: *Let there be a community of you which calls to good, enjoin good and forbid evil. It is they who will reach salvation*": Âl-i Īmrân, 3/104 [9]. The Prophet said: *"Let man behave as he likes to be treated with others"* [13, 32]. It is prohibited to give harm to others and response to harm with harm [32, 35]. *"You can't be a believer as long as you want for others what you want yourself, and you don't want for other what you don't want for yourself"* [15, 13]. *"No one is one of us who lies fed when his neighbor is hungry"* [13]. These are indeed some of the universal moral principles for the halal lifestyle.

As a matter of fact, Islamic law, which stipulates the regulation of individual and social life in accordance with the divine will, covers the principles of halal life, halal products and services, faith, morality, as it consists of a whole of religious, moral and legal rules.

In this context, religious-moral values and principles should be internalized and turned into action for the halal lifestyle [36]. This will carry halal from the knowledge to practice [37]. This will be achieved to the extent of Muslims' religiosity and adherence to moral principles.

4.3 Justice

Allah is the owner of the universe, which is the property. Justice is the existential foundation of the universe. Therefore, justice must be applied in all aspects of human life. In many places in the Qur'an, deceiving the customer in shopping and owning property by haram means is condemned. For example: *"Measure and weigh with exact justice. We never offer people out of his capacity"*: En'âm, 6/152 [9]. *When you measure, measure fully and weigh with the right scale. This is better and its end is better*": Īsrâ, 17/35 [9]. *"Do weighting with justice and do not skimp on*

the scales": Rahmân, 55/ 8-9 [9].

Concerning the balance of production and consumption, both groups (workers and employers) must achieve balances based on justice under the rule of Allah. In Islam, justice is taken as whole and practiced at all stages of life [34].

4.4 Halal Earnings and Production

In Islam, halal earnings are targeted instead of maximum earnings. For this reason, economic life and earning should be halal. Therefore, economic utility is limited by moral measures. With moral limitations, the deep brakes placed on people perform their functions where the law and the police do not exist [34]. Therefore, the following verse: *"O you who believe! Do not eat your goods between you in superstitious ways..."*: Nisâ, 4/29 [9] should be stationed in minds and hearts, and the conscientious and moral dimension of halal food and earnings should be established.

Some of the haram ways of earning prohibited for halal life by the Islam are usury: Baqara, 2/278-279 [9], gambling: Mâide, 5/90-91 [9], bribery and corruption, which as unfair earning destroy feelings of unity, brotherhood and justice and trust. The Prophet said: *Whoever takes the bribe and whoever gives it will be in hell* [18, 32]. In another hadith, he said: *No one has eaten anything better than the labor of his hand* [15]. Therefore, according to Islamic law, it is essential for halal life that the means are as legitimate as the targets. For this reason, halal and clean earnings are encouraged and profits from haram, illegitimate and dirty (malignant) ways are prohibited [28].

5. Conclusions

These basic principles laid down by Islamic jurists in the context of the Qur'an and Sunnah need to be taken into account in all aspects of human life. Halal life is thus a lifestyle that Muslims particularly should never neglect and that provides benefits to all humanity.

Almighty Allah, the creator of the universe and all beings, has not left any creature as his own and has set certain rules for how mankind should live to achieve happiness in both the world and the hereafter. Since the neglect of these rules and objectives will cause irreparable losses for the individual and society, the understanding of the final goals to be achieved by taxpayers will be a great guide for them on their life journey. In other words, according to Islamic law, solutions brought in accordance with social developments are possible only by taking into account the supreme goals, in other words, knowing the purpose of the commandments and prohibitions of Allah and applying them in daily life [38]. Islamic law covers the philosophical, moral and behavioral aspects of human life and is a system of life conveyed by Allah through the Prophet [39]. Therefore, the main purpose of Islamic law is to enable people to live within the framework of the provisions set by Allah and conveyed them through His Prophets.

The aim of halal is evaluated within the scope of the *masalah* of humanity, which is the purpose of sending Islam [30, 40, 41]. This is to protect what is in the best interest of humanity and eliminate the detriment to humanity. For this reason, products and services that are beneficial to creatures are considered halal and those detrimental to them are considered haram.

In terms of liable life philosophy of Islamic law, halal sensitivity is considered as a part of the trial we are subjected to in the world as a requirement of servitude [42]. The universal target of halal life for all humanity is to protect five essentials known as *zaruriyyat-ı hamse* [16, 44].

Given the fact that most of the halal values today are similar to those of industry development standards, such as the UN Global Compact 2000 (UNGC) [46], the realization of halal practices will not differ much from the current industry practices. The universal values of halal will also benefit to non-Muslims. At the same time, the similarities

between halal and other ethical practices in the context of universal values concerning both Muslims and non-Muslims will provide an opportunity for global recognition of halal life.

In fact, the emergence of the universal values as expressed in “today, consumers, investors and the company stakeholders in general expect their companies to be fair and honest in their activities and relations with their competitors, customers, suppliers and partners, avoid any application that would lead to unfair competition, as well as full compliance with legal and administrative regulations, and universal values” [43] is in perfect harmony with the aim of halal life to preserve five essentials universal values.

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