

A SEMANTIC STUDY OF THE WORD HALAL BASED ON MINOR AND SUPREME DERIVATION

Farah Ahmed*

Abstract: *The article is a semantic study of the word halal using the derivational morphology, thematic tafāsīr, and contextual study of hadith. According to Islamic law, the word halal is frequently used to suggest the permissibility of a specific issue. Previous studies emphasized the legal and conventional usage of the word. This study aims to investigate the meaning by studying the minor derivates and supreme derivates of the word found in the Quran. 8 minor derivates and 4 supreme derivates are found using the Quranic Arabic Corpus and Almaany dictionaries. Common themes are found between the word halal and its derivates. The themes are- the declaration of the legitimacy of a matter, being prudent, eliminating harm, and positive impact. To further corroborate the findings seven verses from Surah Al Baqarah containing the minor derivates of the word halal are studied. The common themes can be found in all seven verses dealing with seven different laws: food, conjugal relation, place of sacrifice, dowry, pregnancy, divorce, and usury. The theme and context of Surah Al Baqarah and seven verses are studied from Pondering Upon the Quran by Islahi and Tafāsīr Ibn Katheer, relevant hadith, and scholars' opinions. The study shows the usage of derivational morphology to learn Quranic vocabulary. The common themes can also act as criteria to evaluate conventional issues, for example, the halal industry.*

Keywords: *ḥalāl, isḥtiqāq aṣḡar, isḥtiqāq akbar, ṭlafāsīr*

INTRODUCTION

The word *ḥalāl* is an Arabic word that generally means allowed or permissible according to the Islamic decree.¹ A practice labeled *ḥalāl* means it is acceptable according to Islamic law, the sources of which are the Qur'an, Sunnah, or the scholarly

* Freelance writer for Islam Online and postgraduate researcher on Halal products.

amatullah330@gmail.com.

¹ Fischer, Johan. "The halal frontier." In *The Halal Frontier*, Palgrave Macmillan, New York, 2011: 1-2

interpretation.² The word has been mainly studied from a legal perspective,³ cultural usage,⁴ or for assessing the branding of conventional products and services.⁵ However, a deeper understanding of the word can be gained from the theoretical linguistic study of the word from the Qur'an, which includes the study of morphology and semantics. Studying the word *ḥalāl* based on the derivatives to find an in-depth meaning can facilitate the study of the vocabulary of the Qur'an⁶ and evaluate current issues like *ḥalāl* industry. The root extraction of the word can reveal the morphological transformation a word has gone through. This transformation can significantly change the connotation of the word. This study aims to find out if common themes can be identified by studying the derivatives found specifically in the Qur'an. To find the common theme, I have relied on the meaning of the word in the Qur'an Dictionary like Almaany⁷ and Qur'anic Arabic Corpus⁸ and further delved into the grammatical and contextual analysis of the verses which contain the derivate. For the contextual study of the minor and supreme derivate, I have relied on the authentic *ḥadīth*. To corroborate the findings, seven verses of *surah al Baqarah* have been chosen. For this purpose, in addition to the contextual analysis, I have included the thematic *tafāsīr* of the different sections of the Surah.

Halāl is a term used widely to promote and label goods and services. In addition to that, the connotation can be applied to different practices and industries. A broader meaning can assist in evaluating these practices and assessing their implication.

This study aims to broaden the understanding of the word *ḥalāl* based on the usage of derivatives found in the Qur'an. The article is divided into the following six parts:

1. Methodology
2. Analysis of the minor and supreme derivatives
3. Findings
4. Studying the theme and context of *Surah Al Baqarah*
5. Analysis of the seven verses
6. Conclusion

² Fauzi, Muchammad, Amalia Nur Azizah, and Lena Nurfauliyah. "The Concept of Ifta'in Establishing Halal Law (Study of Usul fiqh on Legal Determination Methods)." *Journal of Digital Marketing and Halal Industry* 1, no. 1 (2019): 83-92.

³ Fauzi, Muchammad, Amalia Nur Azizah, and Lena Nurfauliyah. "The Concept of Ifta'in Establishing Halal Law:83-92.

⁴ Jallad, Nader Al. "The concepts of al-halal and al-haram in the Arab-Muslim culture: a translational and lexicographical study." *Language design: journal of theoretical and experimental linguistics* 10 (2008): 81-82.

⁵ Wilson, Jonathan AJ, and Jonathan Liu. "Shaping the halal into a brand?." *Journal of Islamic marketing* (2010).

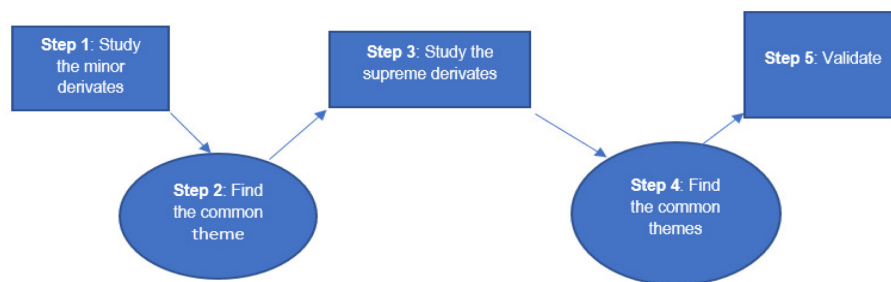
⁶ Hefny, Rabie Mohamed, Mohamed Fathy Mohamed Abdelgelil, Ammar Kamal Ibrahim Osman, and Isyaku Hassan. "The Role of Derivation in Teaching Quranic Vocabulary: Between Theory and Practice." (2022): 67.

⁷ A comprehensive Dictionary contains the meanings and translation of Arabic words
<https://www.almaany.com/en/dict/ar-en/%D8%AD%D9%84%D9%84/?c=Qura>

⁸ <https://corpus.quran.com/qurandictionary.jsp?q=Hll>

METHODOLOGY

Figure 1: Methodology



The methodology (Fig:1) includes the use of derivatives by classical Islamic scholars and grammarians to define Arabic words. The two forms of derivatives include derivatives sharing the same root letters (*isḥtiqāq aṣghar*) and derivatives with one different root letter (*isḥtiqāq akbar*). The analysis of minor derivation (*isḥtiqāq aṣghar*) is based on the derivatives in all 51 verses of the Qur'an (Step 1). The meanings of these derivatives have been then analyzed based on the Qur'an's verses to find a common theme (Step 2). For the analysis of the supreme derivation (*isḥtiqāq akbar*), four words sharing the first two root letters with the word *ḥalāl* have been analyzed (Step 3), and a common theme between the derivatives and the word *ḥalāl* are identified (Step 4). To validate the meaning, seven verses of *Surah Al Baqarah* have been selected (Step 5). The terms and verses have been translated from the Qur'anic Arabic Corpus dictionary and Almaany Dictionary. The contextual analysis is based on the *Tafsīr* by Ibn Kathir⁹ and Pondering upon the Qur'an (*Tadabbur al Qur'an*) by Islahi,¹⁰ scholars' opinions, and relevant hadith. Finally, the result is discussed from a linguistic perspective.

⁹ Tafsīr al-Qur'ān al-‘Aẓīm better known as Tafsir Ibn Kathir is the tafsir by Ibn Kathir. It is one of the most famous Islamic books related to the interpretation of the Quran. It also includes jurisprudential rulings and takes care of the hadiths and is famous for being almost devoid of *Isra'iliyyat*.

<https://www.kalamullah.com/Books/Tafsir%20Ibn%20Kathir%20all%2010%20volumes.pdf>

¹⁰ Islahi was among the founder members of the Jama'at-i-Islami, a religious party founded by the eminent Islamic scholar, Mawdudi, in 1941. During his seventeen year stay in the Jama'at, he represented the intellectual element of this party and remained a member of the central governing body (*Majlis-i-Shura*). During this period, he did the groundwork needed to write a commentary of the Qur'an – an objective that he cherished throughout his life. <https://www.amin-ahsan-islahi.org/about-amin-ahsan-islahi/>

Importance of Derivation in Arabic

Derivation (*ishtiqaq*) has always been a crucial part of morphological studies.¹¹ A minor derivation is a common form of derivation, while supreme derivation is unconventional. *ishtiqaq aṣghar* is a derivation that shares the root letters with the source,¹² while *ishtiqaq akbar* is a derivation where the two root letters are similar to the source.¹³ The use of *ishtiqaq akbar* can be found in the work of Ibn Duraid.¹⁴ Among the classical scholars, notable work has been done by Ibn Jinni who delineated some significant reasons that led to the change of one of the root letters, i.e., the difference in pronunciation, mishearing of words,¹⁵ and ease in pronunciation.¹⁶ However, others have emphasized the eloquence of the words in conveying the message as a reason for *ishtiqaq akbar*, particularly regarding the Divine attributes of the words in the Qur'an.¹⁷ This study first delves into the analysis of commonly accepted derivation *ishtiqaq aṣghar* to establish a foundational meaning of the word before attempting to understand the word in the broader context by studying *ishtiqaq akbar*.

Combining the Study of Ishtiqaq with Tafāsīr

Tadabbur al Qur'an by Islahi explains the central theme of each surah and further divides the verses of each surah according to different themes.¹⁸ The coherence in the Qur'an is much more apparent, and the reader can understand the context better than with other approaches.¹⁹ *Tafsīr* Ibn Katheer (1373 CE) is another widely accepted *Tafsīr* that contains the authentic *hadith*, which is essential to analyze the context of the

¹¹ Gul, Saira, and Hafsa Begum. "A Morphological study of the science of Al Ishtiqāq al Akbar: an Arabic literature." *Tahdhīb al Afkār* 3, no. 1 (2016): 196-200

¹² Elmgrab, Ramadan Ahmed. "The creation of terminology in Arabic." *American International Journal of Contemporary Research* 6, no. 2 (2016): 77.

¹³ Makvand, Mahmood, and Narjes Tavakoli Mohammadi. "A LINGUISTIC STUDY OF YAHYĀ IBN SALLĀM'S VIEW ON QUR'ANIC VOCABULARY." :394.

¹⁴ Krenkow, Fritz. "The Beginnings of Arabic Lexicography till the time of al-Jauhari, with special reference to the work of Ibn Duraid." *Journal of the Royal Asiatic Society* 56, no. S1 (1924): 255-270.

¹⁵ Alsaad, Amal. "Enhanced root extraction and document classification algorithm for Arabic text." PhD diss., Brunel University London, 2016:49.

¹⁶ Al-Oraibi, Ali. "Derivation in usul al-fiqh." (1988): 29-30

¹⁷ Barry, Samuel Chew. "The art of the husbandry of meaning: linguistic relativity and the study of religion." PhD diss., University of Georgia, 2012: 62-63

¹⁸ Khajehei, Hassan, and Alireza Shakarami. "An in-depth linguistic analysis of the thematic connectivity in the holy Quran." *Academic Research International* 2, no. 2 (2012): 685.

¹⁹ Abrorov, Ilyes Mukhrimhonovich, Siumbel Usmanovna Sabitova, Alfiya Marselevna Khabibullina, and Mohamed Magdy Yassin. "Tafsir Application in the Customs and Rules and Social Behavior of the Various Society." *International Journal of Criminology and Sociology* 9 (2020): 2427-2433.

verses.²⁰ Even though *Tafsīr* by Islahi is a contemporary *Tafsīr*²¹ compared to *Tafsīr* Ibn Katheer,²² the methodology of the study of the thematic analysis of Islahi originates from the classical method.²³ Therefore, the two *tafāsīr* complement each other.

Combining the *Tafsīr* to study the derivate of the word *ḥalāl* can broaden the understanding of the word. Although there is a common use of *ishṭiqāq aṣghar* for the linguistic study of the word *ḥalāl*, the usage of *ishṭiqāq akbar* is occasional. In contemporary times combining *ishṭiqāq* with *Tafāsīr* can add a new dimension to the semantic analysis of the word *ḥalāl* in the Qur'an.

ANALYSIS OF THE DERIVATIVES

Minor Derivatives

The trilateral root *ḥā lām lām* (ح ل ح) occurs 51 times in the Qur'an in eight derived forms²⁴:

- 14 times as the form I verb (حَلَّ). The simplest form of verbs is usually transitive nevertheless, it is possible the verb is intransitive as well.

The meaning of the verb form I remains as something lawful in most of the verses except for the following:

O you who have believed, do not violate the rites of Allāh or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking bounty from their Lord and [His] approval. But when you come out of *iḥrām*, then [you may] hunt. And do not let the hatred of a people for having obstructed you from al-Masjid al-Ḥarām lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allāh; indeed, Allāh is severe in penalty. [al-Mā'idah 5:2]²⁵

²⁰ Rifai, Dr SLM. "Some similarities and dissimilarities between the tafsir bil r'ay and tafsir bil athar with references to some exegeses." *Sulaiman Lebbe, Some similarities and dissimilarities between the tafsir bil r'ay and tafsir bil athar with references to some exegeses (October 13, 2021)* (2021):6-7

²¹ Khajehei, Hassan, and Alireza Shakarami. "An in-depth linguistic analysis of the thematic connectivity in the holy Quran." :684

²² Ali, Amer Zulfikar. "A Brief Review of Classical and Modern Tafsir Trends and Role of Modern Tafasir in Contemporary Islamic Thought." *Australian Journal of Islamic Studies* 3, no. 2 (2018): 39-52.

²³ Khalid, Shazad. "Qur'ānic Exegesis and Thematic Coherence: Comparing the Approaches of Amr Khālīd and Amīn Islāhī." PhD diss., University of Wales Trinity Saint David (United Kingdom), 2013.

²⁴ Quranic Arabic Corpus. <https://corpus.quran.com>

²⁵ Saheeh International

And you are going to know who will get a punishment that will disgrace him [on earth] and upon whom will descend an enduring punishment [in the Hereafter] [Hūd11:39]

And untie the knot from my tongue. [Tā-ha 20:27],

And if there was any Qur'ān [i.e., recitation] by which the mountains would be removed, or the earth would be broken apart, or the dead would be made to speak,[640] [it would be this Qur'ān], but to Allāh belongs the affair entirely. Then have those who believed, not accepted that had Allāh willed, He would have guided the people, all of them? And those who disbelieve do not cease to be struck, for what they have done, by calamity - or it will descend near their home - until there comes the promise of Allāh. Indeed, Allāh does not fail in [His] promise. [Ar-Ra'd13:31],

[Saying], "Eat from the good things with which We have provided you and do not transgress [or oppress others] therein, lest My anger should descend upon you. And he upon whom My anger descends has certainly fallen [i.e., perished]. [Tā-ha20:81],

So Moses returned to his people, angry and grieved.[848] He said, "O my people, did your Lord not make you a good promise?[849] Then, was the time [of its fulfillment] too long for you, or did you wish that wrath from your Lord descend upon you, so you broke your promise [of obedience] to me?" [Tā-ha 20:86],

To whom will come a torment disgracing him and on whom will descend an enduring punishment." [Az-Zumar 39:40]

In verse al-Mā'idah 5:2, the word denotes completing the *ihram*, a state after hajj when certain acts become permissible again. One of the acts is hunting. In *Tafsīr* ibn katheer, it is stated that

When you end your Ihram, you are permitted to hunt game, which was prohibited for you during Ihram. Although this Verse contains a command that takes effect after the end of a state of prohibition (during Ihram in this case), the Verse, brings back the ruling that was previously in effect. If the previous ruling was an obligation, the new command would uphold that obligation, and such is the case with recommended and permissible matters.²⁶

In verses Hūd 11:39, Tā-ha 20:81, Tā-ha 20:86, Az-Zumar 39:40, the word denotes descend. In *Tafsīr* Ibn Katheer, the explanation of verse Tā-ha 20:86-

Or did you desire that wrath should descend from your Lord on you. The word 'Or' here means 'Nay, but.' It is used here to separate between a previous item and a coming item. It is as if it is saying, "Nay, but you want to **make**

²⁶ Kathir, Ibn. "A compilation of the Abridged Tafsir Ibn Kathir", volumes 1–10, vol.3, pg.80.

permissible the anger of your Lord upon you by what you have done. Therefore, you have broken your promise to me.²⁷

Thus, the word denotes making the anger of Allah in the form of punishment permissible for their misdeeds.

In verse Tā-ha 20:27, the word denotes the removal of the stammering or making it permissible for the tongue to function correctly. In Tafsīr ibn Katheer

He asked for the removal of his stammering so the people would understand what he intended in his speech. He was only asking for what was necessary to deliver his message.²⁸

- 20 times as the form IV verb أَفْعَلَ (أَحَلَّ) makes intransitive verbs transitive, and transitive verbs doubly so. This form means that He made himself do or perform an action. A reflexive causative, i.e., he made himself do something transformative to a place or a state.

In al-Mā'idah 5: 2, the verb form IV means violating the matter which Allah made prohibited.

O you who believe! Violate not the sanctity of *Sha'a'ir* Allah (the symbols of Allah,) Ibn Abbas said, "*Sha'a'ir* Allah means the rituals of Hajj²⁹." Mujahid said, "As-Safa and Al-Marwah,³⁰ and the sacrificial animal are the symbols of Allah." It was also stated that *Sha'a'ir* Allah is what He prohibited. Therefore, it means do not violate what Allah prohibited.³¹

From the above hadith, it is understood as making a matter permissible that Allah made prohibited.

Another meaning of the word is translated as leading.

Have you not considered those who exchanged the favor of Allāh for disbelief[658] and settled their people [in] the home of ruin?[Ibrāhīm14:28]

Ali said that it refers to the disbelievers of *Quraysh* on the day of *Badr*. He also said that the blessing of Allah was faith that came to the polytheists of *Quraysh*, and they changed this blessing into disbelief and led their people to utter destruction. This includes all disbelievers, for Allah sent Muhammad as a mercy and a blessing to all humankind. Those who accepted this blessing and were

²⁷ Kathir, Ibn. "A compilation of the Abridged Tafsir Ibn Kathir Volumes 1–10 , vol.6, pg:336-337

²⁸ Kathir, Ibn. "A compilation of the Abridged Tafsir Ibn Kathir Volumes 1–10 vol.6 pg:336

²⁹ Hajj is an annual Islamic pilgrimage to Mecca, Saudi Arabia, the holiest city for Muslims. Hajj is a mandatory religious duty for Muslims that must be carried out at least once in their lifetime

³⁰ The hills of Safa and Marwah (الصفا والمروة) are two peaks in the [Sacred Mosque Complex](#) (Great Mosque of Mecca) between which Muslims travel back and forth seven times during the ritual pilgrimages of Hajj and Umrah.

³¹ Kathir, Ibn. "A compilation of the Abridged Tafsir Ibn Kathir Volumes 1–10, vol.3 pg:76

thankful for it will enter Paradise, while those who denied it and disbelieved in it, will enter the Fire.³²

Therefore, the word denotes making permissible disbelief through lying or deception.

In the verse “He who has settled us in the home of duration [i.e., Paradise] out of His bounty. There touches us not in it any fatigue, and there touches us not in it weariness [of mind]” [Fātir 35:35] the word is translated as settled.

In *Tafsīr* ibn katheer it is explained

Who, out of His grace, has lodged us in a home that will last forever,) means, 'Who has given us this position and status out of His grace, blessing, and mercy, for our good deeds are not equivalent to this.' It was reported in the Sahih that the Messenger of Allah said: - (None of you will enter Paradise by virtue of his good deeds.) They said, "Not even you, O Messenger of Allah."³³

Thus, the word denotes making the Jannah permissible for the believers.

- five times as the noun *ḥiluṅ* (حِلٌّ)

In verse “And you, [O Muḥammad], are free of restriction in this city. [Al-Balad 90:2]”, it is translated as free, which means it is allowed to fight in the city.

Al-Hasan Al-Basri said, "Allah made it lawful (to fight in) for him (the Prophet) for one hour of a day."

- Once as the noun *ḥalāʾiyil* (حَلَالٌ)

Allah SWT says:

Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your [milk] mothers who nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And [also prohibited are] the wives of your sons who are from your [own] loins, and that you take [in marriage] two sisters simultaneously, except for what has already occurred. Indeed, Allāh is ever Forgiving and Merciful [An-Nisā'4:23]. In this verse, the word *ḥalāʾiyil* denotes wives of the son. The explanation in *tafāsīr* is that the wives who are permissible for the sons are not permitted to be married even if the marriage has not been consummated³⁴.

- 6 times as the noun *ḥalā' l* (حَلَال)
- 3 times as the noun *maḥila* (مَحِلٌّ)

³² Kathir, Ibn. "A compilation of the Abridged Tafsir Ibn Kathir Volumes 1–10, vol.5, pg:353

³³ Ibid., vol.8, pg: 152

³⁴ Ibid., vol.10,pg:415

All three verses with the derivate mean a place permissible for sacrifice. It is not permissible to sacrifice the animal outside the *Makkah*.

- Once as the form II verbal noun *taḥillāt* (تَحْلَة) A verb that was previously transitive becomes doubly so, "to make one learn," i.e., "to teach." This form denotes three types of action: Repetition or Intensity of the verb, he made himself do (to make himself), causative (to make another do).

In verse, Allāh has already ordained for you [Muslims] the dissolution of your oaths. And Allāh is your protector, and He is the Knowing, the Wise. [At-Tahrīm 66:2] The word means dissolution of an oath one cannot carry on. This is from the mercy of Allah that he makes it permissible for the person even if he might have taken an oath previously.

- Once as the form IV active participle *muḥillī* (مُحِلِّي)

Major Derivatives

Five words have been found in the Qur'an³⁵. These words have two similar root letters with the word *ḥalāl*.³⁶

- *ḥalaf* (*ḥā lām fā*) means to take an oath or a declaration. In the Qur'an, this action of swearing is not based on solid determination but a light one. The verse explains the nature of the oath by the disbelievers.

They swear by Allah to you [Muslims] to satisfy you. But Allah and His Messenger are more worthy for them to help if they should be believers. [At-Tawbah 9:62]

From the perspective of Divine guidance, to make something *ḥalāl* is a kind of declaration from Allah regarding the matter being permissible. However, humans can be prone to mistakes and declare something *ḥalāl* due to a lack of knowledge. Among contemporary practices, Muslim countries use a *ḥalāl* logo or certification that asserts the permissibility of the product to be used.³⁷

- *ḥalāqa* (*ḥā lām qāf*) means the process of eliminating. In the verse below, shaving the head leads to removing the hair.

And do not shave your heads until the sacrificial animal has reached its place of slaughter [Al Baqarah 2:196]

Excluding some issues is part of declaring something *ḥalāl* because the matter might be deemed harmful. For example, the meat of domestic animals is *ḥalāl*, except pork, dead animals, etc.³⁸

³⁵ Quranic Arabic Corpus.

³⁶ Al Amaany Dictionary. <https://www.almaany.com>

³⁷ Art.1.3, Halal Product Certification Act 2014.

³⁸ Al Quran Maidah5:3

- ḥulmuⁿ (ḥā lām mīm) means the quality of being prudent. The following verses explain the importance of being knowledgeable about a particular matter.

They said, [It is but] a mixture of false dreams, and we are not learned in the interpretation of dreams. [Yūsuf 12:44]

Indeed, Abraham was forbearing, grieving, and [frequently] returning [to Allah]. [Hūd 11:75]

Declaring something *ḥalāl* that excludes certain matters requires comprehension of the entire situation and wisdom to assess the correct action.

- ḥalīyuⁿ (ḥā lām yā) means to make something precious and sweet, like a piece of jewelry. In the following verse, the analogy of the truth is like an adornment with long-term benefits.

He sends down from the sky, rain and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus, Allah presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does Allah presents examples. [Ar-Ra‘d 13:17]

Declaring a matter *ḥalāl* after considering the whole situation and excluding the harmful matters becomes soothing and precious for the believers as it will help them carry out their Islamic obligation, gain worldly benefit and bring peace of mind. “If the benefit outweighs the harm, then the correct view is that it is permissible because it is a well-established principle that greater benefits take precedence over lesser harms.”³⁹

Findings

After studying the minor derivatives, most of the verses among the 51 verses have the meaning of making something **permissible** (أَحْلَلْنَا, يُحِلُّونَهُ, وَحَلَالًا) that is the use of it has been decreed by Allah. The second most common meaning is **descending** (يَخِلُّ), the punishment of Allah which has been decreed upon a particular group of people. In some verses, it has been used as a warning. Some other meanings which share a common theme with the previous ones are – lawful **wives** of the sons (وَحَلَائِلُ), places that have been made permissible for dwelling and sacrificing animals, and permissibility of taking off the ihram⁴⁰. The other meaning is permissible **absolution** of oath. In other verses, it contains the meaning of **violating**, that is, making something permissible that Allah has made impermissible. The last meaning is **removing** the knot (وَأَحْلَلْنَا) or making it easy, which again is a result of making something acceptable to function properly.

Therefore, it can be concluded that the word *ḥalāl* and its minor derivatives share the common theme of declaring something permissible. In addition, it could also mean

³⁹ Adwa’ al-Bayaan Tafseer of Muhammad amen ash shanqeetee (7/793-794)

⁴⁰ sacred state into which a Muslim must enter in order to perform the hajj (major pilgrimage) or the ‘umrah (minor pilgrimage).

breaking down or analyzing. Thus, it becomes a warrant for the correct course of action, which is considered legitimate.

Moreover, all the supreme derivatives share common themes with the word *ḥalāl*. The meaning which can be derived is to declare (*ḥalaf*) a practice permissible based on the revelation of the Qur'an and sunnah and after scrutinizing the circumstances and exerting intellectual effort (*ḥulm*) to eliminate the impermissible practices (*ḥalāqa*). Thus, the legitimate practice becomes something significant and assuring (*ḥalīyūn*) for the believers to follow.

From analyzing the words with two common root letters, one can derive a meaning that not only give an in-depth understanding of the word *ḥalāl* but also explain the process and the consequence of making something *ḥalāl*.

After the analysis of the two types of derivation, one can gain an in-depth meaning of the word *ḥalāl* and also the consideration that should be taken to label something as *ḥalāl*.

Thematic Tafāsīr and the Verses of Surah Al Baqarah

To validate the findings, this part of the article has studied the seven verses of the Qur'an from *Surah Al Baqarah*, which contain the word *ḥalāl*. To comprehend the relation, first the central theme of *Surah al Baqarah* is studied from the *Tafāsīr* by Islahi, and the seven verses were analyzed from the *Tafāsīr* Ibn Katheer along with scholarly opinion, relevant hadith, and other related verses of the Qur'an.

Theme of Surah Al Baqarah

The audiences of the Surah were mainly the Arabs, the Jews, the Christians, hypocrites, and the Prophet (Peace Be Upon Him) himself. The central theme of the *surah* is connected into six distinct parts. These parts have been divided based on the subject matter. There is an introduction, four sections with different subject matters, and an epilogue.

The central theme of the *surah* is to establish the faith in Prophet Muhammad (PBUH) and the Qur'an after the belief in Allah, which was the main theme in the previous *surah*, *Al Fatiha*.

The *surah* has an introduction that distinguishes believers from disbelievers based on specific traits. The believers are submissive and fearful of Allah, and the book has been given to them as guidance.

This is the Book about which there is no doubt, a guidance for those conscious of Allah. [Al Baqarah2:2]

The believers are said to have profound respect for all the Divine Books sent to the early nations.

And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith]. [Al Baqarah2:4]

On the other hand, disbelievers are labeled as arrogant and hypocrites. The *surah* further sheds light on the story of Adam and Satan and represents the submissive nature of believers and the arrogant nature of the disbelievers. The viceregency of Adam on this earth is carried forward by Prophets Muhammad (PBUH) and facilitated by the Qur'an, which contains guidance, including the laws.

We said, go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance – there will be no fear concerning them, nor will they grieve. [Al Baqarah2:38]

After the introduction, the first part of the *surah* discusses the importance of faith-based actions. The nations of Jews and Christians are advised to follow the revelation which affirms the revelation sent to them earlier.

And believe in what I have sent down confirming that which is [already] with you, and be not the first to disbelieve in it. And do not exchange My signs for a small price, and fear [only] Me. Al Baqarah2:41

The early nations of Jews and Christians who received guidance from Allah through messengers and Divine Books failed to implement it due to their arrogance of being the descendent of Ibrahim and Jacob. They lost respect for the Divine Books and revealed laws due to their belief in superstition and did not feel guilty about changing the laws of the Divine Books.

The second section discusses the feud between them regarding the right direction of prayer Ibraheem (PBUH) built, the *Kabah*. It was in the earlier scripture, but the Jews have changed their Divine Books, which contain the truth.

And We did certainly give Moses the Torah and followed up after him with messengers. And We gave Jesus, the son of Mary, clear proofs and supported him with the Pure Spirit. But is it [not] that every time a messenger came to you, [O Children of Israel], with what your souls did not desire, you were arrogant? And a party [of messengers] you denied and another party you killed. [Al Baqarah2:87]

The story of Ibraheem and his prayer for a just community of worshipers have been fulfilled by the Prophet Muhammad (PBUH) and his followers.

Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise.” [Al Baqarah2:129]

The third section discusses the various laws regarding *hajj*, marriage, divorce, etc. In addition, the changes that took place in the earlier scriptures and the perception of the idol worshippers regarding these commandments are also revealed.

Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture – those are cursed by Allah and cursed by those who curse [Al Baqarah 2:159]

The fourth section calls for the Muslims to wage war to liberate *Ka'bah*. In the process, they must sacrifice and spend and eliminate usury.

The concluding part of the surah emphasizes the various pillars of faith and belief in the Divine books and Messengers to whom the Divine guidance is revealed.

The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers. [Al Baqarah2:285]⁴¹

From analyzing the central theme of the *Surah* along with different subject matters of 6 sections, it is found that adhering to revealed laws has been emphasized repeatedly. Failure to adhere to Divine laws is a sign of hypocrisy and can lead to Divine punishment, whereas adhering to the laws is the cornerstone to building a just society. Application of the revealed laws can be best understood by studying the authentic *hadith*, which can further clarify the context of the revealed laws and the impact of these laws on the early community.

Analysis of the Verses

Among the seven verses, six verses belong to the third section, which deals with laws, and the last verse belongs to the fourth section, which deals with war and sacrifices to be made. The third and fourth section reiterates the central theme of adhering to the message of the Prophet (peace be upon Him) and the Qur'an. Authentic *hadith* are studied for contextual analysis of the verses to corroborate the findings from analyzing the derivatives. The following themes are explored- what has been made legitimate, the practicality of the matter made legitimate, the usefulness in discarding the impermissible or impure matter, and the positive impact of the legitimate matter.

Surah Al Baqarah Verse 168

O mankind, eat from whatever is on earth [that is] **lawful** and good, and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. [Al Baqarah 2:168]

Table 1: *Surah Al Baqarah Verse 168*⁴²

Themes	Explanation
What has been made legitimate	Any pure food on the earth has been made ḥalāl
The practicality of the matter made legitimate	By consuming the food, they do not create any artificial food shortage. As people have submitted to Islam, they should not engage in any form of idolatry, like-

⁴¹ Iṣlāḥī, Amīn Aḥsan. *Tafsir of Surah al-Fātiḥan and Surah al-Baqarah*. Vol. 1. The Other Press, 2007.

⁴² Reporting from Abu Salih, alKalbi said: "This was revealed about Thaqif, Khuza'ah and 'Amir ibn Sa'saa who forbade themselves certain foods and meats. They forbade the Bahirah, al-Sa'ibah, al-Wasilah as well as al-Hamiyah"..

	forgoing the consumption of some food in the name of an idol.
Usefulness in discarding the impermissible or impure matter	Here the impure matters are- forgoing the blessings of pure food, engaging in idolatry, and following the footsteps of Shaitan. All these matters can lead to hypocrisy and disbelief, like the people of early nations. ⁴³
The positive impact of the legitimate matter	People derive blessings from consuming pure food. It also eliminates a form of idolatry. Unlike the early nations, Muslims do not follow distorted practices, so they are immune to hypocrisy.

Surah Baqarah Verse 187

It has been **made permissible** for you to be intimate with your wives during the nights preceding the fast. [Al Baqarah 2:187]

Table 2: Surah Al Baqarah Verse 187⁴⁴

Themes	Explanation
What has been made legitimate	Sleeping with wife in the night of fasting. It abrogates the previous law.
The practicality of the matter made legitimate	The early law was too difficult to continue a normal lifestyle. Easing the

⁴³ After Allah stated that there is no deity worthy of worship except Him and that He Alone created the creation, He stated that He is the Sustainer for all His creation, and He mentioned a favor that He granted them; He has allowed them to eat any of the pure lawful things on the earth that do not cause harm to the body or the mind. He also forbade them from following the footsteps of Shaytan, meaning his ways and methods with which he misguides his followers, like prohibiting the Bahirah (a she-camel whose milk was spared for the idols and nobody was allowed to milk it), or Sa'ibah (a she-camel let loose for free pasture for the idols and nothing was allowed to be carried on it), or a Wasilah (a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery), and all of the other things that Shaytan made attractive to them during the time of Jahiliyyah. (*Tafseer Ibn Kaheer*, vol.1 , pg 465)

⁴⁴ Abu Bakr al-Asfahani informed us> Abu'l-Shaykh al-Hafiz> 'Abd al-Rahman ibn Muhammad al-Razi> Sahl ibn 'Uthman al-'Askari> Yahya ibn Abi Za'idah> his father and others> Abu Ishaq> al-Bara' ibn 'Azib who said: "After breaking their fast, the Muslims used to be allowed to eat, drink and have sexual intercourse for as long as they did not sleep. Once they went to sleep, they were forbidden to do all these things until the following when they broke their fast. Qays ibn Sirma al-Ansari went to his wife at the time of breaking the fast. His wife went out to get something [to eat]. While he was waiting, he fell asleep [and therefore could not eat until the following night]. The following day he fainted in the middle of the day. 'Umar ibn al-Khattab also had sexual intercourse with his wife after he found her sleeping. He mentioned what had happened to the Prophet, Allah bless him and give him peace, and the verse (is made lawful for you to go in unto your wives on the night of the fast...) was revealed, up to Allah's saying (...of the dawn.)

	law has made it easy for them to maintain a balanced lifestyle. ⁴⁵
Usefulness in discarding the impermissible or impure matter	Earlier, it was not allowed to eat, drink or have relations with a spouse after one had slept on the night of fasting. This law has been changed as some used to lie and others used to fall sick. So, by reducing the restriction, people can worship Allah better than earlier.
The positive impact of the legitimate matter	Muslims can fulfill their religious obligations and worldly needs with ease. If the previous law were difficult for early Muslims, it would be difficult for later too. So, the new law is a blessing for the future generation.

Surah Al Baqarah Verse 196

And do not shave your heads until the sacrificial animal reaches its **destination**. [Al Baqarah 2:196]

Table 3: *Surah Al Baqarah Verse 196*⁴⁶

Themes	Explanation
What has not been made legitimate	It is not allowed to shave the head before the animal reaches <i>Makkah</i> .
The practicality of the matter is not made legitimate	All of <i>Makkah</i> is a place of sacrifice. Pilgrims have a fixed time and place to shave their heads.
Usefulness in discarding the impermissible or impure matter	<i>Makkah</i> is a special place of worship, and sacrificing animals to please Allah is a worship. Pilgrims cannot make a

⁴⁵ Ibn 'Abbas, Mujahid, Sa'id bin Jubayr, Al-Hasan, Qatadah, As-Suddi and Muqatil bin Hayyan said that this Verse means, "Your wives are a resort for you and you for them." Ar-Rabi' bin Anas said, "They are your cover and you are their cover." In short, the wife and the husband are intimate and have sexual intercourse with each other, and this is why they were permitted to have sexual activity during the nights of Ramadan, so that matters are made easier for them. (Tafseer Inb Kathee, vol.1, pg:509)

⁴⁶ Ka'b ibn 'Ujrah who said: "The verse (And whoever among you is sick or hath an ailment of the head...) was revealed about me. I had informed the Prophet, Allah bless him and give him peace, that I had lice in my head [while I was in a state of ritual consecration]. He said to me: "Shave your head and, as expiation, fast three days, offer a sacrifice, or feed six poor people, giving a measure of food (sa') for each one of them"

	sacrifice at any place as it does not have the same importance as <i>Makkah</i> . ⁴⁷
The positive impact of the legitimate matter	Pilgrims will know where to sacrifice and make a mental note. ⁴⁸ They are carrying out an act of worship in the haram, which assures them that Makkah is a place of purity and worship, so they will avoid any impermissible actions here.

Surah Al Baqarah Verse 228

Divorced women must wait for three monthly cycles 'before they can re-marry'. It is **not lawful** for them to conceal what Allah has created in their wombs. [Al Baqarah 2:228]

Table 6: *Surah Al Baqarah Verse 228*⁴⁹

Themes	Explanation
What has not been made legitimate	Not allowed to hide the pregnancy after the revocable divorce
The practicality of the matter made legitimate.	It gives time for the man to make a conscious decision. ⁵⁰ The father has financial responsibility for his

⁴⁷ The Prophet (PBUH) said: "All of Mina is the place of sacrifice, and all the days of al-tashriq are days of sacrifice." (The hadith was classed as sahih by al-Albani in al-Silsilah al-Sahihah, 2476)

⁴⁸ An-Nawawi (may Allah have mercy on him) said:

The boundary of the Haram in the direction of Madinah is before at-Tan'eem, by the houses of Banu Nifaar, three miles from Makkah. On the road to Yemen, the boundary is Adaat Libn, seven miles from Makkah. On the road to at-Taa'if it is at 'Arafaat, at the bottom of Namirah, seven miles away. On the road to Iraq it is the mountain pass of al-Muqatta', seven miles away. On the road to al-Ji'raanah it is in the mountain pass of Aal 'Abdillah ibn Khaalid, nine miles away. On the road to Jeddah it is Munqati'al-A'shaash, ten miles from Makkah.

End quote from al-Majmoo', 7/463

⁴⁹ (...and it is not lawful for them to conceal what Allah has created in their wombs,) meaning, pregnancy or menstruation periods. This is the Tafsir of Ibn 'Abbas, Ibn 'Umar, Mujahid, Ash-Sha'bi, Al-Hakam bin 'Utaybah, Ar-Rabi' bin Anas, Ad-Dahhak, and others. This Verse warns women against hiding the truth (if they were pregnant or on their menses), indicating that they are the authority in such matters as they alone know such facts about themselves. Since verifying such matters is difficult, Allah left this decision with them. Yet, women were warned not to hide the truth in case they wish to end the 'Iddah sooner, or later, according to their desires. Women were thus commanded to say the truth (if they were pregnant or on their menses), no more and no less. (Tafsir Ibn Kathir, vol. 2, pg:632).

⁵⁰ the husband who divorces his wife can take her back, providing she is still in her 'Iddah (time spent before a divorced woman or a widow can remarry) and that his aim, by taking her back, is righteous and for the purpose of bringing things back to normal. However, this ruling applies where the husband is eligible to take his divorced wife back. (Ibn Kathir).

	children, ⁵¹ so he might take back his wife for the sake of his child.
Usefulness in discarding the impermissible or impure matter	Hiding the matter of pregnancy will create chaos if the woman marries another man.
The positive impact of the legitimate matter	Stops the divorce from happening if the man decides to take back his wife. If the woman is pregnant, the child and the mother's financial rights are ensured.

Surah Al Baqarah Verse 229

It is **not lawful** for husbands to take back anything of the dowry given to their wives, unless the couple fears not being able to keep within the limits of Allah. [Al Baqarah 2:229]

Table 4: *Surah Al Baqarah Verse 229*⁵²

Themes	Explanation
What has not been made legitimate	Not permissible for the man to take back his wife's mahr ⁵³ unless she seeks <i>khul</i> .
The practicality of the matter that has not been made legitimate	<i>Mahr</i> seals the commitment of the husband to his wife. ⁵⁴ Taking back the mahr implies harshness towards the wife. ⁵⁵
Usefulness in discarding the impermissible or impure matter	It is not allowed for the husband to take it back when they are married as it

⁵¹ "but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis"[al-Baqarah 2:233]

⁵² Al-Bukhari reported that Ibn 'Abbas said that the wife of Thabit bin Qays bin Shammās came to the Prophet and said, "O Messenger of Allah! I do not criticize his religion or mannerism. But I hate committing Kufr in Islam (by ignoring his rights on her)." Allah's Messenger said: Will you give him back his garden? She said, "Yes." Allah's Messenger said: Take back the garden and divorce her once.) Sahih al Bukhari 5276, Book 68, Hadith 25.

⁵³ And it is not lawful for you (men) to take back (from your wives) any of (the dowry) what you gave them, meaning, you are not allowed to bother or pressure your wives to end this situation by giving you back the Mahr and any gifts that you have given them (in return for divorce)

⁵⁴ "And give to the women (whom you marry) their mahr (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart..." [al-Nisa 4:4]

⁵⁵ and you should not treat them with harshness, that you may take away part of what you have given them, unless they commit open illegal sexual intercourse.) [al-Nisa4:19]

	breaches the commitment given. If a Muslim man wants a second wife, he might be lured to divorce the first wife and take the <i>mahr</i> . ⁵⁶
The positive impact of the legitimate matter	It implies that the man has a financial obligation. It also ensures women's economic rights in Islam. ⁵⁷

Surah Al Baqarah Verse 230

So, if a husband divorces his wife 'three times', then it is **not lawful** for him to remarry her until after she has married another man and then is divorced.

Table 5: *Surah Al Baqarah Verse 230*⁵⁸

Themes	Explanation
What has not been made legitimate	After the divorce, the couple can only remarry if the wife has been married to another man.
The practicality of the matter made not legitimate	Divorce is a serious matter. Allowing remarrying would not make the man take a conscious decision.
Usefulness in discarding the impermissible or impure matter	Allowing remarrying without a second marriage would lead the man to give divorce frivolously, and thus taking the oath in the name of Allah will become a light matter. ⁵⁹
The positive impact of the legitimate matter	The marriage is taken seriously. The effort is exerted to make a conscious decision. Marriage is the foundation of a

⁵⁶ Allah says (interpretation of the meaning): "But if you intend to replace a wife by another and you have given one of them a cantar (of gold, i.e., a great amount) as mahr, take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin? And how could you take it (back) when you have gone in unto each other, and they have taken from you a firm and strong covenant?" [al-Nisa 4:20-21]

⁵⁷ "When a man married off his daughter, he would take her mahr away from her, but Allah forbade them to do that, and gave women the right to the mahr they received." Kathir, Ibn. "A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10. Vol.2

⁵⁸ A'ishah said that Allah's Messenger was asked about a woman who marries a man who thereafter divorces her (thrice). She then marries another man and he divorces her before he has sexual relations with her, would she be allowed for her first husband Allah's Messenger said: No until he enjoys her `Usaylah (sexual relation).) Sahih Al-Bukhari 5261, Book 68, Hadith 11.

⁵⁹ This honorable Verse abrogated the previous practice in the beginning of Islam, when the man had the right to take back his divorced wife even if he had divorced her a hundred times, as long as she was still in her `Iddah (waiting period). This situation was harmful for the wife, and this is why Allah made the divorce thrice, where the husband is allowed to take back his wife after the first and the second divorce (as long as she is still in her `Iddah). (Tafseer Ibn Katheer)

	good society, and the law ensures it should be taken seriously.
--	---

Surah Al Baqarah Verse 275

Those who consume interest will stand 'on Judgment Day' like those driven to madness by Satan's touch. That is because they say, "Trade is no different than interest." But Allah has **permitted trading** and forbidden interest. [Al Baqarah 2: 275]⁶⁰

Table 7: *Surah Al Baqarah Verse 275*⁶¹

Themes	Explanation
What has been made legitimate	Trade has been made permissible
The practicality of the matter made legitimate	People can fulfill the materialistic need for goods and services and earn money in a just manner.
Usefulness in discarding the impermissible or impure matter	Trade is a fair way to make money, while riba ⁶² is an injustice.
The positive impact of the legitimate matter	Increases one's knowledge of the art of trade and earns money in a just manner. Moreover, it enriches society by fulfilling materialistic needs. ⁶³

⁶⁰ Riba is an Arabic word that means "to increase" or "to exceed" and is commonly used in reference to unequal exchanges or charges and fees for borrowing. [Interest](https://www.investopedia.com/terms/r/riba.asp) is deemed riba, or an unjust, exploitative gain, and such practice is forbidden under Islamic law. <https://www.investopedia.com/terms/r/riba.asp>

⁶¹ Indicates that the disbelievers claimed that Riba was allowed due to the fact that they rejected Allah's commandments, not that they equated Riba with a regular trade. The disbelievers did not recognize that Allah allowed trade in the Qur'an, for if they did, they would have said, "Riba is trade." (Trading is only like Riba) meaning, they are similar, so why did Allah allow this, but did not allow that, they asked in defiance of Allah's commandments. (Whereas Allah has permitted trading and forbidden Riba) might be a continuation of the answer to the disbelievers' claim, who uttered it, although they knew that Allah decided that ruling on trade is different from that of Riba. Indeed, Allah is the Most Knowledgeable, Most Wise, whose decision is never resisted. Allah is never asked about what He does, while they will be asked. He is knowledgeable of the true reality of all things and the benefits they carry. He knows what benefits His servants, so He allows it for them, and what harms them, so He forbids them from it. He is more merciful with them than the mother with her own infant

⁶² After Allah mentioned the righteous believers who give charity, pay Zakah and spend on their relatives and families at various times and conditions, He then mentioned those who deal in usury and illegally acquire people's money, using various evil methods and wicked ways.

⁶³ Sayyiduna Sakhr رَضِيَ اللَّهُ عَنْهُ was a trader and would send his trade goods (in travel) in early morning. With the blessing of this, he became very rich and his wealth increased so much that he was unable to decide where to store it. (*Abu Dawood, vol. 3, pp. 51, Hadees 2606; At-Tareekh-ul-Kabeer lil-Bukhari, vol. 4, pp. 259*)

CONCLUSION

The analysis of the derivatives of the word *ḥalāl* shows that there are common themes among all the verses, which facilitate the semantic study of the word. The common themes can be further validated by analyzing the verses in *Surah al Baqarah* based on the subject matters of the *Surah* and related *ḥadith* for each verse.

A study of the verses with the minor derivatives shows that words sharing common root words indicate a matter made permissible by divine law. Permissibility is the common theme, while the subject matter could be of various categories. It could be a physical subject matter which has been made permissible, like food and drinks, conjugal relation, or it could be an action like violating the law by making something permissible that has been made impermissible by Allah, absolution of an oath, and taking off the ihram. Another category is where Allah intervenes directly, like punishing the disbelievers and loosening the knot of the tongue.

The study further delves into analyzing the supreme derivatives that share two common root letters. It also broadens the semantic analysis of the word *ḥalāl*. It provides an in-depth meaning which includes the nature of dealing with the legislation, the process of legislating a matter, and the impact of the process. One common theme is a process of declaration or taking an oath regarding the permissibility of the subject matter. When legislated by humans, the declaration can be prone to mistakes due to a lack of knowledge. The other common themes include eliminating the harmful matter for the greater good, using wisdom when scrutinizing the situation, and having a positive impact due to making something permissible.

To corroborate the findings, seven verses with the word *ḥalāl* from *Surah Al Baqarah* were analyzed. The thematic study of *Surah Al Baqarah* further substantiated the analysis of the seven verses. The central theme of *Surah Al Baqarah* is the faith in Muhammad (PBUH) and the Qur'an, reiterated in the 3rd and 4th sections of the *Surah*. The previous sections warned the believers about the failures of early nations in adhering to the Divine Book and the reasons for it. These warnings are given to establish strong faith in the believers' hearts and prepare them psychologically to adhere to the Qur'an. The analysis of these laws based on the *tafāsīr*, *ḥadith*, and related verses shows that all the common themes from the study of the derivatives are present.

Thus, the semantic study of the word *ḥalāl* based on the 2 types of derivatives along with the study of the verses shows that the method can provide a comprehensive meaning of the word. The findings can further enable us to evaluate contemporary subjects like- The *ḥalāl* Industry.

BIBLIOGRAPHY

- Abd Rahman, M. R. (2018). "A philosophy of maqasid shariah underpinned muslim food consumption and the ḥalālān toyyiban concept." *AL-ABQARI: Journal of Islamic Social Sciences and Humanities*.
- Abrorov, Ilyes Mukhrimhonovich, et al. (2020). "Tafsir Application in the Customs and Rules and Social Behavior of the Various Society." *International Journal of Criminology and Sociology* 9 (2020): 2427-2433.
- Abdulhussain, Zina Naser, and Munaf Mahdi Al-Musawi. (2021). "THE PHONETIC ASSIMILATION RHYTHM ACCORDING TO SIBAWAYH D.(180 AH)." *PalArch's Journal of Archaeology of Egypt/Egyptology* 18, no. 10 (2021): 225-256.
- Ali, Amer Zulfiqar. (2018). "A Brief Review of Classical and Modern Tafsir Trends and Role of Modern Tafasir in Contemporary Islamic Thought." *Australian Journal of Islamic Studies* 3, no. 2: 39-52.
- Almarwaey, Amjaad Omar, and Ummul K. Ahmad. (2021). "Semantic Change of Hijab, ḥalāl and Islamist from Arabic to English." *3L: Southeast Asian Journal of English Language Studies* 27, no. 2.
- Al-Oraibi, Ali. (1988). "Derivation in usul al-fiqh".
- Alsaad, Amal. (2016). "Enhanced root extraction and document classification algorithm for Arabic text." PhD diss., Brunel University London.
- Arifin, Zaenal. (2019). "SYAFA'AT (INTERCESSION) IN AL-QUR'AN PERSPECTIVE (A Study on the Interpretation of Maudhu'i)." *Jurnal Ilmiah Islam Futura* 18, no. 2: 323-341.
- Araik, Fahad Al. (1991). *The modernisation of Arabic vocabulary: A survey of linguistic and cultural aspects of lexical development*. University of St. Andrews (United Kingdom).
- Barry, Samuel Chew. (2012). "The art of the husbandry of meaning: linguistic relativity and the study of religion." PhD diss., University of Georgia.
- Elmgrab, Ramadan Ahmed. (2016). "The creation of terminology in Arabic." *American International Journal of Contemporary Research* 6, no. 2: 75-85.
- Fauzi, Muchammad, Amalia Nur Azizah, and Lena Nurfauliyah. (2019). "The Concept of Ifta'in Establishing ḥalāl Law (Study of Usul fiqh on Legal Determination Methods)." *Journal of Digital Marketing and ḥalāl Industry* 1, no. 1: 83-92.
- Fischer, Johan. (2011). "The ḥalāl frontier." In *The ḥalāl Frontier*, pp. 1-30. Palgrave Macmillan, New York.

- Gokkir, Necmettin. (2014). "Western Challenges and Muslim Hermeneutical Responses: Post-colonial Interpretations of the Qur'an in the Middle East." *Usul İslam Araştırmaları* 22, no. 22: 63-86.
- Gul, Saira, and Hafsa Begum. "A Morphological study of the science of Al isḥtiqāq aḵbr: an Arabic literature." *Tahdhīb al Afkār* 3, no. 1 (2016).
- Hefny, Rabie Mohamed, Mohamed Fathy Mohamed Abdelgelil, Ammar Kamal Ibrahim Osman, and Isyaku Hassan. "The Role of Derivation in Teaching Qur'anic Vocabulary: Between Theory and Practice." (2022).
- İşlāḥī, Amīn Aḥsan. (2007). *Tafsir of Surah al-Fātiḥan and Surah al-Baqarah*. Vol. 1. The Other Press.
- Jalabi, Abdel Galil. (1971). *An edition of Part I of" Ma'ani al-Qur'an wa-I'Rabuh" by Ibrahim b. al-Sariy al-Zajaj*. University of London, School of Oriental and African Studies (United Kingdom).
- Jallad, Nader Al. "The concepts of al- ḥalāl and al-haram in the Arab-Muslim culture: a translational and lexicographical study." *Language design: journal of theoretical and experimental linguistics* 10 (2008): 077-86.
- Ibn Kathir. (2018). "A compilation of the Abridged Tafsir Ibn Kathir Volumes 1–10." *The English Language with Arabic Verses* 10.
- Khajehei, Hassan, and Alireza Shakarami. "An in-depth linguistic analysis of the thematic connectivity in the holy Qur'an." *Academic Research International* 2, no. 2 (2012): 682-695.
- Khalid, Shazad. (2013). "Qur'anic Exegesis and Thematic Coherence: Comparing the Approaches of Amr Khālīd and Amīn İşlāḥī." PhD diss., University of Wales Trinity Saint David (United Kingdom).
- Krenkow, Fritz. "The Beginnings of Arabic Lexicography till the time of al-Jauhari, with special reference to the work of Ibn Duraid." *Journal of the Royal Asiatic Society* 56, no. S1 (1924): 255-270
- Makvand, Mahmood, and Narjes Tavakoli Mohammadi. "A LINGUISTIC STUDY OF YAHYĀ IBN SALLĀM'S VIEW ON QUR'ANIC VOCABULARY."
- Prasetia, Senata Adi, and Siti Firqo Najiyah. "The Conception of Lā Ma'Būda in Tasawuf; a Qur'anic Interpretation." *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an dan Tafsir* 6, no. 1 (2021): 17-39.
- Qutbuddin, Aziz K. (2009). *Tahmid: A literary genre? A study of the Arabic laudatory preamble with a focus on the Fatimid-Tayyibi tradition*. The University of London, School of Oriental and African Studies (United Kingdom).
- Rifai, Dr. SLM. "Some similarities and dissimilarities between the tafsir bil ray and tafsir bil athar with references to some exegeses." *Sulaiman Lebbe, Some similarities*

and dissimilarities between the tafsir bil ray and tafsir bil athar with references to some exegeses (October 13, 2021) (2021).

Wilson, Jonathan AJ, and Jonathan Liu. (2010). "Shaping the ḥalāl into a brand?." *Journal of Islamic Marketing*.

Wright, Elizabeth Kay. (2000). *Sound and meaning in medieval Arabic linguistic theory*. Georgetown University.