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APPLICATION OF QAWAID FIQHIYYAH IN THE ISSUE OF THE CULTURED MEAT^{i,*}Nur Filzatul Husna Fazil & ⁱMohd Nasir Abdul MajidⁱFaculty of Syariah and Law, Universiti Sains Islam Malaysia (USIM), 71800, Nilai, Negeri Sembilan, Malaysia*(Corresponding author) e-mail: filzatulhusnafazil@gmail.com**ABSTRACT**

Cultured meat remains in the early stages of development and has yet to achieve widespread commercial adoption, particularly in Muslim-majority regions. While ongoing research and technological advancements aim to bring cultured meat to market, its acceptance among Muslim communities is still limited due to religious and ethical concerns. Understanding the religious and cultural perspectives that shape attitudes toward novel food technologies is essential for addressing potential challenges and ensuring ethical integration into Islamic dietary practices. This study aims to critically examine the ethical, religious, and societal implications of cultured meat from an Islamic perspective, with a particular focus on its halal status through the lens of *Qawā'id Fiqhiyyah* (Islamic legal maxims). By analyzing existing literature and scholarly discussions, this research provides valuable insights for policymakers, religious scholars, and the scientific community in navigating the permissibility and ethical considerations of cultured meat within Islamic dietary laws. A qualitative case study approach is employed, utilizing secondary data from relevant studies and scholarly works. The findings contribute to the broader discourse on sustainable food production while addressing the religious concerns of Muslim consumers.

Keywords: *Cultured meat, qawaid fiqh, market, Malaysia*

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Introduction

The reality that we must accept is about the progress of human technology is growing rapidly day by day. What once seemed impossible to achieve, today it has a chance to be achieved. The development of technology in this era of globalization is a benefit and advantage of the mind given by Allah SWT to every human. However, it should be used in parallel and in accordance with the laws that have been set by Allah SWT. In everyday life, food plays an important role in all cultures. In the context of Islamic views, the selection and consumption of food, especially meat, has a deep meaning. The principles of halal (permitted) and haram (forbidden) food in Islam, which are sourced from the Quran and Hadith (sayings and actions of the Prophet Muhammad), become an important basis in meat culture in the Islamic world. These principles govern not only what can be eaten, but also how meat should be prepared, processed, and consumed.

This issue is important because it needs to discuss the laws of jurisprudence on matters that have not yet happened. In addition, it is a long debate among scholars, and it is termed as *al-fiqh al-iftiradhi* or *al-fiqh al-taqdiri*. In short, it is an effort by the scholars to assume the situation, the situation or things that might happen, then set the law for it.

The transformation occurring in the food sector involves the application of diverse contemporary technologies to address global food security needs while upholding the sustainability of the food distribution network. Among these innovations, synthetic technology significantly impacts both the quality and quantity of food, along with the productivity and effectiveness of food manufacturing. Nevertheless, satisfying the global demand for food must not compromise food quality. Cultured meat, an advanced product stemming from synthetic technology, is currently being successfully developed, raising hopes for the resolution of food security challenges (Awang, 2021).

In the cellular agricultural sector, cultured meat involves the process of culturing meat in a laboratory using tissue engineering methods. Meat is a food group with important components in the daily diet of Malaysians such as chicken, meat, fish, and eggs. Besides that, meat is also a food group that is rich in protein and this red meat has a high level of iron and zinc. It is a good source of energy and for those who have blood deficiency problems can overcome problems related to meat consumption. best source of iron. Consumers often question the safety of cultured meat as it is perceived to be unnatural. Therefore, the halal (permissible) or haram (forbidden) status of this meat is highly dependent on the production process. Sheikh Yusuf Qaradawi, a contemporary scholar, stated in his book 'Halal and Haram in Islam' that Allah has made many things permissible on this Earth for the benefit of the Muslim community. The abundance of what is halal and pure is immeasurable, thus avoiding what is haram (forbidden) and doubtful has no impact on the well-being of humanity. By focusing on this *qawaid fiqhiyyah* (Islamic legal maxims), *hukm* or law of some issues can be determined precisely to explain culture meat are prohibited or not.

Rapid population growth has made Muslim consumers a viable and lucrative business opportunity for cultured meat as a potential future of food consumption, making it important to consider how religion influences the interpretation and acceptance of novel products from new technologies. It is important to understand what can be controlled. Media depictions of cultured meat influence public perception by emphasizing certain aspects of its definition and framework. There are barriers to Muslim awareness and acceptance of cultured meat. In addition to the halal quality aspect of this future food, unnaturalness may be an important factor in the perception of Muslims who reject lab-grown meat. Consumers often question the safety of cultured meat as it is perceived to be unnatural. Researchers, professionals, and producers must acknowledge these concerns and emphasize clarity and transparency about the health and safety aspects of cultured meat as key to the sustainability of the industry (Awang, 2021).

Literature Review

The purpose of this literature review on the application of *Qawā'id Fiqhiyyah* in the issue of cultured meat is to examine existing research and scholarly works concerning its halal or haram status, particularly in the Malaysian context.

Several studies have explored aspects of cultured meat. Salahudin and Ramli (2018), in their article "*Penggunaan Teknologi Autentikasi Halal Dalam Verifikasi Produk Makanan Berdasarkan Daging*", discuss Shariah principles related to meat-based food products. Their research highlights the strengths and weaknesses of halal authentication technologies and the implications of excessive reliance on such technologies. However, the study does not extensively analyze the specific Islamic legal maxims relevant to halal authentication, potentially limiting its understanding of how these principles apply to technological verification.

Hamdan et al., (2019), in "*The Use of Stem Cells in Cultured Meat: Analysis According to the Islamic Law Perspective*", examine the concept, history, and production techniques of cultured meat. Their study assesses Islamic rulings by reviewing existing *fatwas* on the subject. However, the research does not compare the use of stem cells in cultured meat with established Islamic legal maxims, missing an opportunity to evaluate whether this technology aligns with or diverges from these principles.

Reza Adnan et al., (2021), in their article "*Cultured Meat as Halalan Tayyiban Food: A Maqāṣid Review in the Preservation of Life (Ḥifẓ al-Nafs)*", adopt a qualitative approach to assess cultured meat through the lens of *Maqāṣid al-Sharī'ah*. Their findings suggest that cultured meat aligns with Islamic principles, particularly in ensuring the preservation of life. Similarly, their other study, "*Cultured Meat as Permissible Tayyiban Food*", highlights the increasing global population and rising food demand, proposing cultured meat as a sustainable and environmentally friendly alternative. The study argues that cultured meat complies with *Maqāṣid al-Sharī'ah*, particularly in protecting life (*ḥifẓ al-naḥs*), and recommends that Muslims embrace the technology while ensuring its compliance with Islamic dietary laws (Alias et al., 2024).

Burhanuddin et al., (2023), in "*Cultured Meat: An Appraisal from the Fiqh and Sufi Views of Muslim Scholars*", analyze the halal status of cultured meat from both fiqh and Sufi perspectives. Their study concludes that cultured meat is halal if it addresses food shortages, causes no harm, and benefits the public. Additionally, they explore the transformative aspect of Allah's creation and its impact on religious interpretations. This perspective aligns with the argument that cultured meat must not only fulfill the conditions of permissibility in fiqh but also consider the spiritual implications in Sufism. The study emphasizes the importance of ensuring that cultured meat does not lead to uncertainty (*shubḥah*) and aligns with the concept of *ṭahārah* (purity) in Islamic teachings. However, the research does not incorporate contemporary interpretations of Islamic legal maxims, potentially limiting its relevance to modern contexts.

Hamdan et al., (2021) explore the potential of cultured meat as a major advancement in food technology and its expected market entry. Their study highlights the challenge of consumer acceptance, particularly among those adhering to religious dietary laws. Using qualitative research and document analysis, the study examines the religious perspectives on cultured meat, suggesting that acceptance is likely if production aligns with religious dietary teachings. The study recommends further research on consumer acceptance among religious communities.

Izhar Ariff Mohd Kashim et al., (2023), in "*Scientific and Islamic Perspectives in Relation to the Halal Status of Cultured Meat*", investigate the role of Islamic legal maxims in determining the halal status of cultured meat. Their study discusses key concepts such as the transformation of substances (*istiḥālah*), *maṣlaḥah* (benefit), *maḥsadah* (harm), and *ḍarūrah* (necessity). However, the study lacks a comprehensive comparative analysis of scientific assessments of cultured meat alongside established Islamic legal maxims, which could provide a more holistic understanding of its halal status.

Additionally, Roslin et al., (2022), in their study on three-dimensional printed (3DP) food technology, highlight its potential as a future global halal food source. The study emphasizes the ability of 3DP technology to produce individualized nutritional meals, support food sustainability, and develop innovative food solutions. However, concerns regarding consumer safety and public acceptance remain key challenges. Their study employs qualitative library research and content analysis to explore the applicability of 3DP in the halal market. By integrating the concept of halal forensics, the authors suggest a regulatory framework for halal 3DP food products to ensure their authenticity and protect Muslim consumers. The relevance of this study to cultured meat lies in its shared focus on emerging food technologies and the necessity of establishing clear halal certification frameworks. The discussion

on halal forensics provides a useful perspective for addressing the authenticity and compliance of cultured meat within Islamic dietary laws.

This literature review highlights the growing body of research on the Islamic perspectives of cultured meat. While existing studies address various aspects, a gap remains in the comprehensive application of *Qawā'id Fiqhiyyah* to cultured meat, particularly in integrating legal maxims with scientific advancements. As Burhanuddin et al., (2023) and Roslin et al., (2022) suggest, further research should explore whether cultured meat not only meets the halal criteria but also qualifies as *tayyiban* and aligns with the broader objectives of Islamic nutrition. Understanding its effects on consumers from both a fiqh and Sufi perspective will contribute to a more nuanced assessment of its status in Islamic dietary laws.

Methodology

This study proposed to achieve the legal maxims review on the cultured meat products. Although there are several kinds of research on the ruling of cultured meat in Islamic view, this study felt that a review of *Qawaid Fiqhiyyah* on cultured meat should be made in order to gain more understanding on this field of research. This study extended the work of other field researchers. The research method in this study is qualitative method. This paper uses a qualitative data collection method where in-depth document analysis is carried out. Secondary data related to *Qawaid Fiqhiyyah* and cultured meat and its rulings in Islamic perspectives were used to obtain further information including the area of halal food because it is under the same circumstance. This research is limited to reviewing principles of *Qawaid Fiqhiyyah* on cultured meat.

Results and Discussion

Meaning of *Qawā'id Fiqhiyyah*

The term *Qawā'id Fiqhiyyah* originates from Arabic and consists of two key components: *Qawā'id* (قواعد) and *Fiqhiyyah* (فقهية). *Qawā'id* is the plural form of *Qā'idah* (قاعدة), which means "method," "principle," or "rule." In the context of Islamic jurisprudence (*Shariah*), Mustafa Ahmad al-Zarqa', in his book *Al-Madkhal al-Fiqh al-'Amm*, defines *qawā'id* as overarching legal principles applied to various specific issues. Scholars of *Uṣūl al-Fiqh* (principles of Islamic jurisprudence) view *qawā'id* as comprehensive laws that are universally applicable in deriving legal rulings.

Several Islamic jurists (*fuqahā'*) have provided distinct definitions of *Qawā'id Fiqhiyyah*, each contributing to the understanding of this crucial concept in Islamic jurisprudence. Dr. 'Imad Ali Jumaah, in *Al-Qawā'id al-Fiqhiyyah al-Muyassarah*, characterizes *Qawā'id Fiqhiyyah* as rulings that are *ghālib* (prevalent), serving as foundational principles from which other minor *fiqh* rulings can be derived. This emphasizes the role of *Qawā'id Fiqhiyyah* as guiding frameworks for understanding various specific legal issues in Islamic law. Similarly, Al-Taftazānī, in his work *Al-Talwīh 'alā al-Tawdīh*, defines *Qawā'id Fiqhiyyah* as comprehensive rulings (*kullīy*) that apply to multiple sub-rulings, thus facilitating the extraction of *Shariah* rulings from general principles. This definition underscores the unifying function of *Qawā'id Fiqhiyyah* in bridging broad concepts with specific legal applications. Al-Imām Jalāl al-Dīn al-Mahallī, in *Sharḥ al-Mahallī 'alā Jam' al-Jawāmi'*, further refines the concept, describing *Qawā'id Fiqhiyyah* as comprehensive legal statements that help determine specific legal rulings, thus highlighting their importance in providing clarity and structure to the application of *Shariah*. Dr. Ahmad al-Shāfi'ī, in his *Uṣūl Fiqh al-Islāmī*, offers a more specific explanation, stating that *Qawā'id Fiqhiyyah* encompasses "the general legal principles (*ḥukm kullī*) that involve numerous specific rulings (*ḥukm juz'ī*)" (Ahmad Muhammad al-Shāfi'ī, 1983). This definition emphasizes the relationship between general principles and their detailed applications within Islamic law. Finally, Imām Tāj al-Dīn al-Subkī defines *Qawā'id Fiqhiyyah* as a universal principle applicable to numerous specific rulings, from which legal judgments can be understood, thus emphasizing their comprehensive and flexible nature in addressing diverse legal issues (Asjmuni A. Rahman, 1976).

Each of these definitions highlights the crucial role of *Qawā'id Fiqhiyyah* in Islamic legal reasoning, serving as essential tools for deriving specific rulings from general principles. These principles help ensure consistency in applying *Shariah* across various contexts while facilitating a systematic approach to legal reasoning.

The primary objective of *Qawā'id Fiqhiyyah* is to facilitate legal reasoning and deduction in Islamic law. These principles assist scholars and jurists in deriving specific rulings from the primary sources of *Shariah*, namely the Qur'an, Sunnah (Prophetic traditions), *Ijmā'* (consensus), and *Qiyās* (analogical reasoning). By providing a structured methodology for interpreting Islamic law, *Qawā'id Fiqhiyyah* ensures consistency and coherence in legal decision-making.

Definitions of Cultured Meat

Cultured Meat is also known as cultivated meat, lab-grown meat, or clean meat, denotes a pioneering method of producing meat by cultivating animal cells in a laboratory setting instead of rearing and slaughtering animals. This innovative approach holds the potential to address a myriad of challenges associated with traditional animal agriculture, offering a sustainable, ethical, and potentially safer alternative to conventionally sourced meat. By minimizing the need for large-scale animal farming, cultured meat has the capacity to reduce greenhouse gas emissions, land use, and water consumption, thereby contributing to a more sustainable and environmentally friendly food supply chain (Chriki & Hocquette, 2020).

Additionally, cultured meat is laboratory-produced meat that is produced without the intervention of animals or their natural growth processes. Unlike the typical or orthodox style, it is based on plants and other meat substitutes (van der Weele et al., 2019). It presents an opportunity to positively impact animal welfare by lessening reliance on traditional livestock farming. While the widespread adoption of cultured meat presents various challenges such as high production costs, regulatory approval, and consumer acceptance, its potential to transform the way meat is produced and consumed underscores its significance in reshaping the landscape of global food systems.

Processed meat may refer to two things. The first category is meat that is processed and grown from stem cells of animals in laboratories, to produce meat that is fit for consumption. Up till now, this has not appeared in the marketplace, as it is still under development, so we should not be hasty in issuing a ruling concerning it. The second category is which is dried, or the meat is preserved in certain ways, such as sausages and mortadella, and the like. The ruling on this type of food is the same as the ruling on its source, which is the animal from which the processed meat was taken. So, if the animal was one which it is permissible to eat, there is nothing wrong with eating it, or buying and selling it, because Allah, has said in Surah Al – Maidah (5), this day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you (Awang, 2021).

It is also essential to pay attention to the way in which the food is manufactured and stored: it should be healthy and cause no harm to the one who eats it, whether that harm is because of ingredients that are added to the meat during manufacturing, or because of the way in which it is manufactured and preserved (Bryant, 2020).

If the meat is haram, such as pork, or it is permissible, such as beef, but the animal was not slaughtered by a Muslim or one of the People of the Book (that is, a Jew or Christian), or it was not slaughtered in the manner prescribed in Islam – whether it was killed by stunning, drowning or any other way – then it is haram meat, regardless of whether it is processed or is sold in its normal form, because in that case it is *maytah* ("dead meat"), and *maytah* is not permissible for a Muslim (Hamdan et al., 2021).

In Islamic dietary laws, the extraction of meat and stem cells must strictly adhere to specific guidelines. These guidelines dictate that meat and stem cells should only be obtained from halal animals such as cow, camel, chicken, and others, and they must be slaughtered in accordance with Islamic teachings. Animals that are not properly slaughtered according to these teachings are considered carcasses and are forbidden to be consumed by Muslims (Al-Bakri, 2023).

Furthermore, if stem cells are taken from a carcass or from an animal that is still alive, the resulting cultured meat is deemed unclean and prohibited for consumption, as explicitly forbidden in the hadith. This rule is applicable to all types of livestock except for pigs, as their consumption is unequivocally forbidden by Allah in the Quran.

This stringent adherence to the sourcing and processing of meat and stem cells reflects the emphasis placed on the purity and permissibility of food in Islamic dietary laws. It underscores the significance of ensuring that the entire process, from the initial extraction of cells to the final production of cultured meat, aligns with the prescribed guidelines to maintain the halal status of the product. As a result, this requirement necessitates meticulous attention to detail and compliance with Islamic teachings throughout the entire production chain of cultured meat.(Anay Mridul, 2022)

The Basis of Cultured Meat

There are lots of *syara'* evidence especially from al-Quran and as-Sunnah of Prophet PBUH, Islam has established several guidelines for determining what is permissible (halal) and what is forbidden (haram) in food.

Basically, every food is permissible (halal) unless it has been prohibited by Islamic law, such as animals not slaughtered according to Islamic law, blood, pork, and others. This is based on the Word of Allah SWT:

Meaning : It is forbidden to you (to eat) carrion, and blood, and swine flesh, and that which has been slaughtered in the name of any other than Allah, and the strangled (animal), and that beaten to death, and that killed by a fall, and that killed by being smitten, and that which has been gored, and that which wild beasts have eaten, except what you have slaughtered (before its death), and that which is sacrificed on stones (altars).

(Al-Quran. Surah al-Ma'idah, 5:3)

In determining the halal status of cultured meat, it must be ensured that the process of obtaining the tissue complies with the guidelines set by Islamic law. Therefore, it needs to be examined in terms of several aspects.

If the tissue is taken from the body parts of an animal, then the animal should be classified as permissible to eat, such as cattle, goats, and similar animals, and it should be slaughtered according to Islamic guidelines. This is based on the decree of Allah SWT.

Meaning: At this time, the good and pure things are made lawful for you, and the food of the People of the Book is lawful for you, and your food is lawful for them.

(Al-Quran. Surah Al-Ma'idah, 5:5)

The taking of this tissue can be considered as taking a part of the animal that is disconnected or separated from it. If the tissue is taken while the animal is still alive or dead without being slaughtered, then it is considered as carriage and is forbidden to be eaten. Conversely, if it is taken from an animal that has died by lawful slaughter, then it is permissible to eat. This is based on a hadith narrated by Abu Waqid bin al-Laith, where the Prophet Muhammad (SAW) said:

It means: Something that is detached from a livestock animal while it is alive, then it (the detached part) is considered as carrion.

(Riwayat al-Tirmizi (1480)

Imam Khatib al-Shirbini also mentioned in his work:

أَمَّا الْمُنْفَصِلُ مِنْهُ بَعْدَ مَوْتِهِ فَحُكْمُهُ حُكْمُ مَيْتَتِهِ بِلَا شَكٍّ

It means: As for something that is separated from it (the animal) after its death (without being slaughtered), then its ruling is similar to the ruling of carrion without doubt.

(Mughni al-Muhtaj ila Ma'rifah Ma'ani Alfaz al-Minhaj)

Moreover, the tissue taken from milk should be from animals whose meat is permissible to eat, and if it's the opposite, then it is prohibited. This is based on the saying of Allah SWT (Muhammad Fathi Noordin, 2021).

It means: And indeed, in the livestock, you have a lesson that brings reflection. We give you drinks from what is in their bellies, between excretion and blood; pure milk, palatable to those who drink.

(al-Quran. Surah Al-Nahl, 16: 66)

Meanwhile, the taking of tissues from an animal's blood, whether from a halal or haram animal, slaughtered or not, is still considered as haram. This is because blood is impure and prohibited to consume (Lucius, n.d.). This is based on the decree of Allah SWT.

It means: Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah.

(Al-Quran. Surah Al-Ma'idah, 5:3)

The taking of tissues from sea animals is permissible to consume. This is because sea animals are categorized as permissible to consume their carcasses and do not require slaughtering like land animals. Therefore, the use of cells from them to produce cultured meat is permissible because their original source is permissible (Ramli & Hamdan, 2014). This is based on the decree of Allah SWT.

It means: It is Allowed for you is the game of the sea and its food that you get from the sea to eat as a provision for you and for travelers.

(Al-Quran. Surah Al-Ma'idah, 5:96)

Legal Maxims That Is Applicable to The Issue of Cultured Meat

Basically, there is Islamic legal maxims (*Qawaid Fiqhiyyah*) are principles derived from the Quran and Sunnah (teachings and practices of Prophet Muhammad) that help in establishing religious rulings in various matters. When it comes to the issue of cultured meat, Islamic scholars may apply these principles to determine its permissibility (halal) or prohibition (haram) according to Islamic dietary laws (Ruzulan et al., 2023).

Applying Qawaid Fiqhiyyah to the Issue of Cultured Meat

The emergence of cultured meat has sparked a debate within Islamic communities regarding its permissibility for consumption. While some scholars readily embrace this technology as a solution to ethical concerns surrounding animal slaughter, others raise questions about its compliance with Islamic dietary laws.

To navigate this complex issue, we can utilize the principles of *Qawaid Fiqhiyyah*, a branch of Islamic jurisprudence that provides general rules and principles for deriving legal rulings. These principles offer a framework for evaluating new developments in light of established Islamic law.

Here are some of the *Qawaid Fiqhiyyah* relevant to the issue of cultured meat:

i. Dar al-Mafasid Muqaddam A'la Jalb al-Masalih

The principle "*Dar al-Mafasid Muqaddam A'la Jalb al-Masalih*" in Islamic jurisprudence means averting harm takes precedence over achieving benefit, which offers a valuable lens for examining the ethical implications of cultured meat.

When applied to the issue of consuming cultured or cultivated meat, the principle can be interpreted in a few aspects. The principle emphasizes the importance of preventing harm or negative consequences. In the context of cultured meat, it involves evaluating the potential harmful effects on individuals, society, or the environment that may arise from the production or consumption of such meat. It involves weighing the potential benefits of consuming cultured meat against the possible harm. This principle suggests that if there are significant potential harms associated with cultured meat, they should be

addressed and mitigated before considering the potential benefits it may offer. The principle encourages a comprehensive ethical evaluation of the potential harms and benefits of consuming cultured meat. This includes considering animal welfare, environmental impact, and health considerations alongside any potential benefits associated with this innovative food technology (Treich, 2021).

In the context of cultured or cultivated meat, the principle "*Dar al-Mafasid Muqaddam A'la Jalb al-Masalih*" underscores the importance of addressing and mitigating potential harm associated with this new food technology before focusing on its potential benefits. It highlights the ethical imperative to prioritize the prevention of harm and the promotion of overall well-being when considering the permissibility of consuming cultured meat within Islamic ethical frameworks.

If the production of lab-grown meat brings overall benefits to the community, like enhancing the food supply and global resources, it may be deemed permissible and acceptable. If it causes harm to people, it is automatically considered forbidden (Naqib Hamdan et al., 2016).

ii. *La Darar Wa La Dirar*

This method means harm is neither inflicted nor reciprocated. This concept is frequently utilized when making choices about ethical and moral matters in Islam. When it comes to cultured or lab-grown meat, this principle can be understood as stating that if consuming this type of meat does not result in any harm or wrongdoing, then it is permissible harm to individuals or society, and if it does not reciprocate harm, then it can be considered permissible (halal).

The application of "*La Darar Wa La Dirar*" to the issue of cultured or cultivated meat involves a comprehensive evaluation of the potential ethical, environmental, and health implications associated with its production and consumption. It underscores the importance of ensuring that the introduction of new food technologies aligns with Islamic ethical principles and does not lead to harm. (Hamdan et al., 2018)

It is essential to note that the interpretation and application of Islamic principles in contemporary contexts are subject to scholarly discourse and may require guidance from Islamic scholars or authorities for specific rulings.

iii. *Al Aslu Fi Al Asyya' Al Nafi'ah Al Ibahah, Wa fil Asyya' Al Dharrah Al Hurmah*

The original ruling for something beneficial is that it is allowed (meaning it is necessary), and the original ruling for something harmful is that it is prohibited. This principle means that if the cultured meat brings goodness or benefit, then it is permissible and can be consumed by Muslims. However, if the cultured meat poses harm to health and other aspects, then it is not allowed and considered forbidden to eat.

If there is no clear evidence that cultured meat is harmful or otherwise prohibited, then it is considered permissible to eat. If there is evidence that cultured meat is harmful, then it is considered forbidden to eat. The meat is considered halal if the original source of the stem cells is halal, that is, taken from parts or members of animals that are permissible to eat according to Islamic law. Furthermore, it is said that this cultured meat is considered healthier and also contributes to reducing environmental pollution (Qotadah et al., 2022). Additionally, it is a religious requirement to ensure that its halal status is maintained, meaning that other added ingredients and the medium used must be halal and not impure. It must also not cause harm to the consumer, as its status can change from halal to haram if it poses harm.

This is in line with the fiqh method which states:

الأَصْلُ فِي الْأَشْيَاءِ النَّافِعَةُ الْإِبَاحَةُ، وَفِي الْأَشْيَاءِ الضَّارَّةِ الْحَرْمَةُ

As Muslims, we are required to consume halal and good food based on the command of Allah SWT.

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

(Al-Quran. Al-A'raf 7:157)

The meaning is And He has made lawful for them all good things and has prohibited for them all evil things.

iv. *Al Darurah tubihu mahzurat'*

The principle "*al Darurah tubihu mahzurat'*" (essentials permit what is prohibited) is related to the concept of cultured meat in Islamic law. When it comes to food, this principle allows Muslims to consume prohibited foods in amounts sufficient to sustain life, without consuming more than is necessary for survival. Applying this to cultured meat, Muslims are permitted to consume cultured meat if it is the only food source available and is produced in a manner that complies with Islamic dietary laws (Ungar & Sponheimer, 2011).

From an Islamic and scientific perspective, cultured meat is considered halal (acceptable) if the stem cells, culture media, and scaffold biomaterials used to produce cultured meat are from halal sources (Izhar Ariff Mohd Kashim et al., 2023). Similarly, scientists argue that cultured meat can be halal if stem cells are obtained from animals slaughtered according to Islamic law and no blood is used in the process (Hamdan et al., 2021).

Based on the principle of 'safety', whether cultured meat consumption is permitted will be based on the necessity of the situation, such as the unavailability of halal meat. However, it is important to ensure that cultured meat production complies with Islamic dietary laws, including stem cell origin and absence of prohibited substances.

Therefore, the principle "الضرورات تبيح المحظورات" provides a framework for considering the acceptability of cultured meat consumption in Islam, especially in situations where it may be necessary while adhering to the restrictions of Islamic dietary law. Based on this method, Muslims are allowed to consume prohibited food in a quantity sufficient to sustain life only if necessary, and they are not allowed to consume it excessively beyond the amount needed for survival. Specifically, the necessity or permissibility of emergency situations is evaluated based on the degree of the emergency. Therefore, it should not be done excessively and beyond limits. The permissibility is only to alleviate the harm that is befalling.(Reza Adnan et al., 2021)

v. *Tasarruf al-imam ala manut bi al-maslahah*

The principle of *tasarruf al-imam manut bi al-maslahah* has significant implications in the context of cultured meat and the regulation of halal food in Malaysia (Ruzulan et al., 2023). The principle underscores the authority of the ruler (government) to enhance public welfare. Applied to the realm of halal food, this principle empowers the government to control malpractices and safeguard the halal ecosystem. By enforcing specific rules and regulations for halal food and beverage matters, the government ensures the preservation of the rights of customers who rely on halal products. This control mechanism serves to maintain the integrity of the halal ecosystem, addressing concerns related to authenticity and compliance with halal standards (Mohd Kashim et al., 2023).

The application of *tasarruf al-imam manut bi al-maslahah* in the regulation of halal food signifies that the government's actions are driven by the imperative to protect society. This principle aligns with the notion that the government's intervention and imposition of specific rules for the halal food industry are in the interest of public welfare. By doing so, the government ensures that the rights of halal food stakeholders and consumers are safeguarded, thereby fostering a sense of trust and confidence in the halal food market.

Despite the perception of the halal certification process as being tedious and incurring significant costs, the application of this legal maxim supports the government's actions in establishing specific rules for the halal food industry. This underscores the paramount importance of safeguarding the rights of stakeholders in the halal food sector, even if it involves additional costs and effort. It reflects a commitment to upholding the integrity of halal practices and products, which resonates with the broader principles of consumer protection and ethical business conduct (Ruzulan et al., 2023).

In summary, the principle of *tasarruf al-imam manut bi al-maslahah* is intricately linked to the regulation of halal food in Malaysia, as it upholds the government's authority to enhance public welfare and protect the rights of stakeholders and consumers. This principle provides a robust legal and ethical foundation for the government's actions in enforcing specific rules and regulations for the halal food industry. Ultimately, it contributes to the preservation of the halal ecosystem and fosters the well-being of society by ensuring the availability of genuine and compliant halal products for consumers.

Conclusion

Cultured meat is a new issue in the area of food processing. The development is a recent addition to the food sector, absent during the time of the Prophet, the Companions, and the *Tabi'in*. The position of lab-grown meat is not explicitly mentioned in the Qur'an and Sunnah; instead, it falls under the category of altering the creation of Allah. Islam maintains that the default status of something is permissible if it does not lead to harm or contravene the principles of Sharia law. Overall, the application of these maxims demonstrates the adaptability and relevance of Islamic legal principles in addressing contemporary ethical, regulatory, and societal challenges posed by the emergence of cultured meat. By leveraging these maxims, scholars, policymakers, and stakeholders can engage in informed discussions and decision-making processes that consider the ethical, environmental, and societal dimensions of cultured meat within the framework of Islamic jurisprudence, thereby contributing to a comprehensive understanding of its permissibility and implications within Islamic legal principles.

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