

The Socio-Environmental Perspective of Western Products Containing Pig Fat or Skin in Their Manufacture in Islamic Jurisprudence and Their Impact on Human Health

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Abstract: *Pig fat and pig skin are used in many Western products, such as confectionery in respect of fat, and footwear in respect of leather, and herein arises a Sharia-based issue concerning the use of such products.*

The Kingdom of Saudi Arabia, through the Ministry of Commerce and the Ministry of Health, diligently monitors any infiltration of products contrary to Sharia regulations, in order to prevent health issues among consumers. This research observes these aspects and high-level concerns.

The Research Objectives were represented in the following key matters:

- 1. To provide Sharia-based answers to public enquiries regarding the alleged presence of elements derived from pig fat, skin, or certain organs in consumer products.*
- 2. To compile a set of dispersed rulings and regulations related to this subject in one place.*
- 3. To demonstrate the capacity of Sharia to find suitable solutions for the contemporary issues faced by people in their daily lives.*

This research concluded with a set of scholarly findings presented at the end of the study.

The research also concluded with a set of important recommendations outlined at its conclusion, which are directly related to the subject matter of this research.

Keywords: *Pig – Products – Consumption – Purchase*

INTRODUCTION

All praise shall exclusively be due to Allah alone, and may Allah's prayers and peace be upon the one after whom there is no prophet.

To begin with:

Pigs receive considerable attention in the Western world, despite the explicit prohibitions found in the original texts of the Torah and the Gospel. Nevertheless, their prohibited meat is favoured by them, and their consumption thereof is extensive. Due to their abundance, their fat is utilised as a structural enhancer in several consumable food items or medicinal ointments, and their skin in the manufacture of shoes, bags, wallets, and leather clothing. Muslim expatriates or Western converts to Islam experience significant discomfort in dealing with this situation, and some of these Western products may infiltrate the Islamic world either intentionally or through smuggling. Hence, shedding light on these issues is of utmost importance in light of the determinations of the jurists.

Research Problems and Questions:

This research addresses a fundamental question, namely: What is meant by Western products that include pig fat or skin in their manufacture? From this principal question, several sub-questions arise which are closely related to monitoring a number of rulings and regulations pertaining to food products containing pig fat in their composition, and bags and similar items in which pig skin is used in their manufacture.

Reasons for Selecting the Research Topic:

The reasons for selecting this topic may be summarised in two matters:

First: The pressing desire to compile a number of rulings and regulations relating to food products and leather goods that have been contaminated with traces of pig fat or skin.

Second: The frequency of enquiries about this issue, especially from Muslims in the Western world.

RESEARCH OBJECTIVES

It may be said that the most important objectives of this research are as follows:

1. Serving the research orientations of Najran University in the field of contemporary jurisprudential issues.
2. Contributing through this research to the dissemination of rulings and regulations related to products contaminated with pig fat or skin.
3. Compiling in one place the dispersed issues addressed by this research.
4. Demonstrating the capacity of Sharia to address people's problems in light of its authentic legal principles.
5. Contributing to the prevention of health risks resulting from the use of vile, impure pig-based substances.
6. Supporting the economic cycle free from any suspicion of compositions prohibited under Sharia.

LITERATURE REVIEW

After thorough research and investigation by the researchers, and within the limits of their sources, they found some scattered articles related to the subject and isolated fatwas, but these do not rise to the level or scope of this research.

RESEARCH METHODOLOGY

The nature of the research necessitated the adoption of an inductive-analytical methodology, focused on revealing the regulations and rulings relating to products contaminated with pig fat or skin.

RESEARCH STRUCTURE AND PROCEDURES

The research consisted of an introductory introduction, six topics, a conclusion, recommendations, and an index of sources and references, as follows:

Introduction: In it, a summary of the research concept, a statement of its importance, problems and questions, reasons for its selection, its objectives, literature review, methodology, and structure.

Topic One: Clarification of the Terms in the Research Title

Topic Two: The Ruling on Trading in Pigs

Topic Three: The Impurity of the Pig's Essence

Topic Four: The Ruling on the Use of Pig Fat

Topic Five: The Ruling on the Use of Pig Skins

Topic Six: General Guidelines and the Effect of Using Pig Fat and Skin on Human Health

Conclusion: Including the most important Research Findings and Recommendations.

Index of sources and references.

Topic One: Clarification of the Terms in the Research Title

The proposed title of this research is: Western Products Containing Pig Fat or Skin in Their

Manufacture in Islamic Jurisprudence... and this necessitates clarification of the terms comprising this title.

1. Products: or “al-muntajāt” is a modern verbal noun from the verb *antaġa yantuġu*, and it refers to two matters:

First: The generation of something from something else, such as electrical, agricultural, or industrial production.

Second: That which results from the exploitation or innovation of something, such as literary or intellectual production. [26]

These two usages of the term “production” apply to every substance derived from the pig, whether it is melted fat used in the composition of confectionery, oils, fats, dairy products, and the like; or pulverised tissues used as fertiliser to enrich plant soil; or tanned leather used in the manufacture of bags, leather clothing, and similar items.

2. Western: An adjective describing products manufactured in the Western Christian or Jewish world, or in any country where the consumption of pig meat is permitted, and where its derivatives are used in food and industrial products, even if that country is Arab and nominally associated with Islam, yet transgresses the limits of Sharia.

3. Manufacture: In language, it is a verbal noun from *šana‘a yašana‘u šinā‘ah*, meaning to make, thus the person is *šāni‘*, and the people are *šunnā‘*, meaning those who work with their hands. [17] In terminology: It is any science practised by a person, whether inferential or otherwise, until it becomes like a profession from which he earns a living. It is also said: No work is termed a manufacture until one is proficient and trained in it, and it is attributed to him. [20] A man who abandons a craft was censured and called *baṭṭāl*, derived from *baṭālah* (idleness), i.e., the man “abandons his trade and livelihood, engages in play and ignorance, and does not pursue what he needs.” [8]

There is no doubt that the intended meaning of “manufacture” in our present research is any product in which there is an element of pig fat or pig skin, regardless of its producer—whether the producer is an expert in its manufacture or an ordinary person with no expertise, or whether the producer is an inanimate machine programmed to manufacture products with porcine compositions.

4. Pig fat: Fat is a white, solid, fatty substance, easily melted, and fattening, found in the bodies of humans and animals. [26] Pig fat does not, in its essence, differ from this definition, and the nature of fat is well-known and hardly obscure. Hence, the linguists said in defining it: “Fat is well-known.” [24] They also mentioned synonyms for pig fat, saying: *Sadīf al-khinzīr*, and *thafl al-khinzīr*, the latter referring to the remnants of its melted fat. [9]

The outcome of these definitions revolves around any fatty substance from pig fat or pig skin entering the manufacture of foods and other products made by those who do not adhere to Sharia and deem lawful the consumption of pig, whether Jews, Christians, or others, despite the impurity of its essence and the numerous diseases arising from its consumption. For this reason, Islamic legislation has closed the door to trading in it, which is addressed in the following topic.

Topic Two: The Ruling on Trading in Pigs

The jurists unanimously agreed on the prohibition of trading and engaging in the buying and selling of pig meat. Their statements on this are many, among them:

- a. Ibn al-Mundhir said: “They unanimously agreed that the sale and purchase of pigs is prohibited.” [1]
- b. Ibn Rushd said: “As for what may not be lawfully owned, it may not be sold by consensus; such as a free person, wine, pig, blood, carrion, and the like.” [29]
- c. Ibn Bazāh said: “Consensus has also been established on the prohibition of selling pig meat, fat,

and all other parts which can possess life, either as an act of worship, or because it is inherently impure (*najis al-ʿayn*), as held by al-Shāfiʿī, Ibn al-Māʾishūn, and Sahnūn from among our scholars. Our statement, ‘and all other parts which can possess life,’ is to exclude hair, for Ibn al-Qāsim permitted benefit from pig hair because life does not exist therein, whilst Asbagh prohibited it due to the generality of the prohibition. None dissented in the prohibition of pig fat except one whose opinion is not counted as a valid dissent. Shaykh Abū Muḥammad Ibn Abī Zayd and others from among our scholars transmitted the consensus that fat is like meat in prohibition.” [12]

The basis for this consensus includes numerous evidences, among them:

a. The saying of Allah the Exalted: *"Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah"* [Al-Māʾidah: 3], and the verse is explicit in prohibiting the consumption of carrion, blood, and pig flesh. Whatever is prohibited to be eaten is also prohibited to be sold or bought.

Ibn Yūnus al-Ṣiqillī said: *"Whatever is prohibited to be eaten is prohibited to be sold, and whatever is prohibited to be sold is prohibited to be bought."* [10]

b. It is narrated from Jābir ibn ʿAbd Allah, may Allah be pleased with them both, that he heard the Messenger of Allah [SAW] say in the year of the conquest, while in Mecca: *"Indeed, Allah and His Messenger have prohibited the sale of wine, carrion, pig, and idols."* [15] [16]

This is extremely explicit in the prohibition of selling and trading in pigs.

c. From Abū Hurayrah, may Allah be pleased with him, who said: The Messenger of Allah [SAW] said: *"By Him in Whose hand is my soul, soon the son of Mary will descend among you as a just ruler, and he will break the cross and kill the pig..."* [15] [16]

Al-Khaṭṭābī said: *"In this is evidence of the obligation to kill pigs, and a clarification that their essence is impure, for ʿĪsā, peace be upon him, will kill the pig in accordance with the law of our Prophet Muḥammad [SAW], because his descent will be in the latter days while the Islamic Sharia remains."* [25]

Ibn Baṭṭāl said: *"The scholars are unanimously agreed that the sale and purchase of pigs is prohibited, and they are unanimously agreed on the obligation to kill everything that is harmful and injurious, even if it is less harmful than the pig, such as the harmful animals which the Prophet ordered the pilgrim to kill. The pig is even more deserving of this due to the severity of its harm. Do you not see that ʿĪsā ibn Maryam will kill it upon his descent? Therefore, killing it is obligatory. In this is evidence that the pig is prohibited in the Sharia of ʿĪsā, and his killing it is a refutation of the Christians who claim it is lawful in their Sharia."* [14]

d. From al-Mughīrah ibn Shuʿbah, may Allah be pleased with him, that the Prophet, peace and blessings be upon him, said: *"Whoever sells wine, let him slaughter pigs."* [13]

Al-Khaṭṭābī said: *"Its meaning is: let him deem it lawful to consume it. Tashqīṣ (slaughtering or dismembering) occurs in two ways:*

One: that he slaughters it with a *mishqaṣ*, which is a broad blade.

The other: that he divides it into portions and limbs after slaughtering it, as parts of the sheep are cut when intended for preparation and consumption. The meaning of the statement is merely to emphasise the prohibition and severity thereof, as if to say: Whoever deems the sale of wine to be lawful, let him also deem the consumption of pig to be lawful, for they are equal in prohibition and sin. That is, if you do not deem it lawful to eat pig meat, then do not deem the price of wine to be lawful." [25]

This also necessitates that the slaughtering and dismembering of pigs for the purpose of consumption is prohibited under Sharia, and their sale is a means to that end and is likewise prohibited for the Muslim.

From the foregoing, several significant indications arise:

1. The consensus is established on the prohibition of trade in pigs, whether by sale or purchase.
2. The killing of pigs or leaving them to be prey for predators.
3. The prohibition of consuming pigs.
4. The impurity of the pig's essence, which is addressed in the following topic.

Topic Three: The Impurity of the Pig's Essence

The jurists unanimously agreed that the pig is inherently impure (*najis al-'ayn*), and it is judged as filth akin to faeces and urine. This consensus has been explicitly stated by several scholars, among them Ibn al-Qaṭṭān al-Fāṣī, who said: "The scholars unanimously agreed on the impurity of the pig." [4]

However, the establishment of this consensus is subject to scrutiny, for it is known in the Mālikī school that the pig is deemed pure, based on their view that purity is tied to life. Thus, the prohibition of its consumption is one matter, and its purity is another. Accordingly, al-Nafrawī al-Mālikī said: "It must not be imagined that the prohibition of using pig parts implies its impurity even in a living state, for every living being is pure, even a pig or a devil. Whoever carries a pig or a devil and prays with it, his prayer is not invalidated!" [19] This opinion is weak and rejected, and among the Imāms of the Mālikīs, Sahnūn and Ibn al-Mājishūn opposed it, aligning with the view of the majority.

The basis for this reported consensus—which is in reality the opinion of the majority—is numerous evidences, the clearest of which is the saying of Allah the Exalted: "Say, I do not find in what has been revealed to me anything forbidden to one who would eat it unless it be a dead animal, or spilled blood, or the flesh of pig—for indeed, it is filth" [Al-An'ām: 147].

The point of indication from the verse lies in the statement of Allah the Exalted: "or the flesh of pig—for indeed, it is filth", and the pronoun "it" refers to the nearest mentioned noun, which is the pig; thus, it is filth, meaning it is impure. Hence, Ibn Ḥazm said: "The pronoun in the Arabic language, in which the Qur'an was revealed, refers to the nearest mentioned noun. It has thus been established by the Qur'an that the pig itself is filth; therefore, it is entirely filth, and part of filth is filth, and filth is prohibited and must be avoided." [23]

If the impurity of the pig's essence is established, then that includes everything in it, whether fat, nerve, vein, liver, heart, kidney, or intestines.

Ibn al-'Arabī said: "The Ummah is agreed that the flesh of pig is prohibited in all its parts, and the benefit of mentioning flesh is that it is an animal slaughtered for the purpose of its flesh. The innovators have become obsessed with saying: 'What of its fat—why is it prohibited?' Yet they are non-Arabs who do not understand that whoever says 'flesh' has also said 'fat', whereas whoever says 'fat' has not said 'flesh'; for every fat is flesh, but not every flesh is fat, by virtue of linguistic specification. It is flesh in reality in terms of its fleshiness, just as every *ḥamd* (praise) is *shukr* (gratitude), but not every *shukr* is *ḥamd*, in terms of mentioning blessings; and it is *ḥamd* in terms of extolling the benefactor." [2]

The proponents of the second opinion, who hold that the pig's essence is pure, based their view on the following:

- a. The application of the established general principle that every living being is pure, and this includes the pig; thus, by this consideration, it is pure in its essence and not impure.
- b. That the intent of those who stated its impurity is to be understood as referring to the impurity of its residual moisture (*su'r*), not the impurity of its essence.

The correct opinion in this matter is that of the majority of jurists, who hold that the pig's essence is impure (*najis al-'ayn*) and that it is filth (*rijs*) due to the strength of the evidences they cited from scriptural texts and analogy, and because this ruling accords with natural disposition, for the human soul is repelled by the pig and finds it vile. [7]

Ibn Rushd said: “The apparent meaning of the Book is more appropriate to follow in affirming the impurity of the pig’s essence.” [5]

The conclusion is that the impurity of the essence of pigs and the prohibition of trading in them is the apparent meaning of the Sharia texts and the statements of the Imams of knowledge. This generality encompasses their fat, even if its form is changed from fat to chemical substances, and their skins, even if they are tanned, cleaned, and purified. This is further clarified in the following topic.

Topic Four: The Ruling on the Use of Pig Fat

The jurists have stated that the ruling on pig fat is the same as the ruling on its flesh, and the restriction in the verse to mentioning flesh is merely due to the customary use of pig flesh by those who deem it lawful, such as Christians and others, in their food. The omission of any mention of fat does not indicate its permissibility; rather, the two are equal in ruling. We have previously cited the statement of Ibn al-‘Arabī, wherein he established that the benefit of mentioning flesh lies in that the animal is slaughtered with the aim of obtaining its flesh. The innovators have become obsessed, saying: “What of its fat—by what means is it prohibited?” They are non-Arabs unaware that whoever says flesh has also said fat. This means that the use of pig fat in foods and confectionery is prohibited under Sharia, and the Sharia position regarding such products imported from Western countries is as follows:

First: The prohibition of importing any food in which the presence of pig fat is confirmed.

Second: The pursuit of smugglers of pig meat. The Kingdom is strict regarding smuggling gangs. In a report published by the Saudi newspaper *Al-Riyadh*, it was stated that: “Al-Baṭḥā’ Customs succeeded in foiling an attempt to smuggle a large quantity of pig meat amounting to 54 kilos, which was hidden in one of the lorries entering the Kingdom via the customs post. This was confirmed by ‘Abd al-Raḥmān al-Muḥannā, Director General of Al-Baṭḥā’ Customs, who said: When the customs inspector was carrying out inspection procedures for one of the incoming lorries, he found a quantity of pig meat amounting to 54 kilos hidden in the external refrigerator of the lorry after placing a quantity of ice on the meat with the intention of misleading the customs staff. He indicated that the necessary procedures were then undertaken in this regard. The Director General of Customs explained that Saudi Customs prohibits the importation of all items that contravene the teachings and rulings of Islamic Sharia, including pig meat, and that Saudi Customs personnel exert great efforts in this field to prevent the entry of such prohibited goods and other contraband.” [11]

Third: The imposition of discretionary financial penalties upon traders who cause the importation of these substances and distribute them among Muslims. Discretionary punishment by financial means (*ta’zīr bi-l-māl*) is lawful under Sharia upon verification, subject to three conditions:

1. That it be by the judgement of the legitimate ruler.
2. That the confiscated goods be transferred to the Public Treasury (*Bayt al-Māl*).
3. That no other deterrent means exist and the public interest necessitates such a judgement as a disciplinary measure against the offender and a deterrent for others. [18]

As for the use of pig fat in non-food consumption, such as coating ships with it, melting it to produce oil for lighting candles, or using it as a medicinal ointment for topical application, or other uses in which there is no harm to bodily health, it was permitted by some eminent scholars, among them Shaykh al-Islām Ibn Taymiyyah. He was asked regarding a man for whom pig fat was prescribed for an illness—whether that was permissible or not—and he responded:

“As for medical treatment by the consumption of pig fat, that is not permissible. However, as for medical treatment by applying it externally and then washing it off afterwards, this depends upon the permissibility of direct contact with impurity outside of prayer, and there is well-known disagreement on

this matter. The correct view is that it is permissible in cases of need, just as it is permissible for a man to perform *istinjā'* with his hand and to remove impurity with his hand. Whatever is permitted due to need, medical treatment therewith is also permitted. Just as it is permitted to treat illness by wearing silk on the stronger of the two opinions. As for what is permitted only by necessity, such as vile foods, it is not permitted to treat illness with them. Just as it is not permitted to treat illness by drinking wine, especially according to the view of those who hold that they used to benefit from the fat of carrion by coating ships, oiling leather, and lighting lamps therewith, and the Prophet, peace and blessings be upon him, approved of that." [22]

The eminent scholar Ibn 'Uthaymīn, may Allah have mercy upon him, was asked regarding a woman who used certain medications on her head, which led to the loss of hair from her head, or most of it. There is a medicine which she can apply to her head for hair regrowth, but it contains pig fat and some of its blood. Is it permissible to use this medicine? He responded with the following statement:

"All praise is due to Allah. The use of this medicine which contains pig fat—if it is confirmed that it indeed contains pig fat—there is no harm in it in the case of need, because the prohibition of pig pertains only to its consumption. *"Indeed, He has only forbidden to you carrion, blood, and the flesh of pig"* [Al-Baqarah: 173]. Allah the Exalted also said, instructing His Messenger [SAW]: *"Say, I do not find in what has been revealed to me anything forbidden to one who would eat it unless it be a dead animal, or spilled blood, or the flesh of pig"* [Al-An'ām: 145]. It has been authentically reported from the Prophet [SAW] that he said: Verily, what is prohibited from carrion is its consumption, and that he permitted the use of its skin after tanning. It has also been authentically reported that he said [SAW]: Verily, Allah has forbidden the sale of wine, carrion, pig, and idols. It was asked: O Messenger of Allah, what about the fat of carrion? For it is used to coat ships, to oil leather, and people light lamps with it. The Messenger [SAW] said: No, it is prohibited. Meaning: the sale, as this is the subject of the hadith. The Companions, may Allah be pleased with them, raised this matter not to inquire about the ruling on these items, but rather to seek justification for their sale. They said: These benefits people derive from the fat of carrion—should these not justify its sale? The Prophet [SAW] said: No, it is prohibited. Accordingly, the use of this medicine to apply it to the head, if it is proven to be beneficial, then need calls for its use. In that case, if she uses it, she must wash it off before prayer because pig fat is impure." [31]

The conclusion is that the majority view is the prohibition of using pig fat in the aforementioned cases, though a number of scholars of verification permitted it due to necessity. Al-Nawawī said: "The correct opinion according to al-Shāfi'ī and his companions is that it is permissible to benefit from the fat of carrion in coating ships, lighting lamps, and other uses which do not involve consumption or application to the human body. This was also stated by 'Aṭā' ibn Abī Rabāḥ and Muḥammad ibn Jarīr al-Ṭabarī. The majority, however, stated it is not permissible to benefit from it in any way at all due to the general prohibition on deriving benefit from carrion, except for what has been specifically excluded, namely tanned skin." [30]

Topic Five: The Ruling on the Use of Pig Skins

The jurists agreed on the prohibition of using pig skin if it has not been tanned.

They differed regarding its use after tanning, forming two opinions:

First: Prohibition. According to this view, tanning has no effect on pig skin under any circumstance. This was the view of the majority from the Ḥanafīs in the well-known narration [21], the Mālikīs [3], the Shāfi'īs [6], and the Ḥanbalīs [27].

Second: Permissibility. According to this view, tanning has an effect on pig skin. This was the view of Abū Yūsuf [21], and Dāwūd and Ibn Ḥazm al-Zāhirīs [23].

The majority cited the following as evidence for prohibition:

- a. The apparent meanings of the texts indicating prohibition.

- b. That the skin is part of the pig and possessed life, and is therefore analogous to flesh.
- c. That tanning differs from ritual slaughter and serves in its stead; therefore, it cannot be stronger than slaughter. Since slaughter has no effect on the pig, tanning is even less effective.

Abū Yūsuf argued by analogy between pig skin and the skin of carrion.

The majority countered this by stating that this generality is restricted to the type of cause from which it was excluded, namely carrion of that which is affected by ritual slaughter (*dhakāh*), and because pig skin is rare and not readily considered when a general term is used, so it is not intended by generality, as established in the principles of jurisprudence. Furthermore, the term *ihāb* (skin) is only used for the skin of that whose flesh is lawful to consume, as stated by al-Naḍr ibn Shumayl. As for the analogy: it is invalid due to the existence of a distinction, namely that the original case involves carrion from that which is affected by ritual slaughter, whereas the branch case involves carrion from that which is not affected by slaughter. Therefore, it is more severe and more grievous. [28]

The stronger opinion is that of the majority, namely that tanning has no effect in permitting the use of pig skins, due to the strength of their evidences and the weakness of the evidences of those who differ. Moreover, pig skin is part of its flesh, and its flesh is impure, and tanning does not affect it. Furthermore, tanning is not stronger than life, and life does not remove impurity from dogs and pigs; tanning, therefore, is even less effective.

If this is established, then Western products in which pig skins are used in their manufacture are prohibited for use, whether they are shoes, bags, or leather garments. What the Muslims have of camel, cow, and sheep skins is a better alternative to pig skins.

Topic Six: General Guidelines and the Effect of Using Pig Fat and Skin on Human Health

First: There are a number of guidelines resulting from the research, the most important of which are as follows:

1. Whoever uses pig flesh in food is committing a major sin from among the grave sins.
2. Pig meat is repugnant, and no food additives placed upon it remove its repugnance or its prohibition.
3. Every consumer of pig meat causes harm and disease to occur within his body.
4. One who is compelled, fearing for his life, and finds nothing by which to save himself except pig flesh or fat, may consume of it the amount necessary for his survival.
5. Every importer or smuggler of pig meat into the lands of the Muslims is causing harm to spread, and discretionary punishment by financial penalty is legislated against him, as determined by the judge.
6. The consumption of pig meat causes effeminacy to arise in the souls of its eaters, and the condition of the Westerners is clear evidence thereof.
7. Every pig skin, even if tanned, remains in its inherent impurity and may not be used in leather industries.
8. Every lawful meat from among the permissible livestock provides complete sufficiency from the consumption of pig meat.

Second: The Effect of Using Pig Fat and Skin on Human Health

Recent studies have shown that the consumption of pig meat, fat, and skin may be associated with several health risks for humans. The following are some of the potential harms:

1. Increased risk of heart and vascular diseases: Pig meat is classified as red meat which contains a high proportion of saturated fats, which may lead to elevated levels of harmful cholesterol and its accumulation on the walls of blood vessels, thereby increasing the risk of heart and vascular diseases.

2. Transmission of parasites and viruses: Pig meat may contain several parasites and viruses that can be transmitted to humans, especially when the meat is consumed raw or undercooked. Among these parasites are:

Hepatitis E Virus (HEV)

Trichinella spiralis

Taenia solium

These agents may cause diseases such as trichinosis, which can result in various symptoms including muscle pain and high fever.

3. Increased risk of liver diseases: Certain studies indicate a relationship between the consumption of pig meat and the occurrence of liver diseases, including liver cirrhosis and liver cancer. It is believed that this may be linked to nitrosamine compounds found in processed pig meat and meat cooked at high temperatures.
4. Elevated sodium levels: Pig meat, especially processed pig meat, contains large quantities of sodium, which may increase the risk of high blood pressure and heart problems, particularly among individuals following low-sodium diets or those suffering from heart conditions.
5. Antibiotic resistance: In pig farming, antibiotics are used excessively, which may lead to the development of antibiotic-resistant bacteria. The transmission of such bacteria to humans can render the treatment of certain infections more difficult.
6. Increased risk of breast cancer: A British study indicated that the consumption of processed meats, such as bacon and sausages made from pig meat, is associated with an increased risk of breast cancer in older women. [32]

• RESEARCH FINDINGS:

The research produced several findings which are summarised as follows:

1. The Western consumption of pig meat has exceeded what is clearly established in their own Torah and Gospel regarding its prohibition, and the Noble Qur'ān supports and confirms their scriptures in this prohibition.
2. The term *products* refers to two things: first, the generation of one thing from another; and second, what results from the exploitation or innovation of something.
3. The consumption of pig meat constitutes a blatant violation of what is necessarily known to be prohibited in religion.
4. Islamic legislation has firmly closed the door to the trade of pig meat, which is, in effect, destructive to the economy.
5. There is consensus among jurists on the prohibition of engaging in the trade of pig meat, its fat, and all its parts that possess life, either due to religious devotion or because it is inherently impure.
6. The pig is prohibited in the religion of 'Īsā, and his killing of it upon his descent in the latter days is a refutation of the Christians' claim that it is lawful in their religion. It is a clear indication that Christians will persist in their permissiveness towards pigs until the time of the descent of 'Īsā ibn Maryam.
7. The dismemberment and segmentation of pigs for the purpose of consumption is legally prohibited, and selling them leads to that purpose and is likewise prohibited for the Muslim.
8. The impurity of the essence of pigs is a matter of consensus among jurists, with the exception of the Mālikī school, whose view is weak and rejected.

9. The impurity of the essence of the pig includes everything therein, whether it be fat, sinew, vein, liver, heart, kidney, or intestines.
10. The impurity of pigs' essence and the prohibition of trade in them includes their meat and fat, even if transformed into chemical substances, and their skins, even if tanned, cleaned, and purified.
11. The prohibition of the use of pig fat in foodstuffs and confectionery.
12. The legal position regarding these imported products from Western lands is as follows:

First: The prohibition of the import of any food proven to contain pig fat.

Second: The pursuit of those who smuggle pig meat.

Third: The issuance of financial discretionary penalties upon merchants who cause the importation and distribution of these substances among Muslims.

13. Discretionary punishment by way of financial penalty is legally permissible upon verification, subject to three conditions which have been detailed in the research.
14. The use of pig fat in non-dietary applications, such as coating ships, melting it to be used as oil for lighting candles, or using it as an ointment for topical medicinal application, or other uses which do not harm bodily health, was permitted by the Imām of verification Shaykh al-Islām Ibn Taymiyyah.
15. Treatment by application of pig fat to the body and subsequent washing was permitted by Ibn Taymiyyah based on the permissibility of handling impurity outside of prayer, regarding which there is well-known disagreement, and the correct view is that it is permitted when needed.
16. The jurists are in agreement on the prohibition of using pig skin if it has not been tanned, and they differed regarding its use after tanning into two views, of which the preponderant opinion according to the researchers is prohibition.
17. Western products in which pig skins have been used in their manufacture are prohibited for use, whether they are shoes, bags, or leather garments, and the skins of camels, cattle, and sheep in the possession of Muslims are a better alternative to pig skins.
18. The research highlights the importance of supporting the national economy with lawful products free from compositions that are religiously prohibited.
19. Recent studies have shown that the consumption of pig meat, fat, and skin may be associated with several health risks for humans.

RESEARCH RECOMMENDATIONS:

The researchers have identified a set of recommendations which may be explored in further writing, as follows:

1. The Principle: *What is prohibited to eat is prohibited to sell* – Contemporary Jurisprudential Applications.
2. The Use of Pig Fat in Medicinal Products in Islamic Jurisprudence.

ACKNOWLEDGMENT

The authors are thankful to the Deanship of Graduate Studies and Scientific Research at Najran University for funding this work under the Growth Funding Program grant code (NU/GP/SEHRC/13/4-6).

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