



EQL Qur'anic References Halal

Introduction

- This document has been created for the internal use of Euro Quality Lambs Ltd (www.euroqualitylambs.co.uk).
- It has been compiled from 2006 to date to amalgamate all Qur'anic ayat encountered in reference to halal food & associated topics.
- This document is **not** exhaustive and has **not** been verified by an Islamic scholar.
- It is simply an internal document to aid EQL colleagues in halal production and to act as a primary basis for forming intelligent questions to Islamic scholars.
- There is an equivalent document compiling hadiths.
- Any mistakes found are due to the author and any benefit is from Allah (swt).

References

The Noble Qur'an. A Summarised version of At-Tabari, Al-Qurtubi and Ibn Kathir with comments from Sahih Al-Bukhari. Summarised by Dr Muhammad Muhsin Khan & Dr Mohammad Taqi-ud-Din Al-Hilali

The Qur'an can be viewed online at www.quranexplorer.com with the Muhsin translation.

A searchable index of the Qur'an exists in www.thenoblequran.com.

Understanding this document

- The Muhsin translation of the Qur'an was chosen as the translation most familiar to the author. Other famous English translations include Mufti Taqi Usmani, Pickthall & Yusuf Ali.
- There is always a danger in reading an English Qur'an because any translation does not fully reflect its original meaning. Hence any points drawn from the translation should bear this caveat in mind. It does however give a good introductory understanding of the relevant ayats and enables more focused questioning towards Islamic scholars.
- Relevant ayats are included in this document and the danger of reading ayats in isolation should be acknowledged.
- One should also read the commentary or Tafsir (exegesis) of the Qur'an and its relevant verses. This gives ayat much more context and meaning. One famous Tafsir is that of the pious predecessor Ibn Kathir (www.tafsir.com). Other famous tafsirs include Tafsir Qurtubi and Tafsir at-Tabari.



- It is important to understand the rules of Fiqh or Islamic Jurisprudence. Some excellent books on the subject include (in order)
 - Islamic Banking and Finance¹ edited by Tarek El Diwany
 - The Evolution of Fiqh by Dr Abu Ameenah Bilal Philips

- In Islamic law, commands and prohibitions are classified according to how conclusive or inconclusive they are in determining law². This can be referred to as the Code of Commandments. Broadly speaking there are the following categories
 - Fardh – Obligatory
 - Wajib³ – Necessary as commanded by Prophet Muhammed sas
 - Mustahab - Recommended
 - Mubah – Neutral
 - Makruh – Disliked
 - Mutashabiha – Grey areas/doubt
 - Haram – Forbidden

- A ‘*basic halal*’ product will incorporate all the Fardh and Haram requirements whereas a ‘*gold or Sunnah halal*’ product will also incorporate the Mustahab and avoid the Makruh/Mutashabiha elements. Only Islamic scholars can define which category a ruling falls under⁴.

- All questions posed to Islamic scholars should be asked with the best of Adhaab (manners) and with the intention of gaining beneficial knowledge. Islam is an all-encompassing religion and it is not appropriate to ask questions in a way that belittles people or attempts to demonstrate intellectual superiority.

- There were 4 main early Islamic Jurists (original schools of thought)
 - Hanafi (80-150AD) – mainly practiced in Turkey & South Asia
 - Maliki (93-179 AD) – mainly practiced in North Africa
 - Shafi (150-204 AD) – mainly practiced in Far-east & East Africa
 - Hanbali (164-241AD) – mainly practiced in Arabian peninsula

- Forming a personal opinion on the Islamic requirements of halal production is fine but should always be caveated by saying ‘This is my opinion’ or ‘This is how I understand it’. Islamic Rulings can only be obtained from recognised fiqh scholars⁵ or established fiqh organisations such as the European Council of Fatwa & Research based in Dublin (www.e-cfr.org.)

¹ There are many parallels between the development of the halal industry and that of Islamic finance. This book has an excellent first chapter which gives a basic understanding of Islamic history, religious codes, sources of Islamic knowledge & the Islamic Judicial Framework.

² Chapter 1.2.2 The Code of Commandments in the book ‘Islamic Banking and Finance’

³ Recognised by Hanafi school only

⁴ Note: Some scholars may have a different opinion on the final categorisation of the same point

⁵ Recognised scholars are those whom the local target market accept as capable of producing a Fatwa (legal ruling) and the local market adhering to that Fatwa



- If the reader comes across any additional ayats of relevance that could be added to a future version of this document please email to rizvan@euroqualitylamb.co.uk and imam@cravenarmsic.org.
- Finally, please make dua to Allah (swt) the All-Mighty, All-Wise that by reading and understanding this document He may increase you in beneficial knowledge. Ameen.





Summary Table of Relevant Qur'anic Contents

Surah Name	Verse	Direct Reference		Qurbani	Indirect	Themes & Principles
		General	Specific			
2. Al-Baqarah (The Cow)	67-74			√	√	
	168	√				Eat halal & tayyib
	172	√				Eat halal
	173		√			Haram animals & blood and slaughtered in other name
	219				√	Alcohol & Gambling
3. Al-Imran	103				√	
4. An-Nisa	43				√	Drunk away from prayer
5. Al-Maidah (The Table Spread with Food)	1		√			
	3		√			Also halal if slaughter before death
	4		√			Trained Hounds
	5		√			Ahl-Kitab
	87-88	√				Make not unlawful
	90		√			Intoxicants
	96	√				Water-game (fish) is lawful
6. Al-An'am (The Cattle)	118		√			
	119		√			Why should you not eat?
	121		√			Tasmiyya is necessary
	138 - 144	√				Do not make unlawful & do not waste food by extravagance
	142	√				
	145		√			
	161				√	
7. Al-Araf	31-32	√				Do not waste food by extravagance
	157	√				Making Taiyib lawful and Khabaith unlawful
9. Al-Tawbah (Repentance)	31				√	
11. Hud [(The Prophet) Hud]	69	√				
16. An-Nahl (The Bee)	10	√				Cattle & Vegetation
	14	√				Fish
	67				√	Strong drink & goodly provision
	114	√				
	115		√			
	116					√
17. Al-Isra	70				√	Provided Bani-Adam with At-Taiyyibat



Surah Name	Verse	Direct Reference		Qurbani	Indirect	Themes & Principles
		General	Specific			
20. Ta-Ha	53		√			Animal By-Products should not be used.
	54		√			
22. Al Hajj	27-28				√	
	34-37			√		Qurbani. Tasmiyya. And it's not the meat or blood that reaches Allah
23. Al-Mu'minun (The Believers)	51	√				
31. As-Sajda	27	√				Cattle & Vegetation
79. An-Naziat	31-33	√				Cattle & Vegetation
80. Abasa	27-32	√				Cattle & Vegetation

Other Indirect references to food include

Ref	Topic	Ayat
	Story of Musa & his people involving food	2:57-58, 2:61, 2:67

Qur'anic key word search with regards to food & meat (www.thenoblequran.com)

Key Word	Total Search Results	Key Word	Total Search Results	Key Word	Total Search Results
Eat	747	Vege	14	Swine	5
Drink	53	Beast	12	Pork	1
Food	40	Milk	11	Honey	1
Cattle	40	Sheep	10	Lamb	0
Camel	24	Fish	10	Mutton	0
Animal	22	Egg	8	Chicken	0
Meat	14				

Qur'anic Terminology & Dictionary Terms

Qur'anic Terminology	Description	Qur'anic Ref(s)
At-Tayibat	all that is good as regards foods, things, deeds, beliefs, persons, etc	2:168, 2:172, 5:4, 5:5, 5:87-88, 23:51
Al-Maytatah	the dead animals – cattle-beast not slaughtered (carrion)	5:3, 6:121, 6:145, 16:115
Munkhaniqah	Animal died/killed from suffocation	5:3
Mauquzah	Animal died/killed from a blow to the head	5:3



Mutaraddiyah	Animal died/killed from a head-long fall	5:3
Natihah	Animal killed from goring of the horns	5:3
Ma-akal-as-sab	Animal killed by carnivore	5:3
Dam masfooh	Flowing blood (blood that pours forth)	5:3
An-Nusub	Stone Altars	5:3
Fisqun	Disobedience of Allah and sin	5:3, 6:121
Al-Ansab	Arrows for seeking luck or decision	5:90
Al-Azlam	Arrows for seeking luck or decision	5:90
Mushrikun	Polytheist	6:121

Dictionary Term	Description	Qur'anic Ref(s)
Abomination	a vile, shameful, or detestable action, condition, habit, etc	v5:90
Fatwa	Islamic Opinion or Ruling by a scholar/scholars	

Other useful Qur'anic verses

The Quran states that it is made easy to understand (11:1, 41:3, 41:44, 54:17, 54:22, 54:32, 54:40 and in many other places).

Whatever is on earth has been created for mankind
"It is He (Allah) Who has created for you all things on earth..." 2:29

Qur'anic References to particular foods

Al-Manna 2:57 (a kind of Sweet Gum - see hadith for definition)

Quails 2:57

Herbs 2:61

Cucumbers 2:61

Fum (wheat or garlic) 2:61

Lentils 2:61

Onions 2:61

Dates: 6:141

Olives: 6:141

Pomegranate: 6:141

Principle: Do not waste food by extravagance 6:141



DIRECT REFERENCES

GENERAL FOOD

(2:168) ‘O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitan (Satan). Verily, he is to you an open enemy.’

(2:172) ‘O you who believe (in the Oneness of Allah – Islamic Monotheism)! Eat of the lawful things that we have provided you with, and be grateful to Allah, if it is indeed He Whom you worship.’

(5:87) ‘O you who believe! Make not unlawful the Taiyibat (all that is good as regards foods, things, deeds, beliefs, persons, etc.) which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors’

(5:88) ‘And eat of the things which Allah has provided for you, lawful and good, and fear Allah in Whom you believe.’

(5:96) Lawful to you is (the pursuit of) water-game and its use for food – for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land-game as long as you are in a state of Ihram (for Hajj or Umrah). And fear Allah to Whom you shall be gathered back.

(6:138-144) And according to their claim, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden (or any other work), and cattle on which (at slaughtering) the Name of Allâh is not pronounced; lying against Him (Allâh). He will recompense them for what they used to fabricate. (138)

And they say: "What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allâh). Verily, He is All-Wise, All-Knower. (Tafsir At-Tabarî). (139)

Indeed lost are they who have killed their children, foolishly, without knowledge, and have forbidden that which Allâh has provided for them, inventing a lie against Allâh. They have indeed gone astray and were not guided. (140)

And it is He Who produces gardens trellised and untrellised, and date-palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its Zakât, according to Allâh's Orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance[. Verily, He likes not Al-Musrifûn (those who waste by extravagance), (141)

And of the cattle (are some) for burden (like camels) and (some are) small (unable to carry burden like sheep, goats for food, meat, milk, wool). Eat of what Allâh has provided for you, and follow not the footsteps of Shaitân (Satan). Surely he is to you an open enemy. (142)



Eight pairs; of the sheep two (male and female)[], and of the goats two (male and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful." (143)

And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allâh ordered you such a thing? Then who does more wrong than one who invents a lie against Allâh, to lead mankind astray without knowledge. Certainly Allâh guides not the people who are Zâlimûn (polytheists and wrong-doers)." (144)

(6:146-150) And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion [committing crimes like murdering the Prophets, eating of Ribâ (usury)]. And verily, We are Truthful. (146)

If they (Jews) belie you (Muhammad SAW) say: "Your Lord is the Owner of Vast Mercy, and never will His Wrath be turned back from the people who are Mujrimûn (criminals, polytheists, or sinners)." (147)

Those who took partners (in worship) with Allâh will say: "If Allâh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise belied those who were before them, (they argued falsely with Allâh's Messengers), till they tasted Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie." (148)

Say: "With Allâh is the perfect proof and argument, (i.e. the Oneness of Allâh, the sending of His Messengers and His Holy Books to mankind), had He so willed, He would indeed have guided you all." (149)

Say: "Bring forward your witnesses, who can testify that Allâh has forbidden this. Then if they testify, testify not you (O Muhammad SAW) with them. And you should not follow the vain desires of such as treat Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) with their Lord." (150)

(7:157) Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad SAW) whom they find written with them in the Taurât (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John xiv, 16)[], - he commands them for Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Taiyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allâh's Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in



him (Muhammad SAW), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful [].

Topic: Entertaining with roasted calf

(11:69) And verily, there came Our Messengers to Ibrahim (Abraham) with glad tidings. They said: Salam (greetings or peace!) He answered, Salam (greetings or peace!) and he hastened to entertain them with a roasted calf.

(16:10) He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.

(16:14) And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful.

(16:114) 'So eat of the lawful and good food which Allah has provided for you. And be grateful for the Graces of Allah, if it is He Whom you worship.'

(23:51) O (you) Messengers! Eat of the Taiyibat [all kinds of Halal (legal) foods which Allah has made legal (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.)], and do righteous deeds. Verily! I am Well-Acquainted with what you do.'

(32:27) Have they not seen how We drive water to the dry land that has no any vegetation, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see?

(79:31) And brought forth therefrom its water and its pasture

(79:32) And the mountains He has fixed firmly

(79:33) (To be) a provision and benefit for you and your cattle

(80:27) And We cause therein the grain to grow,

(80:28) And grapes and clover plants (i.e. green fodder for the cattle),

(80:29) And olives and dates-palms,

(80:30) And gardens, dense with many trees,

(80:31) And fruits and herbage,

(80:32) (To be) a provision and benefit for you and your cattle.



DIRECT REFERENCES

SPECIFIC REQUIREMENTS

Topic: Haraam Animals & Blood & Slaughtered in name of other

(2:173) ‘He has forbidden you only the Maytatah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, etc., on which Allah’s Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor transgressing the limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful’

Topic: Halal Animals (but hunting being outlawed in the state of Ihram)

(5:1) ‘O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihram for Hajj or Umrah (pilgrimage). Verily, Allah commands that which He wills.’

Topic: Haraam Animals, Blood, Causes of Death which makes Meat Haraam, Pronunciation of Allah’s Name

(5:3) ‘Forbidden to you (for food) are: Al-Maytatah (the dead animals – cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols, etc., or on which Allah’s Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns – and that which has been (partly) eaten by a wild animal – unless you were able to slaughter it (before its death) – and that which is sacrificed (slaughtered) on An-Nusub (stone altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is Fisqun (disobedience of Allah and sin). This day, those who disbelieved have given up all hope of your religion, so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, Allah is Oft-Forgiving, Most Merciful’.

Topic: Lawful Foods (At-Taiyibat), Hunting Rules

(5:4) ‘They ask you (O Muhammad pbuh) what is lawful for them (as food). Say: “**Lawful unto you are At-Taiyibat** [all kin of Halal (lawful-good) foods which Allah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits, etc)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allah; so eat of what they catch for you, but pronounce the Name of Allah over it, and fear Allah. Verily, Allah is Swift in reckoning.’



Topic: Eating of Food of the People of the Book

(5:5) ‘Made lawful to you this day are At-Taiyibat [all kinds of Halal (lawful) foods, which Allah has made lawful (meat of slaughtered eatable animals, etc., milk products, fats, vegetables and fruits etc.)]. The food (slaughtered cattle, eatable animals, etc.) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time, when you have given their due Mahr (bridal money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in the Oneness of Allah and in all the other Articles of Faith [i.e. His (Allah’s), Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work and in the Hereafter he will be among the losers.’

Topic: Declaration of Haraam for Intoxicants, Al-azlam

(5:90-93) O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab, and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaitan’s (Satan) handiwork. So avoid (strictly all) that (Abomination) in order that you may be successful.’ (90)

Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain? (91)

And obey Allâh and the Messenger (Muhammad SAW), and beware (of even coming near to drinking or gambling or Al-Ansâb, or Al-Azlâm, etc.) and fear Allâh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way. (92)

Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allâh (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allâh and believe, and once again fear Allâh and do good deeds with Ihsân (perfection). And Allâh loves the good-doers. (93)

Topic: Pronunciation of Allah’s Name at the time of slaughter.

(6:118) ‘So eat of that (meat) on which Allah’s Name has been pronounced (while slaughtering the animal), if you are believers in His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)’

Topic: Vegetarian.

(6:119) ‘And why should you not eat of (meat) on which Allah’s Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in



detail what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.'

Topic: Importance of Pronunciation of Allah's Name at the time of Slaughter

(6:121) 'Eat not (O believers) of that (meat) on which Allah's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allah). And certainly, the Shayatin (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making Al-Maytatah (a dead animal) legal by eating it], then you would indeed be Mushrikun (polytheists) [because they (devils and their friends) made lawful to you to eat that which Allah has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them, and to worship others besides Allah is polytheism].

Topic: Haraam Animals & Blood & Pronunciation of Allah's Name

(6:145) 'Say (O Muhammad pbuh): "I find not in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maytatah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork, etc.) for that surely is impure, or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, etc., or on which Allah's Name has not been mentioned while slaughtering). But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits, (for him) certainly, your Lord is Oft-Forgiving, Most Merciful.'"

Topic: Haraam Animals & Blood & Pronunciation of Allah's Name

(16:115) 'He has forbidden you only Al-Maytatah (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols etc. or on which Allah's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and not transgressing, - then, Allah is Oft-Forgiving, Most Merciful.'

Topic: Persuasive argument to counter use of Animal By-Products in Animal Feed.

(20:53) 'Who has made earth for you like a bed (spread out); and has opened roads (ways and paths etc.) for you therein; and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation.'

(20:54) 'Eat and pasture your cattle, (therein); verily, in this are proofs and signs for men of understanding.'



QURBANI

Relevance: Musa & Slaughtering of Cow & People asking questions for questions-sake and not out of piety & sincerity for Allah (swt)

(2:67-74) And (remember) when Mûsa (Moses) said to his people: "Verily, Allâh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allâh's Refuge from being among Al-Jâhilûn (the ignorants or the foolish)." (67) They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded." (68) They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing to the beholders.'" (69) They said, "Call upon your Lord for us to make plain to us what it is. Verily to us all cows are alike, And surely, if Allâh wills, we will be guided." (70) He [Mûsa (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.'" They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it. (71) And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allâh brought forth that which you were hiding. (72) So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allâh brings the dead to life and shows you His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand. (73) Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allâh. And Allâh is not unaware of what you do. (74)

(6:162) Say (O Muhammad SAW): "Verily, my Salât (prayer), **my sacrifice**, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)

(22:27) And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj).

(22:28) That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade, etc.), and mention the Name of Allah on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah), over the beast of cattle that He has provided for them (for sacrifice) (at the time of their slaughtering by saying Bismillah, Wallahu-Akbar, Allahumma Minka wa Ilaik). Then eat thereof and feed therewith the poor who have a very hard time.

(22:36) And the Budn (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah). We have made for you as among the Symbols of Allah, therein you have much good. So mention the Name of Allah over them when they are drawn in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the beggar who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful.



(22:37) It is neither their meat nor their blood that reaches Allâh, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allâh for His Guidance to you. And give glad tidings (O Muhammad SAW) to the Muhsinûn[] (doers of good)

OTHER INDIRECT REFERENCES to Food

(2:219) They ask you (O Muhammad SAW) concerning alcoholic drink and gambling.[] Say: "In them is a great sin, and (some) benefit, for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allâh makes clear to you His Laws in order that you may give thought."[]

(Commentary of 2:135) Narration about Zaid ibn ‘Amr bin Nufail. (A) Narrated ‘Abdullah bin ‘Umar (ra): The Prophet (sas) met Zaid bin ‘Amr bin Nufail in the bottom of (the valley of) Baldah before any Divine Inspiration came to the Prophet (sas). A meal was presented to the Prophet (sas) but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter on your Nusub in the name of idols etc. I eat only those (animals meat) on which Allah’s Name has been mentioned at the time of (their) slaughtering." Zaid bin’ Amr used to critics the way Quraish used to slaughter their animals and used to say, "Allah has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allah." He used to say so, for he rejected that practice and considered it as something abominable.

(4:43) O you who believe! Approach not As–Salât (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janâba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum)[]]. Truly, Allâh is Ever Oft–Pardoning, Oft–Forgiving.

(16:67) And from the fruits of date-palms and grapes, you derive strong drink and a goodly provision. Verily, therein is indeed a sign for people who have wisdom.

(17:70) And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Taiyyibât (lawful good things), and have preferred them above many of those whom We have created with a marked preferment.



OTHER INDIRECT REFERENCES

Relevance: Importance of Unity

(3:103) ‘And hold fast, all of you together, to the Rope of Allah (i.e. this Qur’an), and be not divided among yourselves, and remember Allah’s Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to you, that you may be guided.’

Relevance: Allah does not want to place us in difficulty but to purify us

(5:6) ‘O you, who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janaba (i.e. had a sexual discharge), purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with a woman (i.e. sexual intercourse) and you will find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favour on you that you may be thankful.’

Relevance: Imams, Monks & Rabbis should not be followed blindly particularly where it conflicts the basic creed of their religion. It is the duty of every follower to enrich himself with knowledge in order to seek the truth.

(9:31) “They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He)[]. Praise and glory is to Him, (far above is He) from having the partners they associate (with Him).”

Relevance: Do not make unlawful what Allah swt has made lawful

(16:116) And say not concerning that which your tongues put forth falsely: “This is lawful and this is forbidden,” so as to invent lies against Allah. Verily, those who invent lies against Allah will never prosper.