

CONCEPTS OF WHAT IS ALLOWED AND FORBIDDEN IN ISLAM THROUGH THE ANALYSIS OF IBN TAYMIYYAH'S FATWA

Lyudmila B. Maevskaia

Department of Theology and Religious Studies, National Pedagogical Dragomanov University, Kyiv – Ukraine

 <https://orcid.org/0000-0002-3431-9074> |  lyudmilamaevskaya@yahoo.com

Khaisam Muhammad Aga

Department of Theology and Religious Studies, National Pedagogical Dragomanov University, Kyiv – Ukraine

 <https://orcid.org/0000-0003-3500-5031> |  kKhaisam.muhammad.aga@proton.me

MAEVSKAYA, Lyudmila B.; AGA, Khaisam Muhammad Concepts of what is allowed and forbidden in Islam through the analysis of Ibn Taymiyyah's fatwa. *Trans/Form/Ação*: Unesp journal of philosophy, Marília, v. 47, n. 2, "Feminine perspectives in philosophical thought", e0240016, 2024.

Abstract: The study of Ibn Taymiyyah's ideas on haram and halal in Islam remains relevant for understanding Islamic jurisprudence, ethics, cultural identity and contemporary issues. The purpose of the paper is to analyze Ibn Taymiyyah's works and identify his most important concepts for the Muslim community. The methods of analyzing fatwas, written by Ibn Taymiyyah, and methods of interpreting and comparing the concepts of forbidden and permitted in Islam were used to achieve the purpose of the study. The main conclusion of the study is that Ibn Taymiyyah was known for his research in Islamic law, theology and morality. The figure had conservative views, and due to his own reformist ideas, he was repeatedly convicted. Despite this, he criticized traditional teachings about Islam and supported the need to reform some aspects of Islamic practice. Ibn Taymiyyah attached great importance to the examination of Prophet Muhammad's Quran and Sunnah to understand what is forbidden and allowed in various areas of Muslim life. He stressed the importance of a healthy diet, the need to follow Islamic principles in financial matters and the preservation of dignity and respectful behavior in all aspects of life.

Keywords: Halal. Haram. Quran. Islamic norms. Theology.

MAEVSKAYA, Lyudmila B.; AGA, Khaisam Muhammad Conceitos do que é permitido e proibido no Islã através da análise da fatwa de Ibn Taymiyyah. *Trans/formação*: revista de filosofia da Unesp, Marília, v. 47, n. 2, "Perspectivas femininas no pensamento filosófico", e0240016, 2024.

Resumo: O estudo das ideias de Ibn Taymiyyah sobre o haram e o halal, no Islã, continua a ser relevante para a compreensão da jurisprudência islâmica, da ética, da identidade cultural e das questões contemporâneas. O objetivo do artigo é analisar as obras de Ibn Taymiyyah e identificar seus conceitos mais importantes para a comunidade muçulmana. Os métodos de análise das fatwas escritas por Ibn Taymiyyah e os métodos de interpretação e comparação dos conceitos de proibido e permitido, no Islã, foram usados para atingir o objetivo do estudo. A principal conclusão da pesquisa é que Ibn Taymiyyah era conhecido por suas pesquisas em lei islâmica, teologia e moralidade. Ele tinha visões conservadoras e, devido às suas próprias ideias reformistas, foi repetidamente condenado. Apesar disso, ele criticou os ensinamentos tradicionais sobre o Islã e apoiou a necessidade de reformar alguns aspectos da prática islâmica. Ibn Taymiyyah atribuiu grande importância ao exame do Alcorão e da Sunnah do Profeta Muhammad, a fim de entender o que é proibido e permitido, em várias áreas da vida muçulmana. Ele enfatizou a importância de uma dieta saudável, a necessidade de seguir os princípios islâmicos em questões financeiras e a preservação da dignidade e do comportamento respeitoso, em todos os aspectos da vida.

Palavras-chave: Halal. Haram. Alcorão. Normas islâmicas. Teologia.

Received: 24/05/2023 | Approved: 20/06/2023 | Published: 22/10/2023

 <https://doi.org/10.1590/0101-3173.2024.v47.n2.e0240016>



This is an open-access article distributed under the terms of the Creative Commons Attribution License.

CONCEPTS OF WHAT IS ALLOWED AND FORBIDDEN IN ISLAM THROUGH THE ANALYSIS OF IBN TAYMIYYAH'S FATWA

*Lyudmila B. Maevskaya*¹

*Khaisam Muhammad Aga*²

Abstract: The study of Ibn Taymiyyah's ideas on haram and halal in Islam remains relevant for understanding Islamic jurisprudence, ethics, cultural identity and contemporary issues. The purpose of the paper is to analyze Ibn Taymiyyah's works and identify his most important concepts for the Muslim community. The methods of analyzing fatwas, written by Ibn Taymiyyah, and methods of interpreting and comparing the concepts of forbidden and permitted in Islam were used to achieve the purpose of the study. The main conclusion of the study is that Ibn Taymiyyah was known for his research in Islamic law, theology and morality. The figure had conservative views, and due to his own reformist ideas, he was repeatedly convicted. Despite this, he criticized traditional teachings about Islam and supported the need to reform some aspects of Islamic practice. Ibn Taymiyyah attached great importance to the examination of Prophet Muhammad's Quran and Sunnah to understand what is forbidden and allowed in various areas of Muslim life. He stressed the importance of a healthy diet, the need to follow Islamic principles in financial matters and the preservation of dignity and respectful behavior in all aspects of life.

Keywords: Halal. Haram. Quran. Islamic norms. Theology.

INTRODUCTION

In Islam, as in most religions, there are concepts of permissible and forbidden, which are defined based on the interpretation of sacred texts and traditions. Ibn Taymiyyah is considered an outstanding theologian of Islamic theology and law, who has devoted a substantial part of his life to the examination of these concepts and their analysis. He was one of those who had a substantial influence on both his contemporaries and the thinkers of subsequent generations. The philosopher's followers included people from all walks of life, from ordinary believers to political leaders. Today, since Islam has been one of the largest religions in the world and has a substantial impact on the lives of millions of people, there is a need for a deep understanding of its concepts such as halal (permissible) and haram

¹ Department of Theology and Religious Studies, National Pedagogical Dragomanov University, Kyiv – Ukraine. ORCID: <https://orcid.org/0000-0002-3431-9074>, Email: lyudmilamaevskaya@yahoo.com.

² Department of Theology and Religious Studies, National Pedagogical Dragomanov University, Kyiv – Ukraine. ORCID: <https://orcid.org/0000-0003-3500-5031> Email: kKhaisam.muhammad.aga@proton.me.

(forbidden) (Akpanbet *et al.*, 2016; Mernyk *et al.*, 2021). In this regard, the examination and analysis of Ibn Taymiyyah's works become particularly relevant.

The issues of the study are to understand and analyze the concepts of forbidden and permissible in Islam based on Ibn Taymiyyah's works. Because of the substantial impact of his fatwas and writings on the Muslim world, comprehending their meaning is an integral part of understanding Islamic theology. Previous studies on this subject are devoted specifically to criticizing the philosopher's fatwas without exhaustive characterization of the concepts of halal and haram or their relevance. Islamic theologians, for example, opposed the thinker's teachings both during his lifetime and after his death. More than 60 books have been written that refute his beliefs (Tamim *et al.*, 2018).

To comprehend the impact of Ibn Taymiyyah's interpretations on various aspects of life, it is crucial to provide a clear and comprehensive explanation of the specific concepts in Islamic religious and social thought that he addressed. Therefore, the objective of this study is to shed light on significant concepts such as haram and halal by analyzing their prominence in Ibn Taymiyyah's influential fatwas. During the 20th and 21st centuries, there have been a significant number of studies of the theologian's teachings, fatwas and statements in the legal sphere. In his book, A. Hasan (1985) explores the development of Islamic law and its impact on modern society, and he takes the rules described by Ibn Taymiyyah as an example, which must be followed by a Muslim society according to Islam.

One interpretation of halal and haram is based on intention. According to this view, actions are halal or haram based on the intention behind them. For example, eating food, that is normally considered haram, like pork, may be permissible if it is done out of necessity and not out of desire (Brockopp, 2003; Prylipko *et al.*, 2020). Similarly, actions that are normally considered halal, like giving to charity, may be considered haram if they are done for selfish reasons. Another interpretation of halal and haram takes into account the context in which actions are performed. According to this view, actions that are normally considered haram may be permissible in certain circumstances. For example, lying is generally considered haram, but it may be permissible in situations where telling the truth would cause harm to oneself or others (Brockopp, 2003). Haram and halal have significant importance in the Islamic world as they guide religious observance, moral conduct, dietary practices, economic ethics, social cohesion and interfaith interactions. They serve as foundational principles, shaping the Muslims' lives and reflecting the core values of Islam.

M. V. Nesprava (2017) emphasized an important feature of Ibn Taymiyyah's theological views. For example, the statement that early Muslims had a true understanding of Islam, which was then distorted by subsequent generations. It can be clearly seen that the thinker in his writings proclaims the need to return to the original understanding of Islam. M. V. Nesprava (2017) noted that Taymiyyah was deeply convinced that this is correct from

the standpoint of faith and could give Muslims the opportunity to improve their social and personal lives and overcome the spiritual and political challenges they face. According to the theologian, these challenges are a punishment for departing from primary Islam, and awareness of this is a necessary stage for the path to a better state.

L. B. Maevskaya and K. M. Aga (2021) argued that the popularization of Ibn Taymiyyah's teachings does not contribute to the establishment of interreligious dialogue and the harmonization of interfaith relations. In the study, she noted that some Taymiyyah's religious and legal views regarding halal and haram do not coincide with the most Muslims' legal norms. These views may contradict the Islamic concept of God and religious and legal practice. Despite this, many of the philosopher's fatwas have become an integral part of the Islamic tradition and have found their embodiment in the legal systems of many countries (Tymoshenko *et al.*, 2023). Knowledge of his views can help to examine Islam not only from the religious but also from the cultural and historical side.

A. H. I. Al-Matroudi (2006) in their works described the consequences of Ibn Taymiyyah's teachings and his intransigence from his own beliefs. They proved that many of his supporters followed his example, encouraging the permissible and despising the forbidden. As a result, some of them were subjected to questioning and detention. For example, I. Nadjih was detained for supporting Ibn Taymiyyah. Other students, like I. A. Qayyim, were imprisoned because they proclaimed fatwas based on the Sheikh's views. The statements that led to the persecution of his followers often concerned the same issues for which the theologian had previously been imprisoned.

It can be noted that fatwas of what is permitted and forbidden according to Ibn Taymiyyah play a crucial role in Muslim society, and the consequences of following them demonstrate the radical and sometimes fanatical side of a thinker himself in relation to the rules of Islam. It should be understood that the radicalism of his ideas was influenced by the crisis period for the Muslim people (Hasan, 1985; Adelchanov *et al.*, 2016). With his strict instructions, the theologian sought to solve the issues of that time: both religious and political. Because of this, Taymiyyah, as a religious figure, plays an important role in Islamic history and is still criticized by researchers (Jeong *et al.*, 2022). That is why his ideas require up-to-date and detailed analysis, and the described permissions and prohibitions need to be actualized in fatwas.

The purpose of the study is to analyze Ibn Taymiyyah's works and identify his key concepts that hold significance for the Muslim community. The tasks of this research on the theologian's ideas on haram and halal in Islam include preserving intellectual heritage, understanding Islamic jurisprudence, providing ethical guidance, conducting a comparative analysis and exploring contemporary relevance. The novelty of the study lies in its comprehensive analysis of Ibn Taymiyyah's fatwas and their significance in shaping the

concepts of haram and halal in Islam. While acknowledging the philosopher's conservative views and reliance on his predecessors' interpretations, the study explores the nuances and differences in his understanding of these concepts compared to other scholars.

1 MATERIALS AND METHODS

Using various methods and approaches, it was possible to analyze Ibn Taymiyyah's fatwas on the forbidden (haram) and permitted (halal) issues. The methodological basis of the study was the analysis of Ibn Taymiyyah's fatwas, his theological and legal views and a contextual approach to their interpretation. The paper uses various methods of analysis, including comparative and historical analysis, abstraction and hermeneutics. In general, the paper applied methods of analyzing and interpreting texts that are widely used in the humanities.

The historical method helped explain the context in which Ibn Taymiyyah issued his fatwas. Historical and cultural factors that influenced the development of his theological views were analyzed. The abstraction method was used to analytically divide Ibn Taymiyyah's fatwas into their constituent elements and determine their main properties and content. The hermeneutic approach was applied to better understand and interpret the philosopher's theological and legal views. In combination with textual analysis, it became possible to better understand the specific features of Ibn Taymiyyah's views on the forbidden and permissible. The philosophical method was used to assess the importance and relevance of his ideas in the present time. The logical method analyzed the argumentation and logic of his ideas. The contextual method allowed examining his ideas in the context of the social, cultural and historical conditions in which they were expressed.

The comparative method was used to contrast and analyze Ibn Taymiyyah's ideas with the other thinkers' ones and identify the specific features of Islamic religious thought. Comparative tables were compiled with examples to examine the definition of what is allowed and forbidden, according to him, in detail. After the theologian's works were decomposed into their constituent units, a synthesis was conducted that allowed getting a general idea of the theologian's main ideological positions expressed in his works. The deductive method was used for deeper insight into the essence of the subject under study. The inductive method was applied to examine the problem in general terms. At the end of the research, an analysis of the information obtained was conducted.

This study is devoted to the examination of Ibn Taymiyyah's theological views expressed in his fatwas on the forbidden (haram) and permitted (halal). The results of the study can be useful for a better understanding of Islamic theology and law and for contemporary discussions around Islamic doctrine. The study of the theologian's ideas on haram and halal

in Islam is essential for researchers as it involves analyzing his original works, studying other scholars' perspectives and examining historical materials.

2 RESULTS

Ibn Taymiyyah was a prominent Islamic thinker, legal scholar and religious figure, who lived and worked during the founding of the Mamluk Empire in Syria, Egypt and Palestine in the 13th-14th centuries (Maevskaya *et al.*, 2021). This crisis period in the history of Islam was marked by substantial changes in the social, political and cultural life of Muslim countries. Ibn Taymiyyah lived during the great heyday of Islamic science when religious figures and thinkers actively explored various aspects of Islamic doctrine and its application in everyday life (Al-Matroudi, 2006). A theologian was one of those thinkers known for his research in Islamic law, theology and morality. He defended conservative views, in particular, regarding traditional teachings about Islam, and supported reformist ideas (Laoust, 2023). During his lifetime, his ideas had some influence on the Muslim world, but the popularity of these ideas in the following centuries surpassed what Ibn Taymiyyah achieved during his lifetime.

The thinker began to be interested in and research the topic of forbidden and permitted in Islam due to his deep commitment to Islamic scholarship and his desire to understand and apply Islamic principles in various aspects of life. He believed that a proper understanding and application of what is forbidden and permitted in Islam are crucial for individuals and society to uphold righteousness, justice and moral integrity. Ibn Taymiyyah's personal beliefs influenced his understanding of "permissible" and "forbidden". As with any scholar or thinker, a person's personal beliefs, values and experiences shape his or her interpretations and views. The theologian's conservative and reformist ideas, as well as his unique social and political context, played a significant role in shaping his understanding of what is considered permissible (halal) and forbidden (haram) in Islam (El-Tobgui, 2019). His personal beliefs influenced the emphasis he placed on certain aspects, the rigor of his interpretations and the specific issues he addressed in his writings.

In his writings, Ibn Taymiyyah actively used Islamic sources such as the Quran, Sunnah, Hadith and other texts, including translations of Greek and Roman philosophy, to draw his conclusions on religious issues (Ahmed; Rapoport, 2010). Taymiyyah's writings highlighted his conservative views regarding the relationship of Islam with other religions and other aspects of Islamic culture. He was a figure with radical views and this can be seen in his religious thoughts. In his book *Majmoo' Al-Fatawa*, he argues that anyone who insists on following a particular imam's opinion can be punished if they do not change their views and repent. These findings are aimed not only at Muslims but also at representatives of other religions (Maevskaya *et al.*, 2021). He believes that Wahhabis, who use his teachings as the

basis of their doctrine, should be punished. He also calls for punishment for those who do not accept his anthropomorphic interpretation of faith. Furthermore, Ibn Taymiyyah accused any person who claims that Allah cannot be seen in the hereafter to be an unbeliever (Khan, 2023).

According to Ibn Taymiyyah, anyone who rejects the Quran and does not believe in Allah is an infidel and must repent; otherwise, they must be killed. This fatwa was primarily intended to confront Jahmites and Mu'tazilites who rejected the idea that Allah could be seen. Moreover, a theologian refers to the scholars' authority belonging to the first generations of Muslims to substantiate his opinion that any person, who claims that the Koran was created, must repent, and if they do not change their mind, then they can be killed (Hoover; Abu Ghazaleh Mahajneh, 2018). This fatwa was aimed at combating Mu'tazilites. In *Majmoo' Al-Fatawa*, Ibn Taymiyyah condemns unbelief, which manifests itself in non-compliance with the basic principles of Islam. However, it is worth noting that his fatwas do not contribute to the development of interfaith dialogue, as he offers a number of religious ideas directed against Alawites, Druze, Shiites, Mu'tazilites, Jahmites and Christians (Maevskaya *et al.*, 2021).

In addition to this radical view, Ibn Taymiyyah is known for his fatwas about what is forbidden and permitted in Islam. His fatwas provided a clear understanding of the concepts of forbidden, i.e., haram, and permitted, halal, in Islam, which influenced the way Muslims view various aspects of life. A thinker's ideas have been controversial in the Muslim world because of their literalist interpretation of religious texts, theological views, views on relations with non-Muslims, legal opinions, association with extremism, and the historical and social context in which he lived. These factors have generated extensive debate, criticism and disagreement among scholars and communities, reflecting the diverse and dynamic nature of Islamic thought.

Ibn Taymiyyah emphasized that only what is allowed by Sharia law can be considered permitted and mandatory, and only what is forbidden by Sharia law is prohibited (Saleh, 2010). According to him, Islamic theologians should be authoritative sources of knowledge about religious issues, since they have a deep knowledge of Islam and are guides on the path of truth for believers. In his fatwas, a theologian often noted the need to observe Islamic principles and traditions and reject any other norms that contradict Islam. However, some of his fatwas, especially those related to jihad and war, have been criticized and even rejected by other Muslim scholars.

One of Ibn Taymiyyah's most discussed and controversial religious conclusions is his view on the issue of triple divorce, which he discusses in volume 33 of *Majmoo' Al-Fatawa* (Maevskaya *et al.*, 2021). The triple divorce has long been a subject of debate in Islamic jurisprudence, and Ibn Taymiyyah's religious decision on the matter led to his

imprisonment and a ban on issuing fatwas on the matter. Even today, his imprisonment is the subject of debate and controversy in the Islamic world.

Another controversial matter is the issue of Tawassul and the appeal to intermediaries. Ibn Taymiyyah, like many other Islamic scholars, had his own vision of the concept of Tawassul, that is, turning to Allah through a guide. He believed that Tawassul can be acceptable only if the appeal to the guide is based on Islamic sources – the Quran, Sunnah and the scholars' consensus (Ijma) (Devoogd, 2023). He was quite critical of the traditional understanding of Tawassul in Islam, which allowed an appeal to saints or graves. He believed that such Tawassul was unacceptable in Islamic sources. Islamic theologians claim that Ibn Taymiyyah was the first to ban the practice of Tawassul, while in the early period of the history of Hanbalism, there were already tendencies to deny this practice. In his speeches, he said that asking or praying to the dead was unacceptable and was a pagan practice. He urged believers not to ask God to fulfill their requests for the sake of the dead or for the sake of a high position (Tamer, 2013).

Ibn Taymiyyah's views differ from other prominent Muslim thinkers of his time and modern times in various ways. He took a more literal and textualist approach to interpreting Islamic texts, focusing on strict adherence to the Quran and Sunnah. This distinguished him from thinkers who incorporated reason and philosophy into their interpretations. In terms of interfaith relations, Ibn Taymiyyah maintained a cautious and critical stance towards non-Muslims, unlike scholars who emphasized unity and engagement. His views on governance and political authority also diverged from others, as he advocated for a more active role of religious scholars and criticized rulers who did not follow Islamic principles.

Upon analyzing Ibn Taymiyyah's fatwas, the main ones that relate specifically to the man's moral rules can be distinguished. Undoubtedly, many scholars of Islam considered the issue of spirituality and morality, but one of the main issues that Ibn Taymiyyah drew attention to was nutrition. In his fatwas, he emphasized the importance of cleanliness and health of a nutritious diet, which plays a crucial role in human development both spiritually and physically. The theologian believed that food choices should be careful and health-conscious, and comply with the principles of Islamic ethics. He stressed that if a person takes a responsible approach to their diet, it has a positive effect on their health, mood and spiritual development. Thus, Ibn Taymiyyah emphasized that food is not just a means of enjoyment, but it is essential for human nature and has an important place in a Muslim believer's life (Table 1).

Table 1 - Halal and haram in Ibn Taymiyyah's products

Ibn Taymiyyah's products	
Halal	Examples
Meat that is slaughtered according to Sharia law	Beef, lamb, chicken, turkey
Fish and seafood slaughtered according to Islamic rules	Tuna, shrimp, squid, salmon
Vegetables and fruits	Bananas, apples, carrots, potatoes, cucumbers, lettuce, etc.
Grain products	Rice, wheat, barley, buckwheat, etc.
Dairy products	Milk, cheese, yogurt
Haram	Examples
Pork and pork meat	Pork, bacon, ham
Alcoholic beverages	Beer, wine, and other alcoholic beverages
Meat slaughtered directly by the killer or the wrong person	Meat slaughtered by animals;
Fish that is unusual	Porpoise, shark

Source: Compiled by the authors.

A lot of attention from fatwas critics is given to prohibited and permitted meat products. In particular, in the 35th volume of *Majmoo' Al-Fatawa*, Ibn Taymiyyah discussed the rules for slaughtering livestock. In the 22th volume of the same book, he examined situations where a person is forced to consume prohibited foods due to unbearable hunger or lack of other available foods. Ibn Taymiyyah argued that, in such cases, it is possible to consume the meat of a forbidden animal, but only after consulting with scholars who follow the four main schools of law (madhhabs). This proves that Ibn Taymiyyah took nutrition issues quite seriously and stressed the importance of observing Islamic principles in this area. The suggested nutrition tables describe in detail which foods are allowed and prohibited, and provide some advice on how to consume them. First, it is necessary to avoid the consumption of pork and products, that contain pork, since it is prohibited in Islam, the consumption of alcohol and any beverages, that contain alcohol, and also avoid the consumption of any products that contain ingredients and are questionable, such as gelatin, which can be made from pork. Furthermore, it is necessary to check if the meat and the meat products were slaughtered, according to Islamic rules, and if the animals ate healthy foods: vegetables and fruits.

Ibn Taymiyyah was a prominent Islamic scholar and thinker who had his own views on economics and finance, which he also describes in his writings. He supported the idea that the economy should also be subject to the principles of Islam and that financial institutions

must adhere to Sharia law. The below table of Ibn Taymiyyah's key fatwas of halal and haram refers to the disposal of money (Table 2).

Table 2 - Halal and haram in finance according to Ibn Taymiyyah

Halal	Examples
Investments in industries that do not contradict Islamic principles	Investments in agriculture, medical technology, etc.;
Joint investment agreement	Investing in joint business activities;
Partnership-based financing	Exchange trading at the partner level;
Investment in the economy of Muslim countries	Investments in the development of local industries.
Haram	Examples
Interest-based transactions	Bank loans with high interest rates;
Purchase of products that contain haram components	Alcohol, pork, etc.;
Investments in industries that run counter to Islamic principles	Gambling, drugs, guns, etc.

Source: Compiled by the authors.

Ibn Taymiyyah argued that all economic relations should be organized in accordance with Islamic principles because he saw the Islamic State as a unified entity in terms of political, administrative and economic aspects. For this reason, in Islamic states, the rules that organize economic relations (Hisbah) and the controlling agent (Muhtasib) are central to his economic theory. Muhtasib should supervise not only fake products, measurements, weights and black-market agents, but also people who do not pray and do not fast (Muhammad Yasir al-Hanafi, 2015). He was critical of the interest rate system, which was reflected in various aspects of the Islamic economy, such as lending, insurance and investment. He was also convinced that the state should be responsible for providing for the poor and weak segments of society. Ibn Taymiyyah noted that a proper economic system should ensure fair distributive policies and the development of society, and promote the growth of the national economy.

A thinker in his fatwas attached great importance to a person's correct behavior, following the principles of haram and halal. He stated that halal behavior is allowed in Islam and meets the Prophet Muhammad's requirements of the Quran and the Sunnah. Halal behavior included, for example, fulfilling a duty to God, respecting the family and parents, and helping the poor and people in need (Ibn Taymiyyah, 2001). Haram behavior, on the other hand, is prohibited in Islam because it contradicts the pillars of the Quran and Sunnah. The behavior of haram implies, for example, alcohol and drug use, depravity and pornography, kidnapping, fraud, murder and violence. Ibn Taymiyyah recognized the conformity of human behavior to the principles of haram and halal as crucial for people's

spiritual health and well-being in life. He attached great importance to the observance of these principles, which are important elements of Islamic culture and morality (Table 3).

Table 3 - Halal and haram in human behavior according to Ibn Taymiyyah

Behavior	Halal	Haram
Honesty and truthfulness	Being truthful, adhering to agreements;	Lies, violations of agreements;
Business activities	Trade in goods that are not harmful to health and well-being, others' property should be treated with respect;	Trade in prohibited goods, fraud, deception, use of violence;
Money	Using money to achieve noble goals, donating to help the poor and unhappy, and keeping promises of payments and rewards;	Fraud, making false promises about payments, refusing payments that were promised;
War and peace	Fight only for the protection of Islam, fight only against enemies who harm Muslims.	Aggression against peaceful peoples, attacks on civilians, and the conclusion of peace treaties that do not comply with Islamic principles.

Source: Compiled by the authors.

Ibn Taymiyyah believed that, in human behavior, it is necessary to adhere to the principles of honesty, truthfulness and respect for the others' property. He also believed that money should only be used for noble purposes and to help the poor and unhappy. Regarding war and peace, he was firmly convinced that fighting can only be a defense, and attacking others is unacceptable. He called for the preservation of peace and the prevention of conflicts that can lead to violence and the destruction of people's lives.

In approaching his ideas, it is essential to acknowledge the historical and cultural context in which he lived. Ibn Taymiyya was shaped by the sociopolitical circumstances of his time, which included the Mongol invasions and the subsequent political instability in the Islamic world. However, in the context of the modern world, certain aspects of Ibn Taymiyya's ideas may be subject to reexamination. For instance, his views on religious freedom, interfaith dialogue, and the relationship between Muslims and non-Muslims may be assessed in light of contemporary values of pluralism, tolerance and coexistence. It is crucial to emphasize principles that promote mutual respect, understanding, and peaceful cohabitation among diverse religious and cultural communities (Slinko *et al.*, 2019; Chung, 1997). Furthermore, Ibn Taymiyya's perspectives on women's rights, social norms and governance should also be critically evaluated. In light of progress made in gender equality and women's rights, it is important to challenge and revise any ideas that may perpetuate gender-based discrimination or restrict women's opportunities and autonomy (Protosavitska, 2022).

Ibn Taymiyyah was a medieval Islamic scholar who developed a substantial body of fatwas dealing with various aspects of Muslim life. His fatwas have become an integral part of Islamic history and are still used in various countries. A philosopher is known for his conservative approach to interpreting Islamic law and his criticism of many Islamic traditions and practices. His fatwas should be considered in the context of his time and the socialpolitical situation in which they were developed. Therewith, it is impossible not to notice how the thinker offers his own unique epistemology, using the concept of fitra. His statements describing the firms make it clear that Ibn Taymiyyah covered human nature and how this nature is connected with God and the universe in his works. This is evidenced by the detailed fatwas of nutrition, finance and economics, and human behavior, which are now relevant in many Muslim countries.

The study of Ibn Taymiyyah's writings is relevant today as it offers insights into Islamic theology, law and social perspectives. It influences the understanding about the role of Islam in the modern world by contributing to intellectual discussions, shaping religious discourse, promoting critical examination and reform, countering extremism, and fostering academic dialogue and understanding.

3 DISCUSSION

Ibn Taymiyyah, a prominent Islamic theologian, lawyer and logician, is known for his fatwas – legal conclusions about what is forbidden and permitted in Islam. He was convinced of the importance of returning to the sources of Islam and rejecting unnecessary traditional practices that had no basis in the Quran or Sunnah. His ideas strongly influenced Islamic theology and law and continue to be relevant in the present time.

Ibn Taymiyyah is known for his conservative interpretation of Islamic theology and jurisprudence. He believed that Islamic laws should be strictly applied. He rejected any innovations that were not confirmed in Prophet Muhammad's Quran or Sunnah. In general, his fatwas are associated with adherence to traditional Islam and the search for a true understanding of religious texts. His fatwas have become an important source of knowledge for Muslim law schools and continue to influence Muslim opinion today. One of the key aspects of Taymiyyah's fatwa is that he sought to understand Islam and its norms through principles of logic, not just through tradition. This allowed him to treat Islam more rationally and critically, which resonated with many of his followers (Ibn Taymiyyah; Taqi Al-Din Ahmad, 2012). A large number of Islamic scholars have examined Ibn Taymiyyah's philosophical and historical ideas, analyzing his fatwas. Some critics focused on the religious aspects of his ideas, while others examined his work in the context of Islamic history and culture.

In his work, I. Dayeh (2018) noted that, after Ibn Taymiyyah's death, his intellectual legacy became the subject of academic controversy. Although most researchers believed that his views had no influence on the Islamic world after his death and until the 19th century, especially outside Hanbali Madhhab's followers, I. Dayeh argues that his influence on religious and philosophical thought before the 19th century is impossible to deny. For example, Ibn Taymiyyah influenced A. I. al-Shatibi's work, who is one of Malik Madhhab's representatives. On the other hand, E. Bazzano (2015) notes that many subsequent generations borrowed the ideas from Ibn Taymiyyah only selectively. In general, the spread of Ibn Taymiyyah's contradictory ideas created tension in the main centers of Islamic knowledge.

It is also necessary to mention H. Ruayhab's opinion, quoted by C. Bori (2018). He claims that Ibn Taymiyyah did not actually have a substantial influence on the development of Sunni Islam from the 14th to the 17th century. The researcher stated that Ibn Taymiyyah's books were not popular among Sunnis and were not usually examined in religious educational institutions. In his works, A. H. al-Maturidi mentions Ibn Taymiyyah and highlights him as a well-known figure in Islamic history who played an important role in the development of Islamic thought, which can be fully agreed upon. In his research, al-Maturidi focused on understanding the essence of haram and halal, which he considers one of the most important concepts of Islam. He examines the role of these concepts in Islamic law and their impact on Muslims' behavior in everyday life. The similarity of the results lies in emphasizing the importance of understanding the haram and halal in Islam and their impact on Muslims' behavior. There may be differences in approaches to the examination of these concepts, their interpretation, and their relationship to other aspects of Islamic theology and law (Getman, 2020).

A. N. A. Amiruddin and M. Nusran (2021) explored halal and haram in Islam, drawing attention to their theological importance and relationship to religious practice. The authors also examined the historical context of the development of these concepts and their impact on Muslim society. Comparing the results of the study, A. N. A. Amiruddin's work is more focused on the theoretical analysis of halal and haram, in particular, from the standpoint of the theology of history and culture, and of their impact on Muslim society in general.

In S. B. Said and M. S. Hanapi's work (2018), haram and halal are analyzed from a philosophical standpoint. The researchers examine their role in shaping Muslims' moral behavior and the relationship between the individual and the society. As for the common results, both studies focus on the haram and halal in the context of Islam. They also draw attention to the role of these concepts in shaping Muslims' behavior. However, the authors' study focuses primarily on the philosophical aspects of these concepts.

It can be noted that there is a sufficient amount of research that highlights opinions that differ from Ibn Taymiyyah's worldview. The conceptual work by R. M. Butt *et al.* (2021)

offers a new approach to understanding what is permitted and forbidden at the system level. The paper analyzed various aspects of halal and haram, including food, medicine, finance and other areas of life, and offered a comprehensive approach to solving these issues. Researchers emphasized that it is necessary to systematically approach these concepts and consider all possible factors that affect their definition and implementation.

With the development of technology, more and more attention is drawn to the problems of Islamic norms in modern society. For example, in the work by M. I. A. M. Kashim *et al.* (2023), the author considered halal issues in the context of the latest technologies of meat cultivation. The paper analyzed the scientific and technological aspects of growing meat from animal cells and examines the issues of social acceptance and spiritual acceptability of cultivated meat in the context of Islamic culture and traditions. The study offered a reasonable argument that cultivated meat can be recognized as halal according to Islamic norms, while Ibn Taymiyyah's fatwas indicate unchanged haram and halal in relation to meat.

M. Farid and H. Basri (2020) analyzed the possible effects of haram food consumption on human emotional and spiritual intelligence. The author explored the relationship between haram food consumption and levels of emotional and spiritual intelligence, using various approaches to measuring these constructs. Thus, like Ibn Taymiyyah, the authors noted the importance of eating halal foods, and they used theories of emotional and spiritual intelligence and the concept of haram in Islam to investigate the possible influence of haram food on one's level of emotional and spiritual intelligence.

Another author, H. M. Kamali (2013), shared Ibn Taymiyyah's opinion and emphasized that great attention should be paid to a healthy lifestyle, and nutrition is an important component of this lifestyle. His book analyzed the concepts of halal and haram, their meaning and role in Islam, and also highlighted key issues related to definitions in food and other industries.

Halal and haram issues are undoubtedly highly relevant and require more attention. Many studies emphasize the importance of halal and analyze the current manifestations of haram in society. For example, in the paper by H. Elyasi *et al.* (2020), the question of whether gelatin is halal or haram in Islam was investigated. Ibn Taymiyyah mentioned the need to avoid such constituent products. The authors of the study agreed with this and emphasized that gelatin is obtained from collagen found in the animals' bones and skin, and therefore Muslims, who follow halal rules, should be concerned about its use for food or medical purposes. The paper considered various points of view and interpretations of Islamic rules regarding gelatin.

Compared to other scholars, Ibn Taymiyyah's fatwas on halal and haram can be considered more conservative, as they contained a very strict interpretation of Islamic law. Taymiyyah stated that all products containing haram components should be banned,

especially products containing alcohol and pork. However, some researchers put forward more liberal interpretations, in particular, regarding which products can be considered halal.

FINAL CONSIDERATIONS

Ibn Taymiyyah played a key role in shaping the concept of prohibitions (haram) and permissions (halal) and made a special contribution to the development of Islam and jurisprudence. The outstanding thinker's thoughts and ideas attracted the attention from many critics and researchers. It became known that Ibn Taymiyyah held conservative views and often referred to his predecessors' views. His interpretation of the terms forbidden and permissible often differs from other authors' one who have examined this subject, but the general essence of the terms has hardly changed.

After analyzing the concepts of forbidden (haram) and permitted (halal) in Islam according to Ibn Taymiyyah's fatwas, it can be concluded that he had conservative ideas about religion and morality. He believed that the forbidden was important for maintaining order in society and relations between people. However, some of his fatwas may cause disagreements with other Islamic scholars.

In his works, Ibn Taymiyyah stated that a Muslim's behavior should be based on Sharia law. He distinguished between halal practices, which are allowed by Islamic law, and haram, which are prohibited. Ibn Taymiyyah argued that actions should be moral and responsible, based on respect for Islamic law, and that Muslims must adhere to generally accepted moral and ethical principles. The importance of honesty, fairness and respect for others in Muslims' behavior was also highlighted.

Ibn Taymiyyah's fatwas play a key role in shaping the Muslims' religious and cultural identity around the world. His concepts of forbidden (haram) and permitted (halal) in Islam help people better understand religious laws and regulations. Although Ibn Taymiyyah's ideas are controversial in the Muslim world, his influence on the development of Islam and its culture should not be underestimated. The examination of his works continues to be relevant, and the analysis of fatwas is necessary for a deeper understanding of Islam and its role in the modern world.

REFERENCES

ADELCHANOV, K.; ZHARKENOVA, A.; KOLUMBAEVA, Z.; MURATBEKKYZY, B.; ERDENBEKOVA, Z.; SELKEBAYEVA, A. Steppes deer stones. *Anthropologist*, v. 26, n. 1-2, p. 1-4, 2016. Available at: <https://doi.org/10.1080/09720073.2016.11892121>. Access on: 10 Mar. 2023.

- AHMED, SH.; RAPOPORT, Y. **Ibn Taymiyya and his Times**. Oxford: Oxford University Press, 2010.
- AKPANBET, N.; SADYKOV, T.; ZHARKENOVA, A. The role of Kazakhstan in world association. **Anthropologist**, v. 26, n. 1-2, p. 12-17, 2016. Available at: <https://doi.org/10.1080/09720073.2016.11892123>. Access on: 09 Jun. 2023.
- AL-HANAFI, M. Y. **Ibn Taymiyyah about the four madhhabs**. 2015. Available at: <https://www.youtube.com/watch?v=X8uRvgTzNoA> Access on: 25 March 2023.
- AL-MATROUDI, A.H.I. **The Hanbali School of law and Ibn Taymiyyah: Conflict or Conciliation**. London: Routledge, 2006.
- AMIRUDDIN, A. N. A.; NUSRAN, M. Analisis Perlindungan Konsumen Terhadap Produk UMKM Yang Beredar Tanpa Sertifikat Halal. *In*: NUSRAN, M. **Manajemen industri produk halal dalam perspektif ekosistem halal**. Banten: Desanta Multiavisitama, 2021. p. 49-57.
- BAZZANO, E. Ibn Taymiyya, Radical Polymath, Part 2: Intellectual Contributions. **Religion Compass**, v. 9, n. 4, p 117-139, 2015.
- BORI, C. Ibn Taymiyya (14th to 17th Century): Transregional Spaces of Reading and Reception, in *The Muslim World*. **Muslim World**, v. 108, n. 1, p. 87-123, 2018.
- BROCKOPP, J.E. **Islamic Ethics of Life: Abortion, War, and Euthanasia**. Columbia: University of South Carolina Press, 2003.
- BUTT, R. M.; MUFLIH, B. K.; JAN, M. J.; MASOOD; ALI, M. A. Conceptual Paper on Halal and Haram: Systems Level Approach. *Reviews of Management Sciences*, v. 3, n. 1, p. 11-22, 2021.
- CHUNG, J.K. Taoism in Christian Perspective. **Journal of Interdisciplinary Studies**, v. 9, n. 1/2, p. 173-178, 1997. Available at: <https://ixtheo.de/Record/1641693991>. Access on: 20 Apr. 2023.
- DAYEH, I. Reading Ibn Taymiyya in Granada: A study of inexplicit citation. **The Muslim World**, v. 108, n. 1, p. 154-171, 2018.
- DEVOOGD, J. **The World of Ibn Taymiyya: An Analysis of the Historical Context of Ibn Taymiyya's Anti-Mongol Fatwas**. Cairo: American University in Cairo, 2023.
- EL-TOBGUI, C. S. Ibn Taymiyya on Reason and Revelation: A Study of Dar' ta' āruḍ al-'aql wa-l-naql. *In*: EL-TOBGUI, C. S. **Ibn Taymiyya on Reason and Revelation**. Leiden: Brill, 2019. p. 78-131.
- ELYASI, H.; RAHIMI, H.; SEPAHVEND, A. Gelatin, halal or haram? **Plant Biotechnology Persa**, v. 2, n. 1, p. 35-41, 2020.
- FARID, M.; BASRI, H. The Effects of Haram Food on Human Emotional and Spiritual Intelligence Levels. **Indonesian Journal of Halal Research**, v. 2, n. 1, p. 21-26, 2020.
- GETMAN, A. P. Human life and health as an object of environmental law in the globalised world. **Journal of the National Academy of Legal Sciences of Ukraine**, v. 27, n. 1, p. 189-200, 2020.
- HASAN, A. Al-Shafis role in the development of Islamic jurisprudence. **Islamic Research Institute**, v. 3, p. 239-273, 1985.

HOOVER, J.; ABU GHAZALEH MAHAJNEH, A. Theology as Translation: Ibn Taymiyya's Fatwa permitting Theology and its Reception into his Averting the Conflict between Reason and Revealed Tradition (Dar' Ta'arud al-'Aql wa l-Naql). **The Muslim World**, v. 108, n. 1. p. 40-86, 2018.

IBN TAYMIYYAH, T. A.-D. A. **Majmu Fatawa Ibn Taymiyyah**. Damascus: Dar Al-Hayat Al-Jadid, 2001.

IBN TAYMIYYAH, T. A.-D. A. **The Goodly Word**. Riyadh: Darussalam, 2012.

JEONG, M. J.; SEO, I. S.; KANG, M. S.; SHIN, C. W.; SEOK, J. O.; CHUNG, Y. B.; CHUNG, J. K. A Critical Analysis on Vladimir Surin's "Korean Manifesto". **Journal of Positive School Psychology**, v. 6, n. 3, p. 3776-3788, 2022. Available at: <https://journalppw.com/index.php/jpsp/article/view/2173/1342>. Access on: 24 Mar. 2023.

KAMALI, M. H. **The parameters of halal and haram in shariah and the halal industry**. London: The International Institute of Islamic Thought, 2013.

KASHIM, M. I. A. M.; HARIS, A. A. A.; MUTALIB, S. A.; ANUAR, N.; SHAHIMI, S. Scientific and Islamic perspectives in relation to the Halal status of cultured meat. **Saudi Journal of Biological Sciences**, v. 30, n. 1, 103501, 2023.

KHAN, M. **The Ahl al-Sunnah view of Ibn Taymiya and his works**. 2023. Available at: <https://www.al-islam.org/shiite-encyclopedia/ahl-al-sunnah-view-ibn-taymiya-and-his-works> Access on: 25 March 2023.

LAOUST, H. Ibn Taymiyyah Muslim theologian. **Britannica**. 2023. Available at: <https://www.britannica.com/biography/Ibn-Taymiyyah> Access on: 25 March 2023.

MAEVSKAYA, L. B.; AGA, K. M. Ibn Taymiyyah and his fatwas on forbidden (haram) and permissible (halal) issues. **Journal of the National Academy of Legal Sciences of Ukraine**, v. 28, n. 4, p. 82-92, 2021.

MERNYK, A.; YAROSHENKO, O.; INSHYN, M.; LUKIANOV, D.; HYLIKA, O. Vaccination: human right or duty. **Georgian Medical News**, n. 315, p. 135-140, 2021.

NESPRAVA, M. V. **Religious and philosophical views of Ibn Taymiyyah**. Dnipro: Dnipropetrovsk State University of Internal Affairs, 2017.

PROTOSAVITSKA, L. Legal aspects of ensuring gender equality. **Law. Human. Environment**, v. 13, n. 1, p. 50-57, 2022. Available at: <https://doi.org/10.31548/law2022.01.006>. Access on: 20 Jun. 2023.

PRYLIPKO, T.; KOVAL, T.; KOSTASH, V.; TOCARCHUK, T.; TSVIHUN, A. Optimization of recipe turkey meat pate. **Carpathian Journal of Food Science and Technology**, v. 12, n. 4, p. 98-112, 2020. Available at: <https://doi.org/10.34302/crpjfst/2020.12.4.11>. Access on: 10 Mar. 2023.

SAID, S. B.; HANAPI, M. S. The Philosophical Concept of Halal Science: A Conceptual Analysis. **International Journal of Academic Research in Business and Social Sciences**, v. 8, n. 7, p. 952-966, 2018.

SALEH, W. **Ibn Taymiyya and the Rise of Radical Hermeneutics: An Analysis of An Introduction to the Foundations of Qur'anic Exegesis**. Oxford: Oxford University Press, 2010.

SLINKO, T.; UVAROVA, O. Freedom of Expression in Ukraine: (Non)sustainable Constitutional Tradition. **Baltic Journal of European Studies**, v. 9, n. 3, p. 25-42, 2019.

TAMER, G. The Curse of Philosophy. Ibn Taymiyya as a Philosopher in Contemporary Islamic Thought. *In*: KRAWIETZ, B. **Islamic theology, philosophy and law: debating Ibn Taymiyya and Ibn Qayyim al-Jawziyya**. Boston: De Gruyter. 2013. Available at: <https://www.degruyter.com/document/doi/10.1515/9783110285406.329/html> Access on: 25 March 2023.

TAMIM, A. M.; AKHATOV, H. V.; ABSATAROVA, A. K.; SANYUK, A. K. **Refutation of Ibn Taymiyyah's delusions**. Kyiv: Spiritual Board of Muslims of Ukraine, 2018.

TYMOSHENKO, V.; BONDAR, S.; IVANCHUK, N. Human freedom in the legal dimension. **Law Journal of the National Academy of Internal Affairs**, v. 13, n. 1, p. 9-17, 2023. <https://doi.org/10.56215/naia-chasopis/1.2023.09>.