

Гарник Людмила

State Research Poultry Station of Animal Husbandry Institute of National Academy of Agrarian Sciences (Ukraine), PhD (Political Sciences), Senior Research Fellow at the Department of Innovative Poultry Production

Снігурова Ірина

National Technical University "Kharkiv Polytechnic Institute", Senior Lecturer at Ukrainian Language Department

LINGUO-HISTORICAL ASPECTS OF HALAL FOOD CONCEPT AND ISSUE OF THEIR INTERPRETATION IN MODERN STANDARDS

Emerging interest to Halal food market segment in recent years among Ukrainian agrarians has triggered occurrence and official registration of different Halal certification entities as residents in our country. Thus, purpose of our research is linguo-historical aspects of Halal food concept and constellation of their interpretation in modern quality standards. Our findings will provide information for domestic food producing and processing entities about operating liability of Halal certification entities as partners on exporting Ukrainian agrifood products abroad (European countries and MENA region).

Since their sunrise till nowadays many of world-wide religions follow special principles on prohibited and allowed food for consumption, as like as its ingredients or requirements for slaughtering animals. Historically special dietary preferences and food taboos usually take their origins into interpreted and incorporated into religious dogma gathered knowledge and experience about consumption of food products that were traditional for regions from which this or that religion takes its origin. Dietary recommendations Muslims can find into Quran and Hadith books, as like as in contemporary international Halal standards that are based on HACCP requirements and Islamic dogmatic (i.e., religious) heritage. Issues, close related with Halal industry in Ukraine, even today stays so-called "gray zone", where we have many representatives of Muslim community by origin or converted into Islam Ukrainians [2]. Despite this, issues relevant to Halal are rarely observed by Ukrainian researchers as economic category or as food integrity standard and mostly as cultural, spiritual and philosophic phenomena [1]. Also, considering intensive growth of Islamic

financial sector as prominent segment of global economic system, particularly after 1990s, developing efficient products and services with low transactional cost while providing Sharia-based compliance parallelly with significant changes on sphere of food consumption behavior and popularization of ecology-friendly agrifood technologies beyond European Union member states, we should continue discussion on Halal industry development and its practical implementation within post-war Ukrainian reality.

MENA region is birthplace of three monotheistic religions (Islam, Judaism and Christianity) and in the same time the greatest early empires. There medieval jurists formulated dietary laws and leaders enforced key food integrity rules. Since early modernity grand empires like Ottoman, Safavid and Mughal, extending their influence from the Balkans and Middle East to Indian subcontinent contacting with new cultures, religious believes and ingredients, have used local components to enrich and spread Halal food consumption culture. Even today it is not easy to say if any given official religious source provides to Muslims whole spectrum of valid information how to identify if food belongs to haram or halal category. Anyhow, here we must suggest that even Muslims scholars can't get common and general agreement in cases of some products or nutrition rules [4, p. 189]. The first internationally recognized definition of Halal from a food integrity perspective was represented in 1997 by the Codex Alimentarius Commission, a body established by the Food and Agriculture Organization of the United Nations (FAO).

Quranic prescriptions about food and eating customs some scholars consider as interpretation of Muslim's nutrition philosophy based on lifestyle and circumstances of their lifestyle in Mecca and Medina and also on some pre-Islamic local traditions. In Quran term "halal" is coherent to objects and practices regarded as lawful and permissible. The opposite of "halal" is "haram", that is usually translated as "forbidden", "illegitimate", "unlawful" and "sinful". In the Quran are used these terms or their derivatives to make assertions about the lawfulness and unlawfulness of specific economic transactions, ritual practices, social interactions, also dietary culture matters – the most important issues for the first Muslims in Mecca and Medina.

Anyhow exists difference between some categories, for example "zabiha" and "halal" meat. "Zabiha" is the most appropriate and correct way to slaughter animals for consumption as per the prescriptions in the Quran. Term "zabiha" defines that animals must be slaughtered in a humane way and it is a hand slaughter, when "halal" means legitimate and lawful as per

Islamic beliefs and humanistic method of animal slaughter that can involve modern technologies and machinery to animals being slaughtered. Analyzing food consumption traditions of Islam followers living in Muslim-minority countries, we can state, that most preferable for them are local fresh “*zabiha*” meat than any imported frozen ones labeled as “*halal*”. In Ukraine, whereas like as in other Eastern European countries we have authentic local Muslim communities, terms “*halal*” and “*zabiha*” on marginal viewpoint often evaluated as synonymous. This case also illustrates that historically role of main *halal-zabiha* meat suppliers for local communities in Muslim-minority countries is played by local Muslims-farmers or Muslim community members dealing with animal slaughtering.

Quranic concept of useful or “*tayyib*” food concerning environmental guidance, animal welfare, food ethics and healthy living. Quran states about good / wholesome food as “*tayyib*”, “*halal*” or allowed and lawful (Quran, 2:168) [3]. In Sura Al-Maidah is said that to “*tayyibat*” category belongs all kinds of foods that Allah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, and fruits, etc.) - “... food of the people of Scripture (Jews and Christians) is lawful to you and yours is lawful for them” (Quran, 5:5) [3]. That is caused why Halal and Kosher methods of slaughtering have many of common features.

On the practice, most of jurisprudentially correct or complete Halal labels is an inadequate indicators of food quality and best dietary practices. Not always Halal label can make Muslim consumers sure that genetically modified organisms (GMOs) or the use of harmful pesticides in grain, fruits and plant cultivation are halal according to most legalistic definitions of the term, and are healthy, far their families. Here key role plays reputation of food manufacturers and certification body that has issued documents on halal integrity to their products. For example, before war in Ukraine there were near twelve Halal certification bodies who proposed their services to wide range of national food manufacturers aspired to enter segment of Halal food on regional and international levels. But only two of twelve Halal certification bodies have got recognition and good reputation among international community members.

Thus, in order to at least reduce the impact of the above-mentioned negative factors on the economy and stimulate the recovery of the national agricultural sector, the National Academy of Agrarian Sciences has identified a number of priority research areas aimed at rapid post-war recovery of the agricultural economy and building its export capacity. One of the priority areas is the production of niche products to ensure food security of the state, which involves the development of such segments as

Halal, Kosher, organic products, etc. The development of the Halal segment requires detailed study of the semiotics of this definition to form a single state standard, taking into account the relevant international directives. This will create prospects for Ukrainian small and medium-sized producers of niche agricultural products to enter European and Middle Eastern markets.

References

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