

When Allah (ﷻ) mentions the permissibility of good things, He also mentions the prohibition on evil or filthy things, as He says: ﴿He has only forbidden you dead meat﴾. This refers to animals that died without being properly slaughtered in accordance with Sharia, because dead meat is filthy and harmful, and is bad in and of itself. Moreover, it is most likely that it died of some disease, in which case it is even more harmful. The Lawgiver makes an exception from this general rule with regard to dead locusts and fish, which are permissible and good.

﴿and blood﴾ that is, blood that has been “poured forth” (this refers to blood that has drained out of the carcass), as has been explained elsewhere. (*al-An'ām* 6: 145)

﴿and that on which any name has been invoked other than that of Allah﴾ that is, that which has been sacrificed to anything other than Allah, such as that which is sacrificed for idols, stones, graves and so on. This verse does not list everything that is prohibited; rather it highlights types of evil things, which are the opposite of ﴿the good things﴾. What is haram in general terms is implicit in the verse quoted above, as the opposite of ﴿whatever is lawful and good﴾ (2: 168).

These evil things and others are forbidden to us out of kindness towards us and so as to protect us from harm. However, ﴿if one is forced by necessity﴾ that is, if he is compelled by starvation or want, or he is forced,

﴿without wilful disobedience﴾ that is, without actively seeking that which is haram when he is able to obtain that which is halal, or when he is not starving,

﴿nor transgressing due limits﴾, that is, without overstepping the mark in consuming that which has been permitted to him out of necessity. So if a person is forced out of necessity and is not able to find any halal food, then he may eat only so much (of the available haram food) as is necessary, and no more than that.

﴿then there is no sin on him﴾.