

Regulating *Halāl* Integrity in Sri Lanka: A Comparative Legal and *Shari'ah* Analysis of the Food Act and Consumer Protection Framework

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|| Received : 23-04-2025 || Accepted: 06-12-2025 || Published: 14-01-2026

Abstract

The global *halāl* market is a huge economic power, demanding products that are very compliant with Islamic rules. In Sri Lanka, a country where Muslims make up a large minority and where there has been social tension due to this, the merging of the national food laws with the *shari'ah* requirements concerning *halāl* integrity creates issues in regulation. Therefore, this paper looks into the existing statutory framework of Sri Lanka, mainly focusing on Food Act No. 26 of 1980 and Consumer Affairs Authority Act No. 9 of 2003, along with detailed *shari'ah* requirements related to *halāl* food including slaughter (*ḥalāl*), ingredients, processing and prevention of contamination. The study, by way of comparative legal analysis and considering academic literature and international regulatory models (Malaysia, Indonesia, UAE, EU), places where the Sri Lankan law defining, regulating, and certifying, and enforcing *halāl* standards falls short. The particulars revealed that there were no specific legal definitions and standards for *halāl*. Oversight of the certification processes is inadequate. There are no adequate mechanisms preventing *halāl* cross-contamination between *halāl*/non-*halāl* and labelling regulations do not include provisions for a legally recognized *halāl* mark. These shortcomings create consumer ambiguity business challenges and conflict potential. It proposes legislative changes to the Food Act and its related regulations, along with the setting up of an administrative framework which is likely to be national accreditation supervision of private certifiers, state-regulated. The proposals emanate from Islamic jurisprudence (*Maqasid al-Shari'ah* and *Fiqh* principles) and they are directed toward ensuring legal certainty, improved consumer protection, enhanced trade facilitation, and social harmony in a multi-religious context such as that of Sri Lanka.

[Pasar *halal* global merupakan kekuatan ekonomi yang besar, menuntut produk-produk yang sangat patuh terhadap aturan Islam. Di Sri Lanka, sebuah negara di mana Muslim merupakan kelompok minoritas besar dan di mana telah terjadi ketegangan sosial akibat hal ini, penggabungan antara undang-undang pangan nasional dengan persyaratan syariah terkait integritas *halal* menciptakan masalah dalam regulasi. Oleh karena itu, makalah ini menelaah kerangka hukum yang ada di Sri Lanka, dengan fokus utama pada Food Act No. 26 Tahun 1980 dan Consumer Affairs Authority Act No. 9 Tahun 2003, beserta syarat-syarat syariah

terkait makanan halal secara rinci, termasuk penyembelihan (*zabihah*), bahan-bahan, pemrosesan, dan pencegahan kontaminasi. Studi ini, melalui analisis hukum komparatif dan dengan mempertimbangkan literatur akademik serta model regulasi internasional (Malaysia, Indonesia, UEA, UE), menunjukkan di mana hukum Sri Lanka mengenai pendefinisian, pengaturan, sertifikasi, dan penegakan standar halal masih kurang. Rincian yang terungkap menunjukkan bahwa tidak ada definisi hukum dan standar khusus untuk halal. Pengawasan terhadap proses sertifikasi juga tidak memadai. Tidak terdapat mekanisme yang memadai untuk mencegah kontaminasi silang halal/non-halal, dan regulasi pelabelan tidak mencakup ketentuan mengenai tanda halal yang diakui secara hukum. Kekurangan ini menciptakan ambiguitas bagi konsumen, tantangan bagi pelaku usaha, dan potensi konflik. Makalah ini mengusulkan perubahan legislatif pada Food Act dan regulasi terkait, beserta pembentukan kerangka kerja administratif yang kemungkinan besar berupa supervisi akreditasi nasional terhadap lembaga sertifikasi swasta, diatur oleh negara. Usulan-usulan tersebut bersumber dari yurisprudensi Islam (*Maqasid al-Shari'ah* dan prinsip Fikih) dan ditujukan untuk menjamin kepastian hukum, perlindungan konsumen yang lebih baik, fasilitasi perdagangan yang lebih baik, serta harmoni sosial dalam konteks multi-agama seperti di Sri Lanka.

Keywords: Halāl Labeling, Halāl Certification, Halāl Standards, Food Act, Sri Lanka

How to Cite: Saujan, I. ., Nafees, S. M. M. ., & Fowzul, M. B. . (2026). Regulating Halal Integrity in Sri Lanka: A Comparative Legal and Shariah Analysis of the Food Act and Consumer Protection Framework . *Jurnal Mediasas: Media Ilmu Syari'ah Dan Abwal Al-Syakhsiyah*, 9(1), 1–25. <https://doi.org/10.58824/mediasas.v9i1.337>



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INTRODUCTION

Sri Lanka is a Muslim-minority, multi-ethnic, multi-religious country, with around 10% of its population identifying as Muslim (Census, 2012). This makes it an appropriate context for studying how national laws interact with religious obligations in the regulation of *halal* food. The Sri Lankan country has had much brouhaha about *halal* certification, particularly around the year 2013 when nationalist group campaigns were spearheaded against the then-existing system of *halal* certification (Long et al., 2023; Sarjoon et al., 2016; Yusoff & Sarjoon, 2017), and that was mainly by All Ceylon Jamiyyathul Ulama (ACJU), a leading group of Islamic clerics. These events brought to the fore not just technical issues of certification and labeling, but also deeper societal dynamics involving minority rights and religious practices, nationalism, and economic stakes, particularly related to the highly profitable export market for *halal*-certified Sri Lankan goods (Sarjoon et al., 2016). This controversy has highlighted how there is yet a defined national framework for *halal* certification, which should have been legally sanctioned; its absence leaves the whole process open to challenges and misuses, plus so much social friction.

The situation showed an important gap, while Sri Lanka has food safety and consumer protection laws, these do not directly cover the special needs of *halal* as defined by *Shari'ah* (Hussain, 2013). This lack of clarity hurts Muslim buyers who want to ensure *halal* integrity, firms trying to follow rules for local and global markets, and the government in dealing with possible social issues coming from unrestricted or challenged *halal* claims (Ameer Ali, 2013). This paper tries to close this gap by looking closely at how Sri Lanka's food laws connect with *Shari'ah* rules about *halal* food. It wants to find exact places where the rules don't match and learn from other

countries' practices, suggesting real changes in laws and admin based on Islamic teachings. The work is set up like this: It starts by explaining the problem of research and listing the goals.

This discussion leads to *Shari'ah* requirements about the integrity of *Halāl*, with an analysis of the applicable legal framework in Sri Lanka, thus identifying certain gaps between the two, and leading to issues regarding international regulatory models for comparison that will follow later into reform proposals. Major findings will be summed up next, followed by a conclusion with specific recommendations directed toward aligning *Shari'ah* principles in fostering a clear, dependable, and socially harmonious *Halāl* regulatory environment within Sri Lanka. It is crucial to appreciate the historical and socio-economic contexts because any proposed reforms would have to be legally sound and jurisprudentially grounded while being sensitive to the complexities of such a diverse society as Sri Lanka (Hussain, 2013).

The main research problem that this paper deals with is the substantial gap in the Sri Lankan legal system pertaining to the assurance of *halāl* food integrity. The current statutory framework, mainly under the Food Act No. 26 of 1980 and the Consumer Affairs Authority (CAA) Act No. 9 of 2003, with related regulations such as those in Food (Labeling and Advertising) Regulations (Report et al., 2025), establishes general standards for food safety and hygiene along with consumer protection (Office, 2022). They do not bring into action sufficient specificity, detailed standards, or even a separate mechanism dedicated to enforcement in ensuring much better that *Halāl* labeling or sale as such applies to a whole range of requirements by *Shari'ah* principles. The shortfall arises from a key divergent regulatory focus. The Food Act in Sri Lanka mainly prohibits the manufacture, import, sale or distribution of food that will be injurious to health, unfit for consumption or clean not putrid decayed may not be adulterated does not contain additives and is not prepared under insanitary conditions (Food Act No. 26 of 1980, 1980) CAA Act on the other hand aims at consumer protection against goods that are hazardous unfa trade practices and delivers misleading information about quality value or safety (Office, 2022). Generally, these laws work through negative prohibitions, which means they work by preventing harm and deception based on some general criteria of safety and truthfulness. The principle of *halāl* under the Sharia not only includes abstinence from haram (forbidden, such as pork, alcohol, blood and carrion) but also relates to various positive obligations (Al-Haq-Halal, 2013; Khan & Haleem, 2016; Yana, 2023). These are among others; the prescribed animal slaughter (*Zabiha*) with the invocation of Allah's name (Aini et al., 2020; Henderson, 2016), use of permissible ingredients obtained accurately (Saujan et al., 2025), ritual purity should not have *najis* during processing (Aziz et al., 2023), and stringent cross-contamination measures between *halāl* and non-*halāl* items are applied at all stages in the supply chain (Nandala & Azrak, 2024). A general food product may pass safety standards set by a Food Act (for example, meat must come from a healthy animal and be slaughtered conventionally free from harmful bacteria) (Hettiarachchi, 2020; Kolamunna & Dissanayake, 2023), but it will be *Haram* unconditionally according to *Shari'ah* if *Zabiha* conditions are not complied with. Unlike *Halāl* integrity, the concept of *Halāl* under *Shari'ah* means not only staying away from *Haram* (forbidden – pork, alcohol, blood, carrion) but also fulfilling certain positive obligatory requirements (Ameer Ali, 2013). These are: the prescribed animal slaughtering method (*Zabiha*) with the invocations of Allah's name, usage of allowed ingredients sourced properly, Ritual cleanliness regarding *Najis* avoidance during processing (Saujan et al., 2025), and rigorous measures against contamination between *Halāl* and non-*Halāl* at all stages in the supply chain. The food item may fall within general safety standards as per the provisions of the Food Act (e.g., meat from a healthy animal slaughtered in a conventional way; no harmful bacteria are present) (Hettiarachchi, 2020). However, it will be *Harām* by *Shari'ah* if it does not fulfill the requirements of *Zabiha*. It also blocks entry into the controlled international *Halāl* markets, e.g. Middle East, Southeast Asia; markets that usually demand certifications according to certain standards like GSO or Malaysian

Halāl standards, which the present Sri Lankan system does not enforce or support in any way systematically (Tao, 2024). Possible Social Tension: The absence of a defined, state-recognized, and regulated *Halāl* system has left the field open to disputes about authenticity, authority, and even labeling practices, something that had very sharp controversies in 2013 (Arab News, 2013). Such an ill-legally ambiguous situation can breed distrust and tensions within a multi-religious society (Rezwani, 2013). The research problem thus identifies the existing food regulatory regime in Sri Lanka as being insufficient to incorporate and enforce the specific principles of *Shari'ah* required for *Halāl* integrity, something that creates a gap in regulation that harms consumers, businesses, and even social harmony.

METHOD

This study was developed using systematically selected Doctrinal and Descriptive Legal Research methodologies. It aims to conduct a comprehensive comparative analysis of *Halāl* integrity, considering both Sri Lanka's national legal framework and the authoritative rules of *Shari'ah* jurisprudence. The primary objective of this research is to identify and categorize the regulatory gaps that arise in areas where national law fails to adequately observe or implement specific religious requirements (e.g., *Zabiha* (the prescribed method of slaughter), *Najis* (ritual purity), and comprehensive certification standards). This comparative study is structured around three sequential aims: (1) to map the scope of Sri Lanka's current legislation (e.g., food law), (2) to elucidate the relevant *Shariah* rules based on *usul al-fiqh* (Islamic jurisprudence), and (3) to clarify the areas of inherent divergence through a special comparative analysis format that synthesizes both sources.

In the analysis phase, a structured comparative legal analysis method was adopted, systematically comparing the regulatory elements of the two legal systems through a matrix table. This approach enabled a shift from mere textual comparison to functional gap analysis. To propose practical and instructive solutions, this study conducted an internal analysis and incorporated comparative insights from international regulatory models, such as those of Malaysia, Indonesia, and the United Arab Emirates. All final recommendations regarding legislative changes and the establishment of new administrative bodies (such as a national *halal* certification agency) are deeply rooted in the higher ethical and legal objectives of Islamic law, namely, *Maqāṣid al-Shari'ah*. This ensures that the proposed reforms have a solid legal foundation while also maximizing public interest (*Maṣlaḥah*) by safeguarding consumer rights and promoting trade.

This research undertakes an analytical study of the above-mentioned regulatory gap between Sri Lankan national law and the rules of *Shari'ah* pertaining to *Halāl* food labeling and certification, with a view to proposing viable reforms. The following specific objectives have guided the study:

1. To look at the main *Shari'ah* rules directing *Halāl* food and judge how they match with Sri Lanka's present laws and rules on food making, labeling, and certification.
2. To do a side-by-side check of global *Halāl* rule models and find missing parts or mistakes in Sri Lankan law about meeting *Shari'ah* needs for *Halāl* trustworthiness.
3. To suggest possible changes in laws and admin reforms for Sri Lanka that fill the found gaps in rules, taking ideas from Islamic legal thought and the world's top ways of doing things.

RESULTS AND DISCUSSION

This section is mainly structured to explain the Islamic jurisprudence concept of *halal*, the legal framework of food safety and consumer protection in Sri Lanka, briefly

explain the gap between Islamic *Halal* concept and the legal provisions related to food and consumer in Sri Lanka, and a two-sided section on the legal framework of food security in countries such as Indonesia, Malaysia and the United Arab Emirates. These will be studied under separate headings as follows.

Defining Halāl Integrity: Shari‘ah Principles and Jurisprudence

The concept of *Halāl*, derived from the Quran and the Sunnah and rooted in Islamic practice, is the key to understanding any act of Islam (Jayawardena & Dewasiri, 2023; Rameli et al., 2013; Zannierah et al., 2016). While typically associated with dietary laws and methods of animal slaughter, it should be understood that *halāl* includes a vast spectrum of allowed actions as well as related ethical considerations in everyday life-including business and finance (Khan & Haleem, 2016; Saujan et al., 2025). Within food, *halāl* defines what is allowed by Islamic law (*Shari‘ah*), contrasting with *Haram* (forbidden) (Keagamaan, 2024). This distinction is very important for Muslim consumers who want to comply with their religion. More than just allowable, Islamic law emphasizes good quality too. *Tayyib*-food ought to be good, clean, wholesome, safe, must not be wasteful and should be produced ethically (Aini et al., 2020; Henderson, 2016). Eating food that is *halāl* and *Tayyib* is thought to be good for both health and the soul (Elgharbawy & Azmi, 2022).

The world market for *halāl* goods and services has grown greatly (Baig & Ali, 2020; Hanzae, 2011), led by more Muslims in the world and more awareness among Muslim and non-Muslim shoppers about *Halāl* rules, which often go with wider ethical worries like animal care and safe food (Bashir, 2022). This financial growth gives big chances for nations that make food and sell it abroad. According to Nandala & Azrak (2024); Farah (2020); Djunaidi et al. (2021) emphasize that making sure the trust of *halāl* claims through strong certification and rules has become key for buyer belief and market entry.

The understanding of the regulatory gaps has to be articulated clearly concerning what constitutes *Halāl* integrity according to Shari‘ah. The term *Halāl* is Arabic for "permissible", it derives from the major sources of Islamic law, which are the Quran and Sunnah (Abdul Rahman, 2017; Farah, 2020; Tao, 2024), forming a fundamental part of any Muslim's life (Aziz & Ahmad, 2018; Puspita, 2018). This guides not only consumption but also conduct in a Muslim's life. The latter is contrasted with *Haram* for forbidden or unlawful (Saujan et al., 2025). *Usul al-Fiqh* is Islamic jurisprudence that elaborates on this binary. It can classify actions into five categories: mandatory (*wajib*), recommended (*mandub*), neutral (*mubah*), reprehensible (*makruh*), and forbidden (*haram*) (Hashim Kamali, 2008; Kamali, 2005). Where jurists may differ on the exact scope, under typical terminology, at least three of these categories fall under *Halāl*.

The *Halāl* concept about food is most commonly accompanied by that of *Tayyib*, which means good, pure, wholesome, safe, and organic (Elgharbawy & Azmi, 2022). Goodness comes from the Quranic command for believers to eat "of the good things (*Tayyibat*) that We have provided for you" (Quran 2:172), already stressing "that which is lawful and good (*Halālān Tayyiban*)" (Quran 2:168). *Tayyib* entails foods not only to be religiously permissible but also conducive to physical and spiritual health; they must be safe, clean, and produced ethically (Aziz & Ahmad, 2018; Murti, 2017). Such a view makes the observance of religion relate to health, hygiene care, and the welfare of animals (Abdul Rahman, 2017).

The specific requirements for ensuring *Halāl* integrity in food cover the whole supply chain and are detailed in *Fiqh* based on Qur‘anic verses and Prophetic traditions (*Hadith*). The main ones are:

1. Source of Food

In Islam, clearly, meat comes from those animals that should be halāl. The flesh of the animal must explicitly be designated in Islamic law for consumption, and it includes cattle, sheep, goats, camels, chickens, turkeys and ducks of any kind and all types of fish (Saidin et al., 2017). These would become Ḥalāl provided they are slaughtered according to Islamic rites and the cleanliness applies to the physical as well as the spiritual level (Saujan et al., 2025).

Animals that are considered *haraam* (forbidden) to be eaten fall into several categories. Pigs and all products from pigs—for example, lard and certain gelatins—are not allowed (Deuraseh, 2016). In addition, one may not eat the meat of any fanged carnivorous animal, such as a lion or a tiger or even a dog; this also applies to birds that bring death, such as the eagle and the falcon (Rashid & Kamarudin, 2024). Other forbidden animals comprise household donkeys and mules; reptiles and most insects are also haraam, with locusts being an exception. For instance, frogs and crocodiles are both land-and water animals so they are haraam (Fayokemi, 2022). Dead meat is another broad category; anything that has died a natural death or has not been slaughtered according to Islamic principles cannot be consumed (Deuraseh, 2016; Fayokemi, 2022; Rashid & Kamarudin, 2024).

2. Zabiha (Method of Slaughter)

In the case of a Jew or a Christian, we are speaking of one who follows their scriptural precepts, which detail the proper way to invoke the name of God (Frame, n.d.). Each act of slaughter must, at the time of its performance, be conducted with the intent of Ḥalāl slaughter and must include the words “Bismillah, Allahu Akbar” at the moment of the cut is made (Saujan et al., 2025). Should any other name be called out at the moment of slaughter, the meat is rendered Haram (Abdul Rahman, 2017).

Zabiha requires a fast and deep incision with a very sharp knife through the trachea, esophagus and both carotid arteries and jugular veins without severing the spinal cord to achieve rapid blood loss and humane death (Awan & Fazal, 2018). The animal must be alive and in good health at the time of slaughter (Long et al., 2023); While reversible stunning techniques that leave the animal alive are sometimes accepted (and even explicitly permitted for poultry under standards like UAE.S 993:2022), any method that kills the animal before the cut or invalidates the invocation is forbidden. All animals that die from strangulation, blunt force, falls, goring, predator attacks (unless the throat is then cut in Zabiha), or ritual offerings on altars are considered *Haram* (Deuraseh, 2016; Fayokemi, 2022; Rashid & Kamarudin, 2024).

3. Ingredients and Additives

Prohibited Substances, the Haram substances extend beyond non-Zabiha meat and pork to include blood in its flowing or congealed state and intoxicants such as alcohol (Khamr). Derivatives and Processing Aids: The use of Haram-derived ingredients, including gelatin from non-Ḥalāl slaughtered animals or pigs and specific enzymes and emulsifiers like E471 from pork fat, is strictly forbidden. The verification process must be thorough for all additives and processing aids. The Islamic principle of Istihalah (transformation, where a substance changes its nature) generates scholarly disagreements about the permissibility of specific derivatives, including gelatin and alcohol that transforms into vinegar. The acceptance of GMOs remains uncertain because some scholars permit their use when they contain no Haram elements and promote health benefits.

4. Purity of Processing, Handling and Storage

Free from Najis, Halāl food must be processed, handled, and stored using equipment and utensils that, according to Shari'ah, do not contain any form of Najis (ritually impure substances) (Lumpur, 2017). Najis that we may think of as major Najis would be pork, blood, carrion, urine, feces, and alcohol (Miswanto, 2023). Sometimes, we may erroneously think that minor Najis only needs to be washed "once" which is not the case. If equipment and utensils are used in contact with Najis at the extreme level (like pork), then they must be ritually cleaned (dibagh or sertu), which would often require that a thorough washing process requiring multiple washes including the use of earth/clay or a modern equivalent, and must follow all processes mandated for Halāl production. Even the washing materials must be Halāl.

Preventing Cross-Contamination: This is the main factor for integrity in halāl food. Every stage requires strict segregation of all procedures and processes. If halāl and non-Halāl (or Syubhat - doubtful) materials are mixed or contaminated at any point in the process or on the line, the product may no longer be Halāl certified (Sucipto et al., 2021). It is crucial to separate Halāl and non-Halāl in everything including; receiving, storage (raw materials, semi-finished, finished goods), preparation, processing, packaging, and transportation to prevent contact between them! Moreover, Halāl integrity is often kept separate through facilities, production lines, storage area and utensils that all have dedicated Halāl runs OR very specific and verified cleaning method(s) of separation between Halāl and non-Halāl runs. Also, Halāl Critical Control Points (HCCPs) are often identified to attempt to control risk in Halāl products.

5. Packaging and Labeling

It's important to ensure that packaging materials are Halāl and free from Najis or Haram ingredient(s), including any coatings or plastics from non-Halāl sources (Hatta et al., 2023). Labels that are accurate, complete, and do represent the product with complete transparency are expected, and products should clearly represent the product and its Halāl status, if it is certified. Being Halāl is a comprehensive system in which specific ritual requirements (Zabiha, Tasmiyah) and purity rules (Najis-free) are integrated along with practicality measures (separate and/or clean). Halāl integrity is this comprehensive system. It implies more than just avoiding prohibited ingredient(s), but positively acting to apply control measures following the entire food chain consciously. This comprehensive nature contrasts sharply with general food safety regulation that often strikes on immediate health hazards without addressing the specific ritual and purity prerequisite applicable to Halāl.

The legal framework for food safety and consumer protection in Sri Lanka

Sri Lanka already has a relatively solid legal apparatus in this regard the key pieces being the Food Act No. 26 of 1980 and the Consumer Affairs Authority (CAA) Act No. 9 of 2003.

1. Food Act No. 26 of 1980 (amended)

The Food Act replaces the earlier Food and Drugs Act (Hettiarachchi, 2022), and now serves as the basis for Sri Lanka's food-safety regime, giving authorities power to regulate all stages of the food chain from manufacture and importation to sale and distribution to ensure that all food intended for human consumption is safe and wholesome (Hettiarachchi, 2020). Part I (Prohibitions) applies to food items that could harm health, which are unfit and spoiled as well as decomposed, insect-infested with adulteration and against both the Act and its regulations while preventing food preparation through unhygienic methods and packaging or any sale activities (Food Act No. 26 of 1980, 1980). Any food cannot be labeled, packed, processed or sold by means of false misleading deceptive labeling that creates incorrect impressions about its characteristics noted under Section 3 of the Act. Failure to adhere to specified labeling standards makes food products non-compliant. The legislation in Section 4 states that food cannot be displayed following prescribed regulatory standards if it does not match the requirements (Food Act No. 26 of 1980, 1980).

The Act establishes both specific restrictions in addition to implementation systems for protection. Every manufacturer and distributor must issue warranties to their vendors regarding food nature and quality according to Section 6 of the Act while Section 7 requires all processing locations to obtain official food licenses (Food Act No. 26 of 1980, 1980). The Food Advisory Committee receives its authority from Part II to advise the Minister about food implementation while different Food Authorities obtained their respective enforcement roles from this Part. These Food Authorities include the Director General of Health Services as the Chief Food Authority together with municipal councils and local councils and the Excise Commissioner for excisable foods and the Principal Collector of Customs for importing foods. Public Health Inspectors provide on-site support during enforcement (Food Act No. 26 of 1980, 1980).

The Act enforces basic standards for public health protection by stopping dangerous and harmful or mislabeled food from reaching consumers. Study results show major obstacles exist when it comes to Act enforcement. Research finds that traders and consumers show limited knowledge and follow-up with the Act and its regulations with special emphasis on labeling requirements because these standards are often broken. Weaknesses in both enforcement capacity and monitoring functions and public education along with other implementation challenges suggest they may affect the effectiveness of upcoming Halāl-related regulations.

2. The Consumer Affairs Authority (CAA) Act No. 9 of 2003

The Consumer Affairs Authority received its foundation through Consumer Affairs Authority Act No. 9 of 2003 to protect consumers while monitoring market activities (Office, 2022). By law the Authority has responsibilities to defend buyers from dangerous merchandise alongside unsafe commercial practices while maintaining proper consideration of their interest. The authority supervises trade through its control of restrictive agreements as well as price-fixing arrangements and dominant position abuses which enhance market competition. From a food safety perspective the CAA possesses authority to issue binding

instructions for product labels along with price marks and packaging requirements and product standards which might align with Sri Lanka Standards Institution specifications and enable price controls. Under the Act the Authority possesses enforcement power to investigate customer grievances regarding faulty products and breached warranties while it prohibits misleading information related to product representation and service marketing. An independent body named Consumer Affairs Council receives authority to determine cases of anti competitive activities under the new Act. These combined provisions establish comprehensive consumer safeguards which focus on maintaining fair markets and supplying accurate information along with competitive prices for both Sri Lankan and global Halāl markets.

3. Food (Labeling and Advertising) Regulations

Current Sri Lankan food labeling regulations were established in 2005 but face replacement by the 2022 Food (Labeling and Advertising) Regulations that food operators need to complete execution before January 1, 2025 (Arnold et al., 2020). According to the 2022 Regulations all packaged foods require prominently displayed common names in bold text on the primary panel both in English and Sinhala and Tamil languages (Hettiarachchi et al., 2021). Ingredients must be listed through their common names from heavy to light contents together with INS numbers of additives. The label must show SI units for contents measurement with proper indication of drained weight if needed (Hettiarachchi et al., 2018). The label requires identification of the manufacturer and distributor and packer and importer of products that includes manufacturing dates and expiration dates with repackaging dates for bulk imports. The labels of imported foods need to show where the items originated along with detailed nutritional information which includes necessary language-based warnings and usage directions (Hettiarachchi et al., 2021). The required languages allow the affixment of additional labels to imported products when needed to maintain compliance.

The Regulations present complete standards for labeling requirements yet omit clear provisions regarding Halāl claims and certification marks making them subject to existing prohibitions under the Food Act and Consumer Affairs Authority Act.

4. Sri Lanka Standards Institution (SLSI)

The Sri Lanka Standards Institution creates nationwide standards for many products alongside services (Rathnathilake et al., 2017) . Some standards evolve into mandatory requirements mainly when implementing the Compulsory Import Inspection Scheme for imports. The available evidence shows the Sri Lankan Standards Institution SLSI does not maintain a published Halāl food standard SLS or certification guidelines at present. Sri Lankan private certification organizations including the Halāl Accreditation Council (HAC) implement international standards GSO 2055 in their activities.

The legal system of Sri Lanka implements generic protective measures for food safety and consumer rights and protection but remains deficient in dedicated procedures and standards which would protect Halāl authenticity according to Islamic law. The lack of specific Halāl regulations in addition to weak enforcement of existing generic regulations creates the main regulatory gap in the system.

Identifying the Lacunae: Gaps Between Sri Lankan Law and Shari'ah Halāl Requirements

A direct comparison between the detailed Shari'ah requirements for Halāl integrity (Section 4.1) and the provisions of Sri Lanka's existing food safety and consumer protection laws (Section 4.2) reveals significant gaps and divergences. The current legal

structure deals with overall food safety along with basic fraudulent conduct but does not provide sufficient assurance of Ḥalāl compliance in multiple key areas.

1. Absence of Legal Definition and Specific Ḥalāl Standards

Under Shari‘ah the determination of ḥalāl and ḥarām as well as ṭabīḥ slaughter methods and ṭayyib food requirements requires direct Qur’ānic revelation and prophetic tradition that details every aspect of Sanitation. In contrast, Sri Lanka’s principal food-safety laws the Food Act and CAA Act contain no statutory definition of “ḥalāl.” The laws prohibit only vague concepts of safety which do not provide sufficient basis to enforce Shari‘ah requirements about specific animal slaughter methods or ingredient purity. The Sri Lanka Standards Institution together with these Acts fails to establish specific requirements for ḥalāl certification or zabīḥah slaughter. Because there is no clear legal definition of what counts as ḥalāl the term stays open to various interpretations which makes its enforcement functions impossible. This means generic safety standards cannot function as an adequate replacement for Ḥalāl compliance.

2. Inadequate Regulation of Ḥalāl Certification and Labeling

Religious assurance of Ḥalāl compliance requires verified systems which usually rely on certification implemented by bodies that unite Islamic jurist experts (‘ilm al Shari‘ah) with food science specialists. The packaging of items needs straightforward labeling systems that enable Muslim consumers to spot products which adhere to their religious regulations.

The government of Sri Lanka has not implemented nor regulated any Ḥalāl certification process for the nation. The All Ceylon Jamiyyathul Ulama (ACJU) historically operated without legal authority while private organizations including Ḥalāl Advisory Council (HAC) function without any governing national standards or Shari‘ah competency requirements and auditing procedures and Ḥalāl mark protections. The Existing Food Labeling Regulations require general product information yet do not specify either standard Ḥalāl logos that need legal protection or precise rules for making Ḥalāl claims. The permissibility of using misleading labels remains inadequate when proper Ḥalāl standards are undefined.

The lack of official regulation in certification systems exposes a major governance sector because this enables many wrong sorts of certification services to emerge and challenges public trust in the market. The lack of legal standards for a Ḥalāl mark results in consumer confusion and enables deceptive Ḥalāl claims.

3. Deficient Oversight and Enforcement Mechanisms

According to Shari‘ah standards the entire supply chain network must implement continuous compliance checks from slaughtering to processing and storage and transportation as well as retail stages. The proper implementation of Ḥalāl governance needs a formal certification process together with regular checks from trained Shariah-compliant inspectors who maintain complete records along with strict physical divisions between Ḥalāl and non-Ḥalāl production endpoints. The Food Authority alongside Public Health Inspectors and Consumer Affairs Authority conduct enforcement in Sri Lanka at present utilizing general food-safety and consumer-protection laws. These regulatory agencies fail to maintain Ḥalāl standards since they have no specific regulations for religious standards nor legal responsibility over religious-guided standards. Furthermore they lack

trained staff in Halāl auditing and Shariah requirements which hinders their enforcement of food safety regulations.

Such absence creates a major oversight problem because no state-based body currently exists to protect Halāl authenticity. The authorized workforce lacks both legal authority and technical capabilities for detecting violations of Halāl protocols together with investigating and imposing penalties. Sri Lankan businesses in addition to their consumers face risks of misleading labeling and unapproved mixing or wrongful Halāl claim assertions based on current inspection circumstances which lead to religious distrust and diminished market reliability for Muslim customers.

4. Unaddressed Cross-Contamination Risks

The protection of Halāl products under Shari‘ah requires total Haram and Najis separation at each point from the slaughter process to processing and into storage, handling, transport and final packaging. Ritual purity rules condemn any contact with prohibited substances even when the contact does not represent a regular food safety concern. Sri Lanka’s Food Act together with its Hygiene Regulations mainly aims at protecting public health through contamination prevention. The general safety regulations do not specify ritual purity requirements needed for Halāl compliance which results in possible breaches of Islamic law regulations during inspections.

The regulatory mismatch produces a severe deficiency because Sri Lanka lacks specific laws or detailed guidelines that forbid Halāl/Haram contact between products in multi-use facilities. Food businesses handling Halāl and non-Halāl items face the risk of polluting their permissible products because there is no specific production equipment, verification protocols, or third-party certification standards for Halāl in Sri Lankan laws. The complete satisfaction of Muslim consumers in Sri Lanka requires additional Shari‘ah-compliant mandates to stop Halāl/non-Halāl cross-contaminations within its food safety structure.

Table 1. Juxtaposition of *Shari‘ah Halāl* Requirements and Sri Lankan Legal Provisions

<i>Shari‘ah</i> Requirement	Relevant <i>Shari‘ah</i> Basis (Illustrative)	Corresponding Sri Lankan Legal Provision	Sri Lanka Analysis of Gap/Divergence
Definition of Halāl/Haram	Quran (e.g., 2:168, 2:172, 5:3); Sunnah; Fiqh Classifications	Food Act / CAA Act / Regulations	No legal definition of <i>Halāl</i> or <i>Haram</i> . Reliance on general terms like "unfit," "unclean" is insufficient.
Zabiha Slaughter	Quran (e.g., 6:118-121); Hadith; Fiqh detailing method, invocation, slaughterer conditions	Food Act (general safety/animal provisions)	No specific legal requirement for <i>Zabiha</i> slaughter for meat claimed as <i>Halāl</i> . Conventional slaughter methods are not prohibited if generally safe.
Prohibition of Specific Ingredients (Pork, Alcohol, Blood, etc.)	Quran (e.g., 2:173, 5:3, 5:90); Hadith	Food Act (prohibits deleterious/adulterated food) [(2a, 2d)]; Excise Ordinance (re alcohol)	While pork might be implicitly covered under "repugnant" for some, the prohibition is not explicit in food law. Alcohol control is separate. Blood prohibition not specifically mentioned in Food Act.

Crucially, derivatives (gelatin, enzymes) are not specifically regulated for *Halāl* source.

Processing Purity (Freedom from <i>Najīs</i>)	Fiqh principles of <i>Tabarab</i> (purity); Hadith on cleaning impurities	Food Act (prohibits insanitary unclean food)	"Insanitary" or "unclean" focus on hygiene/health risks, not necessarily ritual impurity (<i>Najīs</i>) as defined by <i>Shari'ah</i> . Specific ritual cleansing requirements for equipment are absent.
Cross-Contamination Prevention	Fiqh principles; Need for segregation derived from purity requirements	Food Act (insanitary conditions); Food Regulations (Hygiene) (general hygiene)	General hygiene rules may not mandate the strict segregation or dedicated facilities/lines needed to prevent <i>Halāl</i> /non- <i>Halāl</i> contact according to <i>Shari'ah</i> .
Regulated <i>Halāl</i> Certification & Labeling	Derived need for assurance (<i>Yaqīn</i>) and consumer information; Preventing deception (<i>Gharar</i>)	Food Act / CAA Act (general non-deception); Food Labeling Regs (general requirements)	No state-regulated <i>Halāl</i> certification scheme. No legally defined/protected national <i>Halāl</i> mark. Reliance on general anti-misleading provisions is weak without specific <i>Halāl</i> standards.

The absence of particular legal recognition for *Halāl* together with insufficient regulatory standards establishes a hazardous environment. People looking for authentic *Halāl* food face risks because they do not enjoy legal protections that apply to standard food safety requirements. The unknown rules governing the market environment restrict domestic companies from establishing clear markets and also stop them from solidifying their position in the expanding worldwide regulated *Halāl* market which requires standard protocol compliance. When inefficiency and ambiguity exists it prevents economic growth while retaining past levels of mistrust and controversy.

Global Perspectives: Comparative Halāl Regulatory Models

Stamping with outside jurisdictions how they govern *Halāl* guidelines becomes crucial for reforms in Sri Lanka by providing useful investigative examples of various enforcement practices. Key models include:

1. Malaysia

The state-driven approach Malaysia utilizes for its *Halāl* governance stands out worldwide because the government aims to create a global *Halāl* hub from its central authority (Sains et al., 2017). The Department of Islamic Development Malaysia (JAKIM) leads *Halāl* certification and policy-making and handles enforcement matters whereas State Islamic Religious Departments (JAIN) execute functions authorized by JAKIM (Ahmad et

al., 2019). This Halāl verification system exists under a solid legal framework consisting of the Trade Descriptions Act 2011 alongside the Definition of Halāl Order 2011 (Zakaria & Ismail, 2014) and the Certification and Marking of Halāl Order 2011 which do both explain what Halāl means and forbid sole declaration through a required certification process managed by JAKIM for any product to display Halāl status (Zakaria & Ismail, 2015).

Under Malaysian regulations Halāl food manufacturing standards unite Sharī'ah provisions with worldwide production safety systems through MS 1500:2019 for Halāl Food protocols (Rizuan & Kadir, 2020). The certification process requires animal-origin products (except pork) to participate while other items should opt into a series of mandatory procedures beginning with application submission then following with documentation and inspection until regular monitoring occurs. JAKIM supports international trade through its worldwide operations where it authorizes more than 80 foreign Halāl certification bodies across more than 45 countries (Latif et al., 2014). Malaysia's model achieves its strength through legal backing alongside standardized norms and foreign legitimacy yet faces difficulties because of centralized bureaucratic processes alongside state intervention in religious domains.

2. Indonesia

The mandatory Halāl certification system in Indonesia runs through state-oriented regulations because it has the distinction of hosting the biggest global Muslim community (Hasan, Syahiran, et al., 2024). The Halāl Product Assurance system exists under Law No. 33/2014 that was modified by the Omnibus Law followed by new regulations in Government Regulations (GR) No. 39/2021 and No. 42/2024 (Sofiana et al., 2024; You et al., 2024). BPJPH serves as the government agency under the Ministry of Religious Affairs whereas MUI acts as an independent panel of Islamic scholars which together enforce the Indonesian Halāl certification system (Dewi, 2023). The Badan Penyelenggara Jaminan Produk Halāl (BPJPH) directs operational registration services and provides certification in addition to accrediting Halāl Audit Institutions (LPH). The MUI issues Halāl Fatwas after LPH performs their audits (Siddiq et al., 2021). A wide range of goods and services need Halāl certification from BPJPH to enter and circulate in Indonesia and undergo retail trade butstitutions have explicit religious prohibitions and implementation progresses across time (Faiqoh & Fatwa, 2024; Hasan, Jailani, et al., 2024).

To initiate the certification process a prospective applicant must submit their request to BPJPH after which MUI will conduct inspections led by an accredited local certification authority (Faiqoh & Fatwa, 2024). The audit results move from MUI to BPJPH for the issuance of the final Halāl certificate after MUI issues the required fatwa. The current legal amendments aim to shorten the certification period to 21 days while establishing indefinite certification duration except during product component or processing modifications (Siddiq et al., 2021). BPJPH maintains international mutual recognition agreements with foreign Halāl bodies through which foreign products need certification through an Indonesian importer or representative. Indonesia's Halāl system achieves its strength through its full mandatory coverage for products together with its distinct administration of religious applications. The BPJPH system deals with operational

complexity and encounters delays after recent improvements while struggling to accommodate certification needs of small and medium enterprises.

3. United Arab Emirates (UAE)

United Arab Emirates (UAE) acts as the representative example of Gulf Cooperation Council (GCC) Halāl governance (Abdallah et al., 2015). The United Arab Emirates maintains a state-controlled Halāl governance framework that bases its operations on conformity assessments as well as accreditation procedures and uses standards set by the Gulf Cooperation Council (GCC) (Kasi & Muhammad, 2017). The defined structure works to provide dependable consistency when enforcing Halāl standards throughout a vast variety of products as well as services. The central regulatory authority within the United Arab Emirates is the Ministry of Industry and Advanced Technology (MoIAT) after it combined functions from Emirates Authority for Standardization and Metrology (ESMA) (Mathis, 2024). The national Halāl system is now supervised by MoIAT while the organization grants permissions to use HNM marks and selects recognized accreditation and certification bodies.

The Halāl governance framework of the UAE utilizes technical regulations and standards made by MoIAT along with GSO to establish its legal basis. Halāl food general requirements are defined through GSO 2055-1:2015 (Zubaidi et al., 2023) and the requirements for animal slaughtering through GSO 993:2015 that follows Islamic principles (Akbar et al., 2023). The UAE governmental body may publish UAE.S 993:2022 about slaughtering methods that shows minor contrasts with GSO benchmarks especially regarding pre-slaughter stunning procedures (Chen, 2023). Accreditation for Halāl certification bodies (HCBs) operates on the basis of GSO 2055-2:2021 and receives execution from the GCC Accreditation Center (GAC) (Al-mahmood, 2020).

The certification process becomes essential to secure approval for high-risk items specifically including raw and processed meat alongside their derived products yet other product groups do not require compulsory certification. The certification process can only be performed by accredited HCBs whose practice meets GSO 2055-2 or ISO 17065 standards. The UAE government strictly regulates how products should be marked because individual certifying organizations cannot display their logos on packaging. The market maintains consistent credibility through the official Halāl National Mark and generic Halāl marks that MoIAT has approved.

The UAE's Halāl framework has an international structure which supports international trade operations. The Ministry of Iiteam and HCC regulates foreign HCBs when these organizations hold accreditation from respected global institutions like GAC or have established mutual recognition agreements. Recognized Halāl Certification Bodies (RHCBs) function domestically except when their client resides in a region that lacks available local certification bodies.

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4. European Union (EU)

Currently European Union Halāl governance operates through decentralized market trends across member states because no EU-wide legislation controls Halāl food standards. Government regulation focuses on national levels through indirect oversight using fundamental food safety requirements represented by Regulation (EC) No. 178/2002 and Regulation (EC) No. 853/2004 (Neacsu & Ȃ, 2009). The EU does not have its own specific authority for Halāl certification. National food safety authorities control general compliance through their oversight authority. Several certification bodies throughout member states established various private Halāl standards because there is no centralized regulatory authority. Market-based diversity led to poor standardization which presents difficulties for those who consume and participate in intra-EU business operations.

The EU's Halāl certification operates on a voluntary basis due to the dual influence of customer preferences alongside company pursuits of Islamic market opportunities. Different private Halāl Certification Bodies located across the EU possess varying levels of recognition and certification criteria and validation credibility. Remaining a central dilemma in EU discussions about Halāl practices focuses on how animal welfare participates with ritual slaughter. The national regulations regarding religious exemptions and the use of stunning versus non-stunning stunning methods remain under public and political review throughout the EU. The introduction of legal and ethical difficulties now faces both Halāl meat producers and certifiers in their operations.

The EU model shows its effectiveness through two key features that generate speed and adaptability to market needs. The implementation of this model faces two key challenges because it lacks standardization and has too many select logos and inconsistent certifier oversight. Lack of uniformity between factors leads consumers to confuse the market while compromising the ability to achieve standardised Halāl integrity throughout the European Union.

Comparative Insights

Various international methods exist throughout different territories. Malaysia and Indonesia exercise extensive state control through mandatory certification since they direct most of their Muslim territories to comprehensive product coverage for consumer protection purposes. Through the UAE model the state controls accreditation through international standards which third-party certifiers validate under government supervision according to GCC regional import regulations and trade facilitation norms. Market regulation within the EU is minimal as private initiatives control the scene resulting in a fragmented system that gives flexibility to industry participants.

Successes from the Muslim major markets such as Malaysia and Indonesia and UAE present a standardized Halāl certification system which is managed through governmental involvement. The regulations utilize legal standards through standardized institutional roles which include direct certification or accreditation oversight and enforcement through legal mechanisms. White-state collaborations in Halāl certification development lead to consistent standards which trigger consumer loyalty and business legal

stability and facilitate worldwide trading opportunities when compared to private-sector and lawless systems. State involvement in Halāl certification exhibits different operational structures because each system mirrors the national environment and government religious relations in their specific nation. Sri Lanka should shape its optimal accreditation model according to its own legal infrastructure as well as institutional framework combined with social context.

Bridging the Gap: Proposals for Legislative and Administrative Reform in Sri Lanka

A set of legislative and administrative changes are developed to build a robust Halāl assurance system in Sri Lanka based on legal framework gaps exploration (Section 4.3) and international best practice analysis (Section 4.4).

1. Legislative Amendments

A revision of Food Act No. 26 of 1980 represents the essential step to enhance regulatory control over *Halāl* food operations in Sri Lanka. The introduction of a legally defined "*Halāl*" requires basing the definition on essential principles of core *Shari'ah*. The definition should establish standards that include permitted animal origins together with *Zabiha* practices alongside the requirement for both *ḥarām* substance absence as well as purity (*postupně*) and content purity (*Tayyib*). A legal definition establishes the base framework which future *Halāl* regulations and enforcement activities need for development.

The legislation needs revision to specify that commercial operations must avoid misleading people regarding the authentic "*Halāl*" status of their products which do not meet the legal requirements. The revisions need to address the situation with *Zabiha* method non-compliant meat products as well as food containing pork or alcohol derivatives or *najis* contaminants. These regulations protect Muslim customers and create better enforcement mechanisms besides safeguarding their welfare.

The revised Act must enable the Minister of Health to create official sovereign standards alongside the Food Advisory Committee through consultation (supporting an expanded or technically assisted Body) for National *Halāl* Standards. The National *Halāl* Standards should enforce adherence to *Shari'ah* principles in all phases including food production as well as handling and processing and slaughter operations. Relevant standards utilized in the new regulations will adapt internationally recognized guidelines GSO 2055-1 and GSO 993 for Sri Lanka's specific food industry environment.

The Act should contain measures to secure *Halāl* certification integrity by preventing any mixing between *Halāl* and non-*Halāl* food products. The Minister should receive authority to create specific regulations which mandate separation of processing lines along with essential cleaning standards and separate equipment requirements for mixed facilities.

2. Amendment to Food (Labeling and Advertising) Regulations

The existing food labeling standards need modifications to build a reliable single *Halāl* certification system. A standardized legal protection must be established for a National *Halāl* Mark. Products certified within the governing system would access the reserved National *Halāl* Mark for their use to ensure uniformity and simplify consumer identification of certified goods.

Packaging along with marketing materials should have established guidelines for using *Halāl* claims. A prohibition against deceptive *Halāl* markings should become part of official regulations along with existing consumer protection standards embedded in both

the Food Act and the Consumer Affairs Authority Act. The system protects both consumers from deceptive practices while upholding the standards of genuine *Halāl*-compliant businesses against unfair competition.

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Administrative Structures

Sri Lanka operates two main administrative models to monitor *Halāl* certification activities. Two distinct models with their individual advantages create specific requirements for Sri Lanka regarding its socio-religious character and institutional capabilities and regulatory needs.

1. Dedicated Halāl Regulatory Authority

The creation of an independent regulatory body referred to as the "National *Halāl* Authority of Sri Lanka" should be established within the Ministry of Health and Trade or Religious Affairs according to officials. The connexion between this authority and Religious Affairs represents an issue because of Sri Lanka's multiple religious backgrounds. The sole purpose of this dedicated *Halāl* entity would be to establish national *Halāl* requirements alongside input from technical advisory panels and carry out inspection audits and certification operations and slaughterhouse accreditation and oversight along with supervising the national *Halāl* registration system while coordinating with current food safety entities and managing educational and awareness campaigns. The model operates functionally similar to JAKIM from Malaysia and BPJPH from Indonesia. The system maintains thorough state management while creating uniform regulations yet requires major public funding for technical specialists and Shari'ah experts and physical facilities together with personnel. Operational efficiency depends on handling the potential risks of bureaucracy and politicisation to ensure credibility remains high.

2. National Halāl Accreditation Body (Recommended)

The National *Halāl* Accreditation Body provides the most recommended solution for *Halāl* standards monitoring. Companies should establish a National *Halāl* Accreditation Body (NHAB) as it represents the superior solution. A division for *Halāl* accreditation should exist as a block under the Sri Lanka Accreditation Board (SLAB) or the Sri Lanka Standards Institution (SLSI) or form a separate independent statutory body. The National *Halāl* Accreditation Body (NHAB) would function to establish accredited *Halāl* Certification Body (HCB) criteria by integrating specific Shari'ah competence specifications based on international standards like ISO/IEC 17065 and GSO 2055-2. Existing private institutions such as HAC along with new or existing semi-governmental actors that meet

defined accreditation criteria may issue Halāl certifications once authorised by the accrediting body. Certified products and accredited bodies would be listed on a public registry managed by the NHAB while its performance would get regular cheques. The model allows state agencies to maintain control of Halāl standards defined through the Food Act for which HCBs need to obtain certifications. The separation of standards creation by the state from independent body certification matches the organisation of the UAE/GAC regulatory model. The system requires reduced state funding and supports existing private sector knowledge while promoting competitive relations between certifying bodies and enables practical industry-specific changes. The system demands solid legal foundations as well as thorough oversight systems together with clear processes to maintain the competence and integrity of all recognized certifying bodies.

3. Supporting Structures (Applicable to Both Options)

A Halāl Technical Advisory Committee is fundamental regardless of which organisational model the country chooses. A formal body called the Halāl Technical Advisory Committee must contain recognised Sharī'ah scholars representing Sri Lankan legal schools together with food scientists, technologists, veterinary experts, industry stakeholders from manufacturing and retail sectors and government officials from Health, Trade and SLSI and Customs. This new committee will offer guidance to the regulatory authority or NHAB concerning technical standard creation and clarification of relevant Sharī'ah interpretations as well as solutions for new Halāl challenges. This governance model maintains its conceptual connexion with the current Food Advisory Committee while supporting an inclusive and adaptable Halāl administration system.

4. Grounding in Islamic Jurisprudence:

These proposals derive their foundation from the higher objectives of Islamic law known as Maqāṣid al-Sharī'ah which establish Halāl governance system and labelling requirements that fulfil both technical specifications and fundamental Islamic values. Such proposals ensure the Protection of Religion (Ḥifẓ al-Dīn) through their work to enable Muslims to meet their requirement for lawful (ḥalāl) products. The Islamic religious requirement extends beyond dietary preferences to establish itself as a fundamental aspect of Muslim worship as well as obedience to divine norms.

The proposed framework implements ṭayyib standards in addition to legal Halāl status to protect the Protection of Life (Ḥifẓ al-Nafs) of food products. Both Islamic legal objectives function in perfect alignment with Sri Lanka's Food Act while establishing unity between Islamic and national food safety regulatory systems. The Protection of Property (Ḥifẓ al-Māl) receives attention through the proposed framework because Halāl certification needs to be transparent and enforceable to prevent economic loss from misleading labels while providing fair market access especially to trustworthy businesses.

These measures facilitate the Protection of Intellect (Ḥifẓ al-'Aql) through their effort to reduce product status misunderstandings thus enabling consumers to make well-informed responsible choices. The Protection of Progeny (Ḥifẓ al-Naṣl) is preserved through access to lawful and nutritious food because it assists family well-being in physical, moral and spiritual dimensions.

The regulatory method takes its fiqh principles from Maṣlaḥah (public interest) which ensures clarity and trust and welfare for everyone in society. Through certified processes the principle of Sadd al-Dharā'i' (blocking the means to harm) enables thorough monitoring of deceptive practises to ensure product integrity. Furthermore Islamic law

specifies that states must exercise their ḥisbah-based obligation to supervise markets for both righteousness and legality purposes. State involvement in Ḥalāl governance rises to a necessary level when fulfilling its protective duties toward religious and public interests in this situation.

5. Feasibility Considerations:

Sri Lanka needs to strategically handle various feasibility obstacles to successfully implement its revised Ḥalāl governance framework. Creating a new regulatory or accreditation framework demands substantial financial support as well as human capital commitment. The implementation of Ḥalāl standards will incur expenses for developing Ḥalāl guidelines and personnel education as well as supervision efforts and infrastructure upkeep. A certification model based on accreditation allows central authority oversight of private sector bodies to lower startup difficulties through existing private sector capabilities and infrastructure access.

Modern food safety audit skills together with Ḥalāl knowledge are essential for an effective workforce to carry out proper enforcement. Specialised training about standards and audit methodologies of Ḥalāl must be provided to Public Health Inspectors (PHIs) along with Consumer Affairs Authority (CAA) officers and customs officials and industry auditors. The original food laws enforcement team currently shows insufficient capacity so a parallel increase in capabilities becomes essential to fulfil Ḥalāl-related responsibilities.

The regulatory or accreditation body should operate with complete freedom from bias as well as full transparency for proper functioning. Previous matters indicated that audience doubts arise when industry actors or religious organisations appear to sway regulatory processes. To uphold credibility along with public trust clear governance frameworks with robust conflict-of-interest regulations alongside independent oversight systems prove essential.

The implementation of all Ḥalāl certification reforms needs to proceed with caution due to the sensitivity of issues in Sri Lanka. The main goal should be to protect consumers alongside trade facilitation benefits aimed at all citizens in addition to protecting religious requirements. The prevention of renewed communal disputes requires extensive consultation between religious leaders and consumer groups and civil society and industry stakeholders.

Special attention must be provided to Small and Medium Enterprises (SMEs) regarding their potential difficulties in following new Ḥalāl standards. SMEs encounter problems with limited technical know-how and financial obstacles of complying with new Ḥalāl standards. Support programs which include technical help and simplified approval steps and gradual enforcement arrangement enable actors from all levels to participate effectively while protecting market balance.

A multi-stage implementation approach should be used because of the programme's complicated nature. The implementation starts with legislative and regulatory changes which leads to creating an essential administrative structure. Planting standards for Ḥalāl development should follow legislative and regulatory amendments as well as the creation of verification protocols and profound training initiatives for all applicable participants.

CONCLUSION

The research analyses the relationship between Sri Lanka's food regulations and Ḥalāl requirements needed to maintain food integrity. The Food Act together with the Consumer Affairs Authority Act maintain essential protective measures for food safety and fair trade but fail

to satisfy the structured elements which describe *Halāl* and *Tayyib* standards. Politically and judicial systems lack definitions together with standards and systematic certification frameworks and enforcement measures for *Halāl* respectively. This causes regulatory gaps. The regulatory gap leads consumers to face service risks from unreliable claims about *Halāl* status while creating operational uncertainty that induces trade barriers for businesses and has the dormant potential to create social tensions through unregulated *Halāl* practises like the events in Sri Lankan history. The research reveals distinct shortcomings in *Zabiha* slaughter practises plus ingredient control systems together with *Najis* avoidance measures for stopping cross-contamination and the absence of regulated state certification and labelling requirements.

The *Halāl* governance in Malaysia Indonesia and UAE practises prove that successful frameworks adopt heavy state intervention through direct regulation or accreditor oversight and established legislative standards. The implemented systems strive to establish trust and assurance in the Sri Lankan market where such elements are absent. The implementing of this gap goes beyond legal chemistry because it enables consumer defence and global *Halāl* market growth while supporting social unity among Sri Lanka's diversified population. Achieving the integration of core principles related to *Halāl* food in *Shari'ah* requires thorough consideration that leads to precise national legal and administrative integration. Through the proposals presented in this paper Sri Lanka can achieve integration by modifying current legislation and creating a specialised administrative system which follows Islamic jurisprudence while accommodating national operational capacity.

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