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## Halalan Tayyiban Products in Al-Qur'an: The Conceptual Framework in Developing Contemporary Halal Industrial Products for Global Reach

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**ABSTRACT:** *Al-Qur'an, the Holy book and the word of Allah (s.w.t), had been revealed to the Prophet Muhammad (s.a.w) through angel Jibril (a.s) and transmitted from one generation to others by way of Mutawatir. It is concise and precise in nature and regarded as a miracle of Allah (s.w.t) to the Prophet Muhammad, the last of His Messenger, and getting reward by reciting and understanding the Qur'an. It had been revealed in both Mecca and Madina in a certain period of time in Arabic and contains 114 chapters. This paper is an attempt to understand the role of the Qur'an as the source of knowledge with special focus to its role in establishing a conceptual framework in developing contemporary halal products for global reach. To fulfill this aim, interpretation, and highlighting selected verses of the Qur'an relating to halalan Tayyiban and its application to halal industry will be made. It is found that al-Quran is the primary source for halalan Tayyiban products in line with the command of the Qur'an that human being has to nourish himself with Qur'anic knowledge by means of reading, writing, thinking, searching and educating himself through reflection over the wonderful creation of Allah (s.w.t).*

**KEYWORDS:** *al-Quran, Halalan Tayyiban Products, Conceptual Framework.*

### I. THE HOLY QUR'AN AS THE SOURCE OF KNOWLEDGE

It is an accepted fact since the first revelation that the Holy *Qur'an*, is the first and primary source of Islamic law. The superiority of the *Qur'an* is confirmed by Allah (s.w.t) in his words: "The revelation of the Book whereof there is no doubt is from the Lord of the worlds."<sup>1</sup> Again he says: "We have sent down to thee the Book in truth, that thou mightest judge between men, as guided by Allah (s.w.t), so be not (used) as an advocate by those who betray their trust".<sup>2</sup> For these reasons, it is called *al-Furqan* or distinguisher of truth from falsehood, of high dignity or *al-Majid*, *al-Mubin* or explains every fact most clearly, *al-Huda* or guidance and a complete way of life or *Dustur al-'Amal*, etc. In the light of the preceding discussion, Prof. I. Doi, in his *Shari'ah: The Islamic Law*, says that the Holy *Qur'an* neither a legal code in the modern sense nor is it a compendium of ethics but by referring to Holy *Qur'an* it is a comprehensive code of life. He says:

*Al-Qur'an is more suitable to call the book of knowledge (al-'ilm) imparted by Allah (s.w.t) and the Book of guidance (Al-Huda) for men who are righteous for all time to come. The holy Qur'an was also called as a Declaration (Bayan), the truth (al-Haqq) and light (Nur) to show the right path. It is the wise (al-Hakim) the complete exhortation (maw'zah) and the clear message (al-Balagh). It is a rope of Allah (s.w.t) (hubl Allah (s.w.t)) by holding which individuals and nations can achieve salvation. It is the remedy (al-Shifa') for all the spiritual and physical ailments of men. It is a constant reminder (al-Dhikr) for all of us and the criterion (al-Furqan) to choose between the truth and the falsehood [1, pp. 21-22].*

The increasing importance of the *Qur'an* as a religious and legal document in all matters -- whether of social, economy, medicine and so on--manifested itself in the need to collect the scattered material of the Book. In his *Itqan fi 'Ulum al-Qur'an*, SayutI highlights that the compilation of the *Qur'an* on various materials and in the heart of men (memorization) common practice during the time of the Holy Prophet Muhammad (s.a.w). But it had not been brought together in one single place, and that therefore these written records had not been arranged in order. After the death of the prophet and during the battle of Yamama several companions who knew the *Qur'an* by heart were killed.

<sup>1</sup> Al-Sajjadah (32) :2

<sup>2</sup> Al-Nisa' (4): 105



# 1<sup>st</sup> INTERNATIONAL HALAL CONFERENCE & EXHIBITION 2019

Therefore, Abu Bakr instructs Zayd ibn Harithah to collect the *Qur'an* and prepare a single copy of the complete revelation. In the time of Uthman, serious differences arose among Muslims about the correct recitation of the *Qur'an*, therefore he officially asked to collect and unify version and reading, then copies were sent out to all the province by the order of Uthman ibn 'Affan [2, pp. 76-86]. After the Holy *Qur'an* was collected, now come to the next stage that is the exegesis of the *Qur'an* notably during the Abbasid period and after. Many books were compiled, the most famous of these were: *Jami' al-Bayan fi Tafsir al-Qur'an* by al-Tabari, *al-Kashshaf* by al-Zamakhshari (d. 538 A.H), *Mafatih al-Ghayb* by Fakr al-Din al-Razi, and others. The best known of the Shi'ah exegeses is *Majma' al-Bayan wa Jami' al-Jawami'* by Abu 'Ali al-Fadl ibn al-Hasan al-Tabarsi (d. 548 A.H).

Both *al-Qur'an* and *Sunnah*, as a matter of fact, have come from revelation and the only difference between them, as far as the nature of revelation is concerned, consists of the fact that the *Qur'an* is divine in both the content and form whereas the *Sunnah* is divine in the content alone. The authority of the *Sunnah* has been second to that of the *Qur'an* in Islamic legal theory. The author of *'Aqa'id al-Nasafi*, the oldest known Malay manuscript, emphasizes the role of revelation. At the beginning of his writing, he states that things can be established with certainty in contradiction to the Sophists. Through the revelation which is the reliable source of the knowledge of things, their goodness and badness be known. In fact, the Holy *Qur'an* is the book of knowledge that comprehends three kinds of certainty of knowledge: certainty by reasoning (*'ilm al-yaqin*), certainty by personal inspection (*'ain al-yaqin*) and the certainty of absolute truth (*haqq al-yaqin*).

The Holy *Qur'an* calls itself "the Book of *Hidayah* (Guidance)", and consequently not only establishes what man has to believe in but also tells him what to do with his life and also how and why. Many Muslim historians clearly mentioned that when the Holy *Qur'an* was revealed at the time when humanity was on the rim of disaster and idol-worship. It is described in the Holy *Qur'an* as the period of darkness. They were steamed in darkness and in sin while justice and peace had lost their significance. The whole world was in a state of corruption as well as the tyranny was rampant and selfishness prevailed. However, through the most wonderful effect of the message in the Holy *Qur'an*, the Arab in a short of time i.e., a period not more than twenty-three years, that the Arab as worshippers idols and trees, became firmly to the worship of One God. In this earliest part of the revelation, Allah (s.w.t) honored the human mind by changing the worship to idols, trees which are considered lower than human being into the highest position that man possesses. Islam commands people to be rational in their judgments. In this light, many verses of the *Qur'an* command human being to nourish himself with the knowledge by means of reading and writing and refining himself through reflection and thinking over the wondrous creation of Allah (s.w.t). For example, Allah (s.w.t) says:

*"Of every group of them, a party should go forth, that they may gain sound knowledge in religion, and that they may warn their followers when they return to them."*<sup>3</sup>

*"Allah (Himself) is the witness that there is no god but Him. And the Angels and men of knowledge (too are witness)"*<sup>4</sup>

*"Allah will raise up to (higher) ranks those who believe and those have knowledge from amongst you."*<sup>5</sup>

If studied analytically, it will be seen that the verses of the Holy *Qur'an* especially the *fiqhi* verses were revealed to meet the need of the society in different circumstances and situations. The *Qur'an*, being a perfect source of knowledge and guidance for mankind, is logically aimed directly at the man through His commandments which are divided into 114 chapters. They were revealed on different occasions. In other words, it is not revealed all at one time and place, several verses of the Holy *Qur'an* in different character and type of guidance both were revealed in Maccah and Madinah for thirteen and ten years respectively. The type of *Shari'ah* which the Muslim required at Madinah was not the same as they had needed at Mecca. The Meccan verses mostly short and concise and deal with matters relating to general themes namely: *tawhid*, *shirk*, day of resurrections, moral corruption, stories of the prophets while the latter is comparatively small in size, verses are long and embodied Islamic legislation such as laws relating to civil, criminal, marriage, divorce, inheritance, political, medical problems of life [3, pp. 59-66].

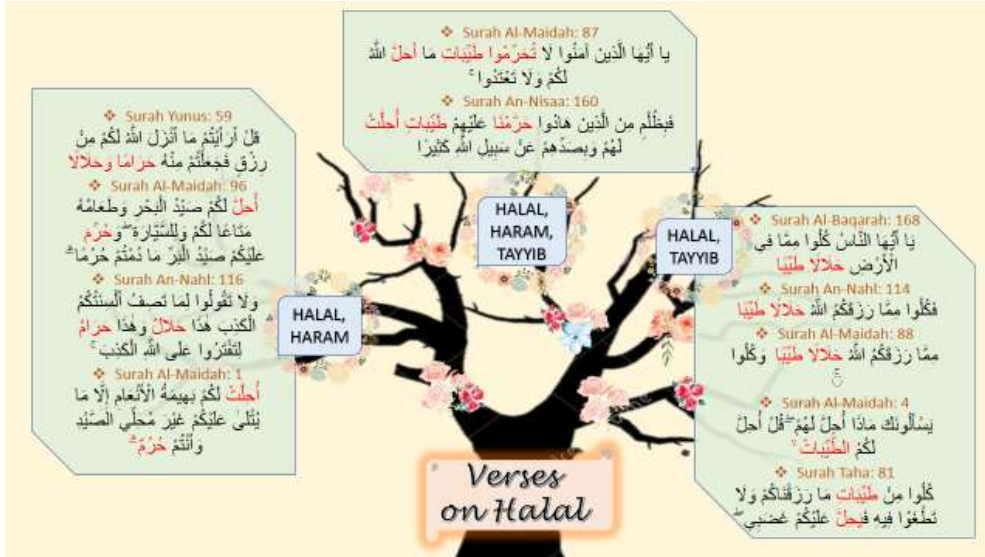
<sup>3</sup> Al-Taubah (9):122

<sup>4</sup> Al-Imran (3):18

<sup>5</sup> Al-Mujadalah (58):11

## II. CLASSIFICATION OF VERSES OF QURAN ON HALAL, HARAM, AND TAYYIBAT

The following is a model in classification of the verses of the Quran that mentioned the word “halal”, “haram”, “tayyib/tayyibat” for the sake of better understanding of the real meaning and its application in halal industry as well as to know the secret and the wisdom of the Quran for human well-being.





### III. EXAMPLES OF HALAL PRODUCTS IN QURAN

Verses of the Quran	Name of Halal Product	Brief Description
<p>الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ</p> <p>Vicious women are for vicious men, and vicious men for vicious women. Good women are for good men, and good men for good women. These are absolved of what they say [about them]. For them is forgiveness and a noble provision. (An-Nur: 26)</p>	Halal social contract	<p>Demand to have a good contract in all aspects of human life i.e., the social contract.</p> <p>Outcome: God forgiveness and a noble provision</p> <p>Commercialize marriage course, law firms.</p>
<p>هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرِينَ بِحَمِّ طَيْبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنَّا لَنَنْجِيَنَّ مِنْ الشَّاكِرِينَ</p> <p>It is He who carries you across land and sea. When you are in the ships, and they sail with them with a favorable wind, rejoicing in it, there comes upon them a tempestuous wind and waves assail them from every side, and they think that they are besieged, they invoke Allah putting exclusive faith in Him, 'If You deliver us from this, we will surely be among the grateful.' (Yunus: 22)</p>	Halal Logistics	<p>Halal Logistics is among the most important product in halal market.</p> <p>God specifically mentions two types of logistics namely by sea and land.</p> <p>No cross contamination between halal and haram elements also doubtful things in operating logistics and handling equipment</p> <p>Cleanliness, hygiene, safety are also other important priorities in Halal logistic system.</p>
<p>يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِأَخِيذِهِ إِلَّا أَنْ تُعْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ</p> <p>O you who have faith! <b>Spend of the good things you have earned</b>, and of what We bring forth for you from the earth, and do <b>not be of the mind to give the bad part of it</b>, for you yourselves would not take it, unless you overlook it. And know that Allah is all-sufficient, all-laudable. (Al-Baqarah: 267)</p>	Halal Charity, Halal Financial Management	<p>Anfiqu means to spend, to maintain.</p> <p>Thayyibat: good maintenance i.e., zakat. Zakat literally means to grow. By growing, you will get barakah more and more.</p> <p>Anfiqu in the form of zakat, hadiyaah, sadaqah, hibah, wakaf, infaq, wasiat, etc.</p> <p>In this verse, the quality of the property, which is to be spent in charity, is explained. Allah commands believing people to spend from the good of their wealth, in which it is good, useful and valuable, and it must be free from any corruption.</p>
<p>لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلَدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ</p> <p>There was certainly a sign for Sheba in their habitation: two gardens, to the right and to the left. 'Eat of the provision of your Lord and give Him</p>	Halal political management	<p>Political policies based on the concept of baldatun thayyibatun.</p> <p>The outcome: two paradises (garden) with God's bounties in the country. Happy and enjoy with bounty available in the country as a result of halal political management based on BT.</p>



# 1<sup>st</sup> INTERNATIONAL HALAL CONFERENCE & EXHIBITION 2019

<p>thanks: a good land and an all-forgiving Lord!’ (Saba’: 15)</p>		<p>- Finally, getting (God) rabbun ghafur</p>
<p>سَأَلُونَكَ مَاذَا أَحَلَّ لَهُمْ قُلْ أَحَلَّ لَكُمْ الطَّيِّبَاتِ وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكَنَّ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ</p>	<p>Halal Hunting Animal</p>	<p>Hunting animal (sayd hayawan) is recognized by Islam as the right way to catch animal for food. Allah gave reason (Aqal) to man to teach and train a beast to hunt food for him. Even if the animal has been caught by a beast, Allah puts a condition to make it halal for us, which is by mentioning the name of Allah when he sent the beast after the game.</p>
<p>يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ</p> <p>O Mankind! Eat of what is lawful and clean on the earth and do not follow the footsteps of Shaitan, surely he is your open enemy. (Al Baqarah : 168)</p>	<p>Halal food</p>	<p>This verse explains to human mankind to eat only halal and tayyib (good) food, and avoid eating non-halal food, as it is footsteps or trick of shaytan towards human mankind to do bad deeds.</p>
<p>يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أَحَلَّتْ لَكُمْ بَهِيمَةَ الْأَنْعَامِ إِلَّا مَا يُنْتَلَىٰ عَلَيْكُمْ غَيْرَ مُجْلَىٰ الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ</p> <p>O, believers! Fulfill your contract obligations. All four-legged animals from livestock are lawful to you other than those which are hereby announced. However, do not violate the prohibition of hunting while you are in Ihram (Hajj dress). Indeed Allah orders whatever He pleases. (Al-Maidah : 1)</p>	<p>Halal mutual agreements/ dealings, Halal social Contract</p> <p>Halal animals</p>	<p>Allah has made cattle lawful for us and can be eaten after having been slaughtered. It is not the act of injustice as the soil of the earth is food for trees, and trees are food for animals and animals are food for human beings. However, we must obey this rule within its limits; meaning, we should abstain from animals which have been unlawful to eat.</p>
<p>وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ</p> <p>Eat of the things which Allah hath provided for you lawful and good: but fear Allah in Whom ye believe. (Al-Maidah : 88)</p>	<p>Halal Food</p>	<p>God’s demand to consume halalan tayyiban food as a mean for piety to Allah (s.w.t).</p>

## IV. IDEAS OF HALAL PRODUCTS IN THE QUR’AN: A BRIEF DISCUSSION

### a. Halal Food For Human Well Being

Halal food industry is one of the most crucial sectors, which contribute greatly to the GDP of the country. Islamic conceptual framework in halal food industry is among the most unique concepts since its principle covers and relates not only the main aspect of legal and illegal of food products but quality (tayyibat) aspect of products. Food is not only required for the sake of enjoyment but to sustain one’s life so that one may perform Ibadah to God in a healthy state and physical strength for them to be able to undertake their duties and responsibilities in this life. Above all, Islam requires that to get the right physical and spiritual strength, one should consume only *halalan thayyiban* food (lawful wholesome (thayyib) food). This has been mentions in Surah Al-Maidah verse 88: “And eat of what Allah has provided for you (which is) lawful and good. And fear Allah, in whom you are believers.”<sup>6</sup>

<sup>6</sup> Al-Maidah, verse 88



# 1<sup>st</sup> INTERNATIONAL HALAL CONFERENCE & EXHIBITION 2019

The above indicates that Halal food product is referred to anything that is permitted, with respect to which no restriction exists and the doing of which the Law - Giver, Allah (s.w.t) has allowed [4]. In the light of this, it derives that halal food comprises all that has been given to us by Allah (S.W.T) except those that are clearly mentioned of its prohibition, some of which are clearly stated in Surah Al-Baqarah verse 172-173: "... He has forbidden to you is the flesh of dead animals and blood and the flesh of swine, and that which has been sacrificed to anyone other than Allah..."<sup>7</sup>, Surah Al-An'am verse 145: "Say: I do not find in what is revealed to me anything prohibited to an eater in his food unless it is carrion, or flowing blood or the flesh of swine, for that is indeed foul, or the abomination which has been dedicated to anyone other than Allah..."<sup>8</sup>, Surah Al-Maidah verse 3: "Forbidden to you are the flesh of dead animals and blood and the flesh of swine and that which has been dedicated to any other than Allah, and that which has been killed by strangling or by beating or by falling or by being gored and that which has been (partly) eaten by a wild beast."<sup>9</sup>

The above reveals to us that there are four major Unlawful Foods in Quran and well followed and practiced strictly by Muslim commencing from the time where the Prophet Muhammad s.a.w, was chosen by Allah s.w.t as His final messenger replacing all previous Prophets and Messengers, to the present age. We are told orally and in writing from one time to another time, from one generation to other generation what is permitted to consume and what we are prohibited to consume. Concerning major unlawful food products that clearly mentioned in the Quran are as follow:

**First: Dead Animals (carcass).** It refers to any animals that are intended for slaughter but dies without being slaughtered or be killed without being slaughtered. However, fish has been exempted from this general ruling due to the explicit mention of its permissibility by the. *Hadith* of the Prophet (pbuh) "Two types of dead meat and two types of blood have been made lawful for our consumption: The two dead types of meat are: fish and locust, and the two types of blood are: liver and spleen." (Sunan Abu Dawud, Musnad Ahmad, and Sunan Ibn Majah) Allah, the Almighty does not force a human being to eat anything, which is against human nature and at least not agreeable to Him. Dead animals do not agree with pure human nature because they are, basically, not clean [5, p. 89].

**Second: Blood.** Majority of *Ulama'* stressed that the use of blood in food consumption is *Haram* comprehensively whether it is in little amount or a lot, it is still considered as a kind of *Najis* (unclean). This is parallel to the general prohibition of blood and in accordance with the *Fiqh* method of what is mixed in between *halal* and *haram*, it is deemed to be *Haram*. The Prophet (s.a.w) also have said that 'something that is *halal* will not prohibit what is *halal*' This prohibition does not include the blood of water animals such as fish, heart, spleen and liver and blood sources that are in the nerve of the animal after it is slaughtered as long as it does not flow and the blood remains even after washing [6].

**Third: The flesh of swine.** Research has shown the correlation between pork consumption and several diseases. Eating pork can expose the individual to various diseases because the swine carries about many diseases which can be easily passed to humans. A pig will eat anything including urine, excrement, and dirt, decaying animal flesh, maggots, or decaying vegetables. They will even eat the cancerous growths off other pigs or animals. Swine and pigs have over a dozen parasites within them, such as tapeworms, flukes, worms, and trichinae. This is why Allah prohibits the consumption of pork [7, p. 213].

**Fourth: Animals that are not slaughtered on which Allah's name was not pronounced or animals that are not slaughtered in the Islamic way.** A lawful slaughter only occurs when it is accompanied with the intention of valid use, and not merely to kill an animal for the sake of killing. Reciting the name of Allah (s.w.t) or *tasmiyah* at the time of slaughter is obligatory according to the majority of *madhahib* whereas the Shafies considered it to be *mandub* (recommended) and abandoning it would be *makruh* [4, p. 36]. Evidence from *Surah al-Baqarah* verse 173 "He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced (by necessity), neither desiring (it) nor transgressing (its limit), there is no sin upon him. Indeed, Allah is Forgiving and Merciful" In *Surah al-Ma'idah* verse 3 "Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to

<sup>7</sup> Al-Baqarah, verse 172-3

<sup>8</sup> Al-An'am, verse 145

<sup>9</sup> Al-Ma'dah, verse 3



# 1<sup>st</sup> INTERNATIONAL HALAL CONFERENCE & EXHIBITION 2019

other than Allah, and (those animals) killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you (are able to) slaughter (before its death), and those which are sacrificed on stone altars, and (prohibited is) that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of (defeating) your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful.”<sup>10</sup>

## **b. Halal Logistics-Transportation**

Halal logistics plays a key role in protecting the Halal status of any given product through proper transportation, storage and handling within the supply chain until it reaches its final destination. The main success of the Halal industry relies heavily on logistics service management capabilities in ensuring the integrity of Halal products. The logistic service management is involved in the collection, consolidation, storage handling, value-added, track and trace and controls the movement and storage of products. According to Halal Industry Development Corporation (HDC, 2009), among the elements of controlling “Halal” in logistics activities is monitoring Halal performances in transportations activities that should comply with the Shariah principle. Malaysia has all the necessary infrastructure that aid the growth of the Halal industry, the concern lies in the operational practice by industry players in understanding the knowledge and related issues pertaining to the Halal supply chain in order to stay competitive in the growing business market. (Nor Wazirah Radzman Shah, Azlina Muhammad, Sabariah Mohamad & Harlina Suzana Jaafar. (2016). In regard to this, Allah s.w.t says in the Quran:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْصِيلاً  
“And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of good things and preferred them over much of what We have created, (with definite preference).”

The above verse directly related to logistics and transportation. Accordingly, the human being has been honored by providing to them transportation, land, and sea and also have been given animals as transportation. Such as camel, horse, donkey and others. While Allah had been given human the precious brain to think about the creation of ships and submarines as transportation on the sea as in Quranic verse. “...carried them on the land and sea...”

## **c. Halal Clothing and Fashion**

Halal fashion represents today a big business opportunity for entrepreneurs. The world of Islamic clothing and fashion has started to blossom globally, offering a vast array of products with Islamic principles. It has so vastly diverse and developed that it is not comparable with the past at all. According to the Global Islamic Economy Report, 2018/19 estimates Muslims spent fashion at 270 billion dollars in 2017 and is forecast to reach 361 billion dollars by 2023. Halal fashion is based on the Islamic mandate for Muslims to dress modestly. The general rule in *Shariah* is that all types of clothing and adornment are allowed. Indeed, Islam does not require Muslims to wear a certain type of clothing. It considers all types of clothing lawful as long as such clothing serves the required purposes without exceeding the bounds set by Islam in this respect. This generally means that clothing should cover the entire body in a loose and opaque manner, while Hijabs (headscarves) are also commonplace [8].

Islam allows humankind to wear decent and beautiful clothes. Even Islam encourages Muslim to be in good shape, clean, neat and to self-determine with everything that has created for them from a variety of clothing and jewelry [9, p. 140]. The clothes that cover the *Aurat* are the blessings of Allah *Subhanahu Wa Ta'ala* to mankind. Clothes act as to protect the human body from the hot or cold environment, and as a piece of individual ornaments. Allah has said in verse 26, *Surah al-A'raf* the virtue of the clothing of His servants as follows:

يٰۤاٰدَمُ قَدْ اَنْزَلْنَا عَلَيْكَ لِبَاسًا يُورِي سَوْءَ عَيْبِكُمْ وَرِيشًا وَلِبَاسُ الْقَوَىٰ ذٰلِكَ خَيْرٌ ذٰلِكَ مِّنْ اٰيٰتِ اللّٰهِ لَعَلَّهُمْ يَذَّكَّرُوْنَ ۚ ٢٦

*O Children of Adam! Indeed We have sent down to you a garment which covers your shame and provides protection and adornment. But the finest of all is the garment of piety. That is one of the signs of Allah so that they may take heed.*

From the above verses, it understood that:

<sup>10</sup> *al-Ma'idah*: 3



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- (1) *لِبَاسًا يُؤْرِي سَوْءَ عَيْتِكُمْ* refers to “a garment which covers your shame”. This means that those parts of the body which should be covered with clothes, like the private parts.
- (2) *رِيْشًا* refers to “raiment put on for adornment”. To cover the body, especially the private parts are important, even just with normal clothes. However, Allah has blessed us by providing clothes that could make us look decent, neat and civilized.

Muhammad Muhsin Khan interpreted that covering the former is essential and the latter is additional or complementary. Allah provided material for both [10, p. 145].

- (3) *لِبَاسٌ اَلنَّقْوَى* refers to “raiment of righteousness”. Some scholars interpret this to mean a raiment which the righteous will wear on the Day of Judgment, while others interpret it to mean “faith” or “deeds of virtue” or “fear of Allah”, and so on. In fact, all are close to one another in meaning. The gist of them all is that humans should shun vanity and pride, remember Allah, and do good works [10].

From here we understood that Islam allows fashion but within certain limitations and requirements. Fashion is a style, and it allows us to exhibit an appearance that matches our personalities as a Muslim. Clothing is considered a bounty of Allah *Subhanahu Wa Ta'ala* and wearing them is an expression of gratitude to Him.

#### d. Honey as Halal Drink

As we have already known that the value of honey is emphasized in many verses of the Quran and ahadith. In the Quran, Allah (s.w.t) describes honey as *Shifa' li al-Nas*. *Surah al-Nahl* (16): 68-69:

وَاَوْحٰى رَبُّكَ اِلٰى النَّحْلِ اَنِ اتَّخِذِ مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿١٦٨﴾ ثُمَّ كُلِيْ مِنْ كُلِّ الشَّجَرَاتِ فَاسْلٰكِيْ سُبُلَ رَبِّكِ ذُلٰلًا يَخْرُجُ مِنْ بُطُوْنِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُهُ فِيْهِ شِفَاؤٌ لِّلنَّاسِ اِنَّ فِيْ ذٰلِكَ لَآيَةً لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿١٦٩﴾

“And thy Lord taught the Bee to build its cells in hills, on trees, and in (men's) habitations; Then to eat of all the produce (of the earth), and find with skill the spacious paths of its Lord: their issues from within their bodies a drink of varying colors, wherein is healing for men: verily in this is a Sign for those who give thought”.

Allah Subhanahu wa ta'ala is the sole creator of everything which includes in the heavens and in the earth. He also created men, plants, trees, soils, water, air, land, seas, and animals. Tangible and non-tangible creations to human naked eyes all belong to Him, the Almighty God (Allah). All creations made whom Allah has been provided for human beings are halal or permissible unless it is mentioned clearly otherwise (forbidden) in the Quran and Hadiths of the Prophet Muhammad Sallallahu 'alaihi wasallam. In verse 69 of surah al-Nahl, Allah subhanahu wa ta'ala also mentioned “their issues from within their bodies a drink of varying colors, wherein is healing for men:” whereby this is related to the bees product itself which is the honey. Today it is commonly known by people the color of the honey is gold. As far as science comes to know, honey has an actually different range of colors. The colors of honey can vary from dark amber, bright orange, red, brown, or yellow.

The variation of these colors are due to being different flower has their own different color nectar that is collected by the bees. In terms of "healing" meaning from the verse, honey is also known for having health benefits. According to Kris Gunner, Honey contains a lot of health facts and very good for human consumption for their bodies. Honey contains rich antioxidants properties and has links to reduce risk of heart attacks, strokes and a certain type of cancer. It can also lower blood pressure and improve good cholesterol level in our body. Moreover, honey can be used for healing wounds and infections. One study found that honey is an effective treatment for diabetic foot ulcers.

Specifically, we found in hadith, that the Prophet told us more than 1,400 years ago that honey might heal a variety of diseases. In other words, honey is given a pre-eminent position, both as a drug and as a food that is extremely useful for the treatment of disease and for the preservation of health. Imam Bukhari mentioned in his Sahih Bukhari, *Kitab al-Tibb, Bab al-Dawa bi al-Asal waqawl Allah Ta'ala fih Shifa li al-Nas*, that the Prophet Muhammad (s.a.w) said:

اَنْ رَجُلًا اَتَى النَّبِيَّ (ص) فَقَالَ: اَخِي يَشْتَكِي بَطْنَهُ، فَقَالَ: اسْقِهِ عَسَلًا. ثُمَّ اَتَاهُ الثَّانِيَةَ فَقَالَ: اسْقِهِ عَسَلًا. ثُمَّ اَتَاهُ الثَّلَاثَةَ فَقَالَ اسْقِهِ عَسَلًا، ثُمَّ اَتَاهُ فَقَالَ: فَعَلْتُ، فَقَالَ: صَدَقَ اللهُ وَكَذَبَ بَطْنُ اَخِيكَ، اسْقِهِ عَسَلًا فِسْقَاهُ فَبُرَّ ا.





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The hadith concerns about a story that a man came to the Prophet (s.a.w) and said that his brother was suffering from dysentery (*istatlaqa batn*). To cure this disease, the Prophet (s.a.w) recommended honey. He came back and reported honey had done no good to his brother. He was again advised to use honey. He came back the third and also the fourth time and said he had seen no improvement. The Prophet said: "The statement of God is true and the stomach of your brother lies. After this, the man once again gave his brother honey and he was cured" [11, p. 132].

## e. **Haram Products in Quran: Khamr, Maysir, Ansab, and Azlam**

Halal is things that permissible according to Islamic law while haram is things that prohibited by Islamic law. This part will mostly focus on a verse of Quran on the topic of the prohibition of *khamr*, *maysir*, *ansab* and *azlam* which will then explain about the definition of the keywords in this specific verse, the reason of its revelation, the wisdom behind its prohibition and related contemporary issues to this topic.

*"O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful."*<sup>11</sup>

This verse had pointed out of the unlawfulness of consuming intoxicant drinks, gambling, to worship others besides Allah (S.W.T) and to use arrows for luck and decision for the Muslim. If they were to commit things as mentioned before, they would not be able to have a successful life as those things are the acts of Satan and considered as *rijs* (filthy or abominable). Eventually, the wrongdoers of such acts will be punished by Allah (S.W.T) on the Day of Judgment. This part will explain more in detail about *khamr*, *maysir*, *ansab* and *azlam*, as was mentioned in verse 90 of surah al-Ma'idah, of its definition and the explanation to it as well as the reason behind the prohibition.

**Khamr** is a term that derived from verb *khamra* means "to shroud" or "to cloud". This term refers to any ingredient that intoxicates the mind and it can affect the consumer's awareness and ability to act. This is the view of the majority of *ulama* of the definition of *khamr*. This is based on the hadith narrated by Ibn 'Umar from Rasulullah ﷺ, "Every intoxicant is *khamr*, and every *khamr* is *haram*."<sup>12</sup> Furthermore, 'Umar also declared that "*Khamr* is that which befogs the mind."<sup>13</sup> From the description and explanation given above, we can see that the word *khamr* does not only bound for the like of fermented grapes but it also extends to any other substance which intoxicates, in whatever forms or under what name it may appear. From this definition, there is no doubt that there is a pearl of great wisdom why Islam totally prohibited intoxicant. We observed that at the present time, most countries are facing the growing problems of drug abuse in general and drinking an intoxicating drink in particular. The people are all aware of the consequences of drinking intoxicating drink. It disturbs the peace and tranquility of society. Prof. Dr. Wan Mohd Nor Wan Daud, in his research entitled: *Drug Abuse and Societal Development in Malaysia*, confirms this by saying: "It is obvious that the drug menace will not be the only major societal problem that will confront us. If the current state of socialization process continues unabated and unchecked, then the tragedy of drug abuse, with all its economic and psycho-social implications will be submerged by other equally negative developments that have already appeared in the more technologically advanced nations. The problems of alcoholism, family disintegration, sexually-transmitted diseases will also haunt us" [12, p. 14].

**Maysir** (gambling) comes from the Arabic word *al-yasar* (easy) which mean easily available of wealth or game of chance [13]. It also refers to the obtainment of wealth by chance whether it deprived the others of their rights or cause harm to the others [13], or to acquire something easily without any hard work or receive benefits without working. *Maysir* literally means *qimar* or gambling. The word 'gambling' usually brings us to picture casino, lotto, poker, horseracing and others which are similar to these examples. In general, gambling can be understood as any decision executed in any transaction or pursuit involving risk and uncertainty. Hence gambling is to play a game of chance of money, or to take a risk for some advantage; risky venture [14, p. 372]. According to classical Islamic law scholar, Ibn al-'Arabi (1934), he describes the nature of *qimar*, wagering or gambling as a game where each one of the players seeks to defeat his partners in action in order to take over the property or money set aside for the winner [15]. In modern applications, the act of gambling sometimes referred to betting on the occurrence of a future event [16]. Gambling, as was

<sup>11</sup> 5:90

<sup>12</sup> Narrated by Muslim.

<sup>13</sup> Narrated by Al-Bukhari and Muslim.



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understood by Muslim scholars, contains two important features: 1) it is a kind of game without any serious purpose or benefit; and 2) it involves the element of betting where the contestants put up their stake by which only one party will win the whole stake while the other will lose altogether. This is similar to according to Al-Razi which had quoted a view from al-Shafi'i school of Islamic thoughts that if a game does not involve betting and does not lead to any form of sins, then it is not illegal and is not included in the meaning of *maysir* or gambling since prohibited gambling involves giving out or taking up money or property [17]. By the discussion above, we can understand that gambling or *maysir* as was mentioned in the Quran is in general and does not confine to the game in casino only. However, it extends to any game or activity that have contestants to it and willing to stake their property as consideration for the winner with the condition that the winner will take all of the consideration (property or wealth the contestant bring to the game as a condition to enter) as his prize. For example, if someone were to make a bit of sums of money with his friends of a football team (A team) won over the opponent team (B team) and the result shows that B team won, then his consideration money will be taken by the winner. This scenario here is included within the meaning of gambling or *maysir*.

**Ansab** is the stone altars used to sacrifice to the idol. In other words, this implies worshipping an idol or being a polytheist. This is prohibited because of its nature of associating Allah with others. *Ansab* will lead to *shirk*, which is a sin for idolatry and polytheism, which means the worship of anything or anyone other than Allah (S.W.T). This is because Islam is a monotheist religion, which only worshipping Allah alone. If someone were to commit such activities that lead to *shirk* then he will be punished by being put into the fire of hell on the Day of Judgment and will reside there eternally. This was specifically stated in Surah Al-Bayyinah, verse 6:

*Verily, those who disbelieve from among the People of the Scripture and idolators, will abide in the fire of Hell. They are the worst of creatures.*<sup>14</sup>

**Azlam** is arrows for seeking luck and decision. We can refer to surah Al-Ma'idah, verse 3 which explains more about *azlam*. In relation to this, Allah s.w.t says:

“Forbidden to you (for food) are: Al-Maytah (the dead animals), blood, the flesh of swine, and that which has been slaughtered as a sacrifice for other than Allah, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns -and that which has been (partly) eaten by a wild animal -unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nusub (stone altars). (Forbidden) also is to make decisions with Al-Azlam (arrows) (all) that is Fisq (disobedience and sin). ...”<sup>15</sup> The verse clearly indicates that using arrows or any practices using arrows for foretelling and future predictions only constitutes disobedience, sin, misguidance, ignorance and the most important is, *shirk*.

The Arabs of Jahiliyyah, during the Jahiliyyah period, used three arrows for divination, where the first arrow has the wordings, "My Lord commanded me," and on another arrow, "My Lord forbade me," was the wording and the last arrow was a blank one. While on another book, the writer wrote the first and second arrows had writing of "do" and "do not", respectively [18]. If there were to have any event, for example, an expedition, marriage or raid and etc., they would go to their temple where these arrows were kept. They then pick an arrow randomly. If they were to select “commanding” arrow, they would proceed with their plan. However, if they selected the “forbidding” arrow they would not carry on with the plan. On the other hand, if they were to pick a blank arrow, then they would replace it and repeat the process until they picked a clearer indicator, i.e. “forbidding” or “commanding” [9, p. 238]. This superstitious practice is not confined to using arrows only for fortune-telling and future predictions but it also extends to the use of any items for that reason. For example, the use of cards or dice as used by the Persians. For example, nowadays it is common for people to do ‘palm reading’ or also known as palmistry. Palmistry is the reading of character and divination of the future by interpretation of lines and undulation on the palm of the hand [19]. This palm reading was said will tell about the state of emotions of the person, his relationship, about general life and his fortune. Human, in general, are always curious about their future and will be more willing to do this practice to know more about their future life. However, as stated in Surah Al-Ma'idah verse 90 and the explanation above, it is prohibited to rely upon and believe in fortune telling as this is the same as associating Allah with others by believing something that does not come from Allah. Allah (S.W.T) is

<sup>14</sup> Surah Bayyinah (98): 6

<sup>15</sup> Al-Ma'idah (5): 3



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the best planner and we as Muslim should rely upon and trust Him. It has been observed that people who start believing in palmistry or astrology, i.e. another type of fortune telling, take decisions on the basis of the daily assessment made by fortune tellers. This will eventually make their faith in Allah starts to fade and it will gradually affect their life.

## V. CONCLUSION

The above discussion reveals that al-Quran and its *tafsir* is the primary source of knowledge and in the light of this finding, we found that many verses of the *Qur'an* command human being to nourish himself with the knowledge by means of reading and writing and refining himself through reflection and thinking over the wondrous creation of Allah (s.w.t). al-Quran in this regard must be referred as an important reference and instrument to design a conceptual framework for halal industrial products both food and non-food products that have been practiced widely in contemporary halal industry for human well-being.

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