

CHAPTER THREE

INTRO TO HALAL STUDIES

PRINCIPLES OF HALAL & ISLAMIC SOURCES



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BY DR HASAN AHMAD

3.1 THE IMPACT OF HALAL PRODUCTS

- GLOBAL IMPACT
 - ASIA
 - EUROPE
 - AMERICA
 - GULF COUNTRIES
- REGIONAL IMPACT
 - ASIAN COUNTRIES
- LOCAL IMPACT
 - MALAYSIAN STATES
 - LOCAL INDUSTRIES



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1.6 ISLAMIC PRINCIPLES AND RULING ON HALAL

- Besides fulfilling the Syariah law, which is a must for Muslims, the food safety factor plays a significant contributor in determining the toyibban i.e. wholesome (safe, clean, nutritious, quality) aspects of the food. To ensure that these aspects are not taken lightly, Malaysia has defined halal food through its MS1500:2009: Halal Food - Production, Preparation, Handling and Storage -General Guidelines (Second Revision) as food permitted under the Shari'ah law and fulfills the following conditions:
 -
 - Does not contain any parts or products of animals that are non-halal to Muslims or products of animals which are not slaughtered according to Shari'ah law,
 - Does not contain any ingredients that are Najs according to Shari'ah law,
 - Is safe and not harmful
 - (SOURCE: www.hdcglobal.com)



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CONT'D

- Is not prepared, processed or manufactured using equipment that is contaminated with things that are Najs (filth or unclean) according to Shari'ah law,
- The food or its ingredients do not contain any human parts or its derivatives that are not permitted by Shari'ah law, and
- And during its preparation, processing, packaging, storage or transportation, the food is physically separated from any other food that does not meet the requirements stated in items 1., 2., 3., 4. or 5. or any other things that have been decreed as Najs (filth or unclean) by Shari'ah law.
- This definition clearly demonstrates that product which is harmful, intoxicated and hazardous will not be certified halal under the Malaysian Standard.
- (SOURCE: www.hdcglobal.com)



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3.2 SOURCES OF ISLAMIC LAW

- **The Quran**
- Muslims believe the [Quran](#) to be the direct words of Allah, as revealed to and transmitted by the [Prophet Muhammad](#) . All sources of Islamic law must be in essential agreement with the Quran, the most fundamental source of Islamic knowledge. When the Quran itself does not speak directly or in detail about a certain subject, Muslims only then turn to alternative sources of Islamic law.



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3.3 ISLAMIC SOURCES

- **The Sunnah**
- *Sunnah* is the traditions or known practices of the Prophet Muhammad, many of which have been recorded in the volumes of Hadith literature. The resources include many things that he said, did, or agreed to -- and he lived his life according to the Quran, putting the Quran into practice in his own life.
- During his lifetime, the Prophet's family and companions observed him and shared with others exactly what they had seen in his words and behaviors -- i.e. how he performed ablutions, how he prayed, and how he performed many other acts of worship.
- People also asked the Prophet directly for rulings on various matters, and he would pronounce his judgment. All of these details were passed on and recorded, to be referred to in future legal rulings.
- Many issues concerning personal conduct, community and family relations, political matters, etc. were addressed during the time of the Prophet, decided by him, and recorded. The Sunnah can thus clarify details of what is stated generally in the Quran.



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Islamic Source

- **Ijma' (consensus)**
- In situations when Muslims have not been able to find a specific legal ruling in the Quran or Sunnah, the consensus of the community is sought (or at least the consensus of the legal scholars within the community).
- The Prophet Muhammad once said that his community (i.e. the Muslim community) would never agree on an error.



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Islamic Source

- **Qiyas (analogy)**
- In cases when something needs a legal ruling, but has not been clearly addressed in the other sources, judges may use analogy, reasoning, and legal precedent to decide new case law.
- This is often the case when a general principle can be applied to new situations. (See the article [Smoking in Islam](#) for an example of this process at work.)



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3.4 HALAL IN THE QURAN AND SUNNAH

- ***“They ask thee (O Muhammad) what is made lawful for them. Say: (all) good things are made lawful for you. And those beasts and birds of prey which ye have trained as hounds are trained, ye teach them that which Allah taught you; so eat of that which they catch for you and mention Allah's name upon it, and observe your duty to Allah. Lo! Allah is swift to take account” (5:4)***



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HADITH REFERENCE

- **From the Hadith**

-On the authority of Abu Huraira (may Allah be pleased with him), who said: The Messenger of Allah said: “Allah the Almighty is good and accepts only that which is good. Allah has commanded the Faithful to do that which He commanded the Messengers, and the Almighty has said: “O ye Messengers! Eat of the good things, and do right..” (Quran 23:51).

And Allah the Almighty has said: “O ye who believe! Eat of the good things wherewith We have provided you..” (2:172). Then he mentioned [the case of] a man who, having journeyed far, is disheveled and dusty and who spreads out his hands to the sky [saying]: O Lord! O Lord!-while his food is unlawful, his drink is unlawful, his clothing unlawful, and he is nourished unlawfully, so how can he be answered!” (Muslim).



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- -On the authority of Abu Ya'la Shahddad ibn Aus, the Messenger of Allah said: “Verily Allah has prescribed proficiency in all things. Thus, if you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters” (Muslim).



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- -In an incident narrated by Rafi' bin Khadij, the Prophet told Muslims who wanted to slaughter some animals using reeds, “Use whatever causes blood to flow, and eat the animals if the Name of Allah has been mentioned on slaughtering them...” (Bukhari).
- Narrated Abu Thalaba: Allah's Messenger forbade the eating of the meat of beasts having fangs (Bukhari).
- Narrated Ibn Umar: The Prophet cursed the one who did Muthla to an animal (i.e. cut its limbs or some other part of its body while it is still alive (Bukhari).



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CONCLUSION

- PRINCIPLE OF HALAL
- SOURCES OF ISLAMIC LAW



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