

A RIGHTFUL AUTHORITY OF GOD ALLAH IN DETERMINING HALAL AND HARAM (FORBIDDEN) PRODUCTS

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ABSTRACT

This paper aims to discuss the urgent of seeking for halal livelihood through halal procedure and also the importance of seeking for halal sustenanceto devoting on accordingly to the order of Allah (Glory be to Him). The issue which is presented in this paper is supported by propositions from al-Qur'an and trustful Hadist. These propositions are relevant to the issue about Halal and Haram products and services. Nowadays, the issues on foods, beverage, clothes, and enterprise are among Halal and Haram discussion. The issues about Halal-Haram products and services are part of humankind daily life option. All human being is searching for anhappy life and joyful hereafterlife. Moreover, this life states cannot be pursued by anyone unless humankind must obey all obligatory procedures which have been commended by Allah (Glory be to Him) for every aspect of life.

Keywords: Halal, Haram, Livelihood, and Products

INTRODUCTION

Allah (glory be to him) has created Islam as a religion for Prophet Muhammad (Peace be upon him-pbuh) and his followers, and Allah - also has ruled Muslim life starting from the early of settlement to the end of time. The Islamic regulation covers all aspects of human life, including the everyday life and the day after. The Islamic regulation aims to serve the ease of life for all mankind. The authority of Allah - and all Prophets created a certain law to be applied for the human life. Allah - the one who knows everything such as existing matter and also beyond existing matter. Hence, Allah - is better in addressing the best life for mankind than the mankind him/her-self.

Every single thing which has been legalized or prohibited by Allah -, the Moslems are not requested a mandatory action to look for the wisdom behind the constancy of halal and haram. However, if a muslim researches and seeks for the cause beyond of halal and haram thing, it would be a noble effort to Allah -. Moreover, this effort in finding secret beyond halal and haram is considered as obligatory *kifa'i*. Allah - ordered mankind to always using their cognitive ability in interpreting problem. For instance, Allah (glory be to him) said in the holy Qur'an [1].

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ وَإِثْمُهُمَا
أَكْبَرُ مِنْ نَفْعِهِمَا ۚ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
الآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

Interpretation: “They ask you about intoxicants and games of chance. Say: In both of them there is a great sin and means of profit for men, and their sin is greater than their profit. And they ask you as to what they should spend. Say: What you can spare. Thus does Allah make clear to you the communications, that you may ponder.”

Wahbah al-Zuhaeli said that the above verse explains the need to using thought and developing particular positive mindset for achieving an happy life in the world and in the hereafter. When a man learns to understand about utilized thing in human life such as arts, industry, farming, trading, military, and security, these studies may be included as a part of mandatory *kifa'i*. Furthermore, if all mankind together neglects to understand such as above studies, they could be sentenced as a sinful cohort. The human mind cannot process all information and analysis immaterial thing due to limitation of brain capability. Allah (glory be to him) does not provide space for human mind to recognizing halal or haram foods, drinks, beverage, clothes, trading, and enterprise.

Al-Qardhawi suggested that halal products or services are all things that has been legalized, also they have been separated from haram components and permitted by *syara'* (law of religion). In contrast, Haram is all things including products or services which have been prohibited by certain religious procedures. It is also forbidden to do any activities or movement related to haram. Allah (glory be to him) may sentence human for doing haram or producing haram things. The consequences may be varied and they could be received as punishment in nowadays or in the hereafter.

The Fundamental of all Things are Permitted

One of the fundamental which has been laid by Islamic teaching is that all things on this earth are permitted to human being. It means that they are workable, usable, edible, drinkable, and there is not any strict rules unless there is a clear text that can inform human being about certain haram materials or activities. Al-Qardhawi noticed that the first fundamental of Islamic teaching is “all things which have been created by Allah (glory be to him) remained halal and permitted until emerging clear text about haram.” Not any such as haram matter unless any trustable and rigid rules from Syar’i (the one who has authority in determining halal-haram namely Allah (glory be to him) and his Prophet). In condition of there is not any clear text about haram such as weak Hadist or none enough information from Qur’an, the condition can be remained halal or permitted for human being. The experts of Islamic teaching relies their arguments on clear sources from the following verse [4]

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ...

Translation: “He is Allah, the one who created all matters on the earth for you...”

Sayyid Quthub suggested that according to the verse of 19 in surah al-Baqarah, it is certain that Allah (glory be to him) created mankind to be a successor of the Greatest One. Human being was created to fulfill the requirements as *Khalifah* of the world, and also human being is representative owner of all matter on this earth [5]. It shows that basically all living matter and natural things on this planet is usable and permitted unless any regulation that makes them prohibited for mankind.

However, there is a factor that can make any products haram for other people, that is if a products or any matter belong to an exact person or party. Allah (glory be to him) said [6]

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ
نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً ۗ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا
كِتَابٍ مُّبِينٍ ﴿لقمان: ٢٠﴾

Translation: “Do you not see, do you [not] realise, O you who are being addressed, that God has disposed for you whatever is in the heavens, such as the sun, the moon, and the stars, that you may benefit from them, and whatever is in the earth, of fruits, rivers and animals, and He has showered, He has made abundant and made complete, His favours upon you, [both] outwardly, namely, [by giving you your] wholesome form, even limbs and otherwise, and inwardly?, that is, [by giving you] knowledge and so on. Yet among people, that is, [people such as] the Meccan disbelievers, there are those who dispute concerning God without any knowledge or guidance, from a messenger, or an illuminating scripture, revealed by God, rather [they dispute] by [blindly] imitating [others].” Allah (glory be to him) also said: [7]

وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ ۗ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿الجمانية: ١٣﴾

Translation: “And He has disposed for you whatever is in the heavens, of sun, moon, stars, water and otherwise, and whatever is in the earth, of animals, trees, vegetation, rivers and otherwise, that is to say, He created [all] that for your benefit, all (jami’an is for emphasis) being from Him (minhu is a circumstantial qualifier, that is to say, He has disposed them as something from Him, exalted be He). Surely in that there are signs for a people who reflect, on them and therefore believe.”

All above mentioned verses prove that all things which has been created by Allah (glory be to him) on this earth is for the good of mankind. All things are halal for human being until the clear text or sources are emerged and finally the matters become haram. In addition, things become haram once it is owned by other person or parties.

The Role of Prophet Muhammad (PBUH). in Determining Islamic Law

Essentially, in determining particular law in Islam, Allah (glory be to him) has a rightful authority. Prophet Muhammad (PBUH) himself never determined halal or haram without any permission from Allah (glory be to him). Prophet Muhammad (PBUH) also had authority in determining particular law but only according the order of Allah (glory be to him). All the words, acts, determination, and judgment from Prophet Muhammad (PBUH) for human being are known as *sunnah*. It should be followed or modeled as far as the *sunnah* is clear and does not contain any contradiction to the noble Qur’an or to any valid *hadist* in the similar case.

Prophet Muhammad (PBUH) determined halal or haram in many cases which had not been explained by Allah (glory be to him) in the noble Qur’an. For instance, some case had been determined as halal matter but it had not been cited in the holy Qur’an. Prophet Muhammad (PBUH) determined that fish carcasses are halal based on the following hadist.[8]

عَنْ أَبِي هُرَيْرَةَ يُقُولُ سَأَلَ رَجُلٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ
اللَّهِ إِنَّا نُرَكِّبُ الْبَحْرَ وَنَحْمِلُ مَعَنَا الْقَلِيلَ مِنَ الْمَاءِ فَإِنْ تَوَضَّأْنَا بِهِ عَطِشْنَا أَفَتَتَوَضَّأُ
مِنْ مَاءِ الْبَحْرِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [هُوَ الطَّهْرُ مَاؤُهُ الْحِلُّ
مَبْنِيَّةٌ

Abu Hurairah said; someone came to ask Prophet (pbuh); Oh the Messenger, indeed we sailed through ocean and we only brought few gallons of water, if we used the water to take wudhu, we possibly suffering for dehydration. Then, can we take wudhu by using the water from the sea?” eventually, The Messenger (PBUH) answered;The water of the ocean is clean and carcass is also halal (Tirmidzi-64) The word of Muhammad (pbuh) [9]

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى بِالْيَمِينِ مَعَ
الشَّاهِدِ

From Abu Hurairah that Prophet (pbuh) gave a judgment by only determining a vow of one witness.”

The both mentioned cases from the two different hadist, first about the fist carcasses and the second about determining one judgment with only a vow from one witness. Both cases do not appear clearly in the holy Qur’an. In addition, some examples show that sunnah also determined haram which the case had not been cited in the holy Qur’an, as follow:

The word of Prophet Muhammad(pbuh) [10]

عَنْ الشَّعْبِيِّ سَمِعَ جَابِرًا رَضِيَ اللَّهُ عَنْهُ قَالَ: [نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَنْ تُنْكَحَ الْمَرْأَةُ عَلَى عَمَّتَيْهَا أَوْ خَالَتَيْهَا]

Translation: "from Al-Sya'bi that he heard Jabir r.a mentioned; "The messenger (pbuh) forbid men to marry more than one (polygamy) women who are sibling of his mother or his father."

On above hadist, Prophet Muhammad (PBUH) forbids a man in doing polygamy with women who are the sibling of his father or mother. This case was never been mentioned clearly in the noble Qur'an. Word of Prophet Muhammad (PBUH).[11]

عَنْ ابْنِ عَبَّاسٍ قَالَ: [نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ خَيْبَرَ عَنْ
أَكْلِ كُلِّ ذِي نَابٍ مِنْ السَّبَاعِ وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ]

Translation: From Ibnu Abbas he said, "in the day of conquest of Khaibar, Rasulullah shallallahu 'alaihi wasallam forbid to eat all various beast with canine teeth and all types of birds with sharp claws." From Abdullah bin Mas'ud [12]

عَنْ عَبْدِ اللَّهِ قَالَ لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُوتَشِمَاتِ وَالْمُتَنَمِّصَاتِ
وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ خَلَقَ اللَّهُ فَبَلَغَ ذَلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ يُقَالُ لَهَا أُمُّ
يَعْقُوبَ فَجَاءَتْ فَقَالَتْ إِنَّهُ بَلَغَنِي عَنْكَ أَنَّكَ لَعَنْتَ كَيْتَ وَكَيْتَ فَقَالَ وَمَا لِي أَلْعَنُ
مَنْ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ هُوَ فِي كِتَابِ اللَّهِ فَقَالَتْ لَقَدْ قَرَأْتُ
مَا بَيْنَ اللَّوْحَيْنِ فَمَا وَجَدْتُ فِيهِ مَا تَقُولُ قَالَ لَعِنَ كُنْتُ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ أَمَا
قَرَأْتِ { وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا } قَالَتْ بَلَى قَالَ فَإِنَّهُ قَدْ
نَهَى عَنْهُ قَالَتْ فَإِنِّي أَرَى أَهْلَكَ يَفْعَلُونَهُ قَالَ فَادْهَبِي فَانظُرِي فَذَهَبَتْ فَتَنْظَرَتْ فَلَمْ
تَرَ مِنْ حَاجَتِهَا شَيْئًا فَقَالَ لَوْ كَانَتْ كَذَلِكَ مَا جَامَعْتُهَا]

Translation: From Abdullah, he said, "May Allah curse Al Wasyimaat (woman who does tattoo) and Al Mustawsyimaat (women who ask for a tattoo), Al Mutanammishaat (women who shaved his eyebrows), and Al Mutafallijaat (loosen teeth) for beauty, indeed they alter-change God's creation." Then it reached the woman of Banu Asad who was called Umm Ya'qub. Then the woman came and said, "The news has reached me about you. The Curse is about this and that." Abdullah said, "Why should not I curse those who have been cursed by the Prophet sallallahu 'alaihi wasallam and those mentioned in the noble Book of Allah?." Then the woman said, "Really, I have read in the two sheets between the pages, but I did not get what you have said." Abdullah explained, "Had you read as a whole my sisters, surely you will find it. God has said: 'What the Apostle brought to you, then take it, whereas what he forbids, then leave it?' "(Surah Alhasyr v.7). The woman replied, "Yeah, right." Abdullah continued, "In fact he was against it." The woman again said, "But, in fact I strongly suspect, that your own wife also do that." Abdullah said, "If it is your misconception, set out and see." Then she went to see it, but apparently did not get

the slightest hunch truth. Abdullah then said, "If my wife were like that, I certainly would not do sexual intercourse."

According to all above mentioned hadist, Prophet Muhammad (PBUH) forbid some foods and acts which are some of them are not cited textually on the holy Qur'an. However, Prophet Muhammad's followers and friends used this kind of hadist without any doubt. Thus, for all Moslem must obey the word and sunnah from Prophet Muhammad (PBUH).

Halal or Haram Foods and Drinks

There are some substantial things that must be considered in consuming foods, drinks, and clothes, they are: 1- Substance of foods, drinks, and clothes, which has been put as an haram substance may not be consumed or used except in urgent condition. 2- The step of food, drink, and clothes production also must be verified. 3- The procedure of getting or having the products or services 4- The way of spending and trading goods or services

The Danger of Consuming Haram Food

Moslem must protect himself/ herself from all haram substance or matter that Allah and Prophet Muhammad (PBUH) had regulated all of them in Qur'an and Hadist. Moslem must put concern on serving foods, drinks, and clothes for their family. Allah (Glory be to Him) would not accept pray and worship from the one who consumed haram foods, drinks, and clothes. As the word of Prophet Muhammad (PBUH) [13]

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: [أَيُّهَا
اللَّهُ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَا
أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ } وَقَالَ
أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ { ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ
أَغْبَرَتْ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَ
حَرَامٌ وَعُذِّي بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لِذَلِكَ]

Translation: (AHMAD - 7998): From Abu Hurairah, he said; Prophet shallallaah 'alaihi wasallam said: "O men, indeed, God is good and does not accept but good thing, and indeed Allah commanded the believers with what He had commanded to His prophets, then Allah says: "O Messengers eat from what is good and do righteous verily, I know everything you do." And Allah said: "O ye who believe eat what is good from something I have given to you." Then the Prophet shallallaahu 'alaihi wasallam said: "a man who has long traveled, her hair disheveled and dusty, he raised his hands to the sky as he pleaded: "My Lord, my Lord," but when his food haram, his drink haram, his clothing haram, and a source of food is also haram then how likely his prayer could be granted.

CONCLUSION

Having considered all views from Qur'an and Hadist, a muslim must believe in that no one has a right to determining haram or halal matter but Allah (Glory be to Him). Every single muslim must seek for his/ her livelihood with a halal substance and procedure. Seeking for halal livelihood is a part of worship to the Allah (Glory be to Him). Foods, drinks, clothes, and enterprise which had been labeled as halal products by Allah (Glory be to Him) will guide human being to the happy life, peaceful, and bringing prosperity to the human life.

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