



INTRODUCTION TO HALAL FOODSERVICE INDUSTRY SERIES 1

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INTRODUCTION TO HALAL FOODSERVICE INDUSTRY

SERIES 1



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We hope that the book can help to make the learning of Introduction to Halal Foodservice Industry an enjoyable and beneficial experience. We welcome constructive comments from students, lecturers and other readers so that future editions can be further improved. Please email your comments or suggestions to zaharizuan@pmm.edu.my. and hamidahnoor@pmm.edu.my.





PREFACE

INTRODUCTION TO HALAL FOODSERVICE INDUSTRY is designed to equip students with basic knowledge of halal by strengthening them with the fundamental of Shariah law, the sources of halal and haram in Islam. This ebook also covers principles of halal and haram in Islam and Maqasid al-Shariah. The Islamic cleansing process according to Shariah law is also included in this ebook. Besides, the discussion on halal issues and challenges may increase the student awareness and general knowledge towards halal environment. Eventually, students will be more confident to delve into the halal foodservice industry.



1 INTRODUCTION

Halal, Haram and Syubhah
Related Hadith and Al Quran
versus related to Eating Halal
Food

5 SHARIAH LAW

Definition, Hukm Taklifi and Hukm
Wad'i

10 THE SOURCE OF ISLAMIC LAW

Al Quran, Al Hadith, Qiyas, Ijma'
Ulama

15 THE PRINCIPLES OF HALAL AND HARAM IN ISLAM

11 Principles of halal and haram in
Islam

23 MAQASID AS SHARIAH

5 Objectives in Mawaqid Shariah

24 THOHARAH

Types of najis
Islamic cleansing process
Samak and sertu

36 REFERENCES

INTRODUCTION



Definition

Halal is an Arabic word which means **permitted** or **lawful**. Things or actions permitted by Shariah law without punishment imposed on the doer.

Haram is Arabic word which means **prohibited** or **unlawful**. Haram activities are forbidden to every Muslims.

Syubhah (Mashbooh) is Arabic word which means **doubtful**. If one does not know the Halal or Haram status of a particular food or drink, such a food or drink is *mashbooh* and **should be avoided**.

Eating Halal Food

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ
إِن كُنْتُمْ ءِتِيَاهُ تَعْبُدُونَ ﴿١٧٢﴾

“O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.”

(Al-Baqarah:172)

Allah SWT repeated the verse about the reminder of eating halal and good food, then followed by the command to be pious to Him, the purpose is so that the believer is always safe, healthy and in abundance and His pleasure in this world and the hereafter.

(Jabatan Hal Ehwal Agama Islam Negeri Sabah (JHEAINS), 2019)

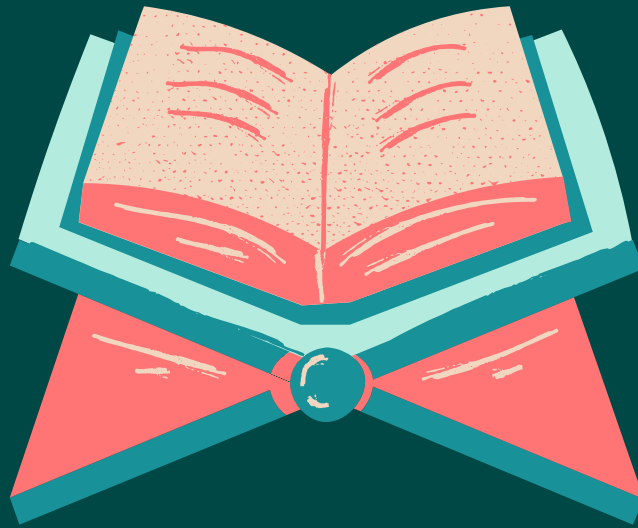
Doubtful things should be avoided

“Verily, the lawful is clear and the unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus, he who avoids doubtful matters clears himself concerning his religion and his honour, and he who falls into doubtful matters will fall into the unlawful like the shepherd who pastures near a sanctuary, all but grazing therein. Verily, every king has a sanctum and the sanctum of Allah is his prohibitions. Verily, the body is a piece of flesh which, if sound, the entire body is sound, and if corrupt, the entire body is corrupt. Truly, it is the heart.”

Ṣaḥīḥ al-Bukhārī 52, Ṣaḥīḥ Muslim 1599

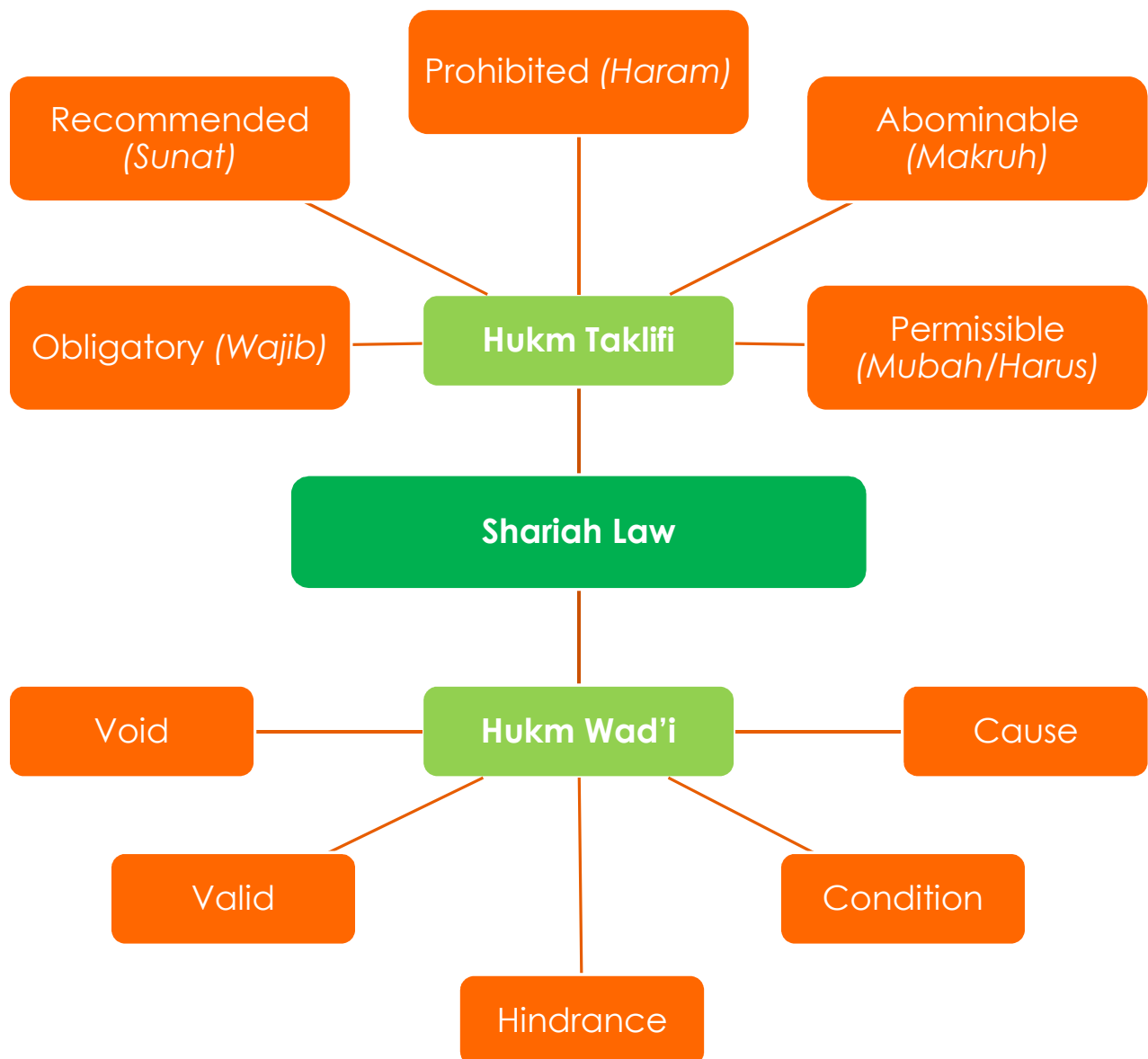
Among the things that are halal and haram, there is a grey area between it called syubhah or mashbooh (Doubtful). Muslims should **avoid** it **until they can find the true answer** on it, either it is halal or haram. However, it is difficult for ordinary Muslims to get the right answer easily. Imam al-Nawawi (1392H) in Syarh Muslim explained, the doubtful matters usually were not known by most people, except the scholars who know the law through nas, qiyas, istishab or other propositions. When a matter is trapped between halal and haram, while no nas or ijmak unravels the law, then the mujtahid must perform ijtihad by relying on the law on one of the Islamic propositions (Ibhraim & Abdullah, 2018). As in Malaysia, the **National Fatwa Council and Mufti Department** on every state played important roles in issuing appropriate fatwa on every issues arise among the community to clear the air.

SHARIAH LAW



Shariah law

Shariah can be explained as **command and regulation of Allah pertaining to life** and welfare of mankind for the prosperity of life in this world and in the hereafter. Shariah law define as **a communication from Allah, concerning to the act or behaviour of the mukallaf** which consist a demand or option or through declaration. Mukallaf means a Muslim who has reached puberty or **akil baligh** in accordance with Shariah law and he/she is mentally sound to obey the duty as a Muslim. Shariah law were divided into two, **hukm taklifi** and **hukm wad'i**.



Hukm Taklifi (Islamic Jurisprudence)

Hukm taklifi is a communication from Allah which demands the mukallaf to do something or forbids him from doing something, or gives him an option between these two.

Obligatory is an imperative and binding demand of Allah addressed to the mukallaf in respect of doing something. Acting upon it leads to reward while omitting it leads to punishment in this world and hereafter. Example Muslims were required to fast during Ramadhan month.

Recommended (*Sunat*) is a demand of Allah which asked the mukallaf to do something which is not binding. Complying with the demand earns the mukallaf spiritual rewards but no punishment is inflicted for failure to perform. Example Muslims were recommended to fast on Monday and Tuesday.

Prohibited (*Haram*) is a binding demand of Allah in respect of abandoning something. Committing it is punishable and omitting it is rewarded. Example Muslims were prohibited to fast during 1st Syawal (first day of Hari Raya Aidilfitri)

Abominable (*Makruh*) is a demand of Allah which requires the mukallaf to avoid something, but not in strictly prohibit terms. Doing it does not incur any punishment, while neglecting is rewarded. Example Muslims abominable to eat during imsak time. Usually 10 minutes before azan Subuh.

Permissible (*Mubah/Harus*) is communication from Allah concerning the conduct of the mukallaf which gives him the option to do or not to do something. Example eating food and drinks is permissible for Muslims and even human being.

EXERCISE 1.1

Based on the picture below, give another examples of *hukm Taklifi*



PROHIBITED (*Haram*)

- _____
- _____



ABOMINABLE (*Makruh*)

- _____
- _____



PERMISSIBLE (*Harus*)

- _____
- _____



RECOMMENDED (*Sunat*)

- _____
- _____



OBLIGATORY (*Wajib*)

- _____
- _____

Hukm Wad'i

Hukm wad'i is communication from Allah which enacts something into a cause, a condition or a hindrance to something else.

1. Cause (*Sabab*)

Cause is an attribute which is evident and constant, and which the shariah has identified as the indicator of *hukm* in such a way that its presence necessitates the presence of the *hukm* and its absence means the *hukm* is also absent. Example, when it is **time to perform *solat***, it will be the **cause for a Muslim to perform *solat***. *Solat fardhu* can only be done during its time such as *solat Zohor* must be perform on afternoon.



2. Condition (*Shart*)

Condition is an evident and constant attribute whose absence necessities the absence of the *hukm* but whose presence does not automatically bring about the *hukm*. Example, one of the **condition to perform *solat***, a person must first has to **take ablution**.

3. Hindrance (*Mani'*)

Hindrance is an act or an attribute whose presence either nullifies the *hukm* or the cause of the *hukm*. The presence of the hindrance means the absence of the *hukm*. Example, if there is **najs on the shirts**, it will be the **hindrance/limitation for someone to perform *solat***. He/she must first change his/her shirts or remove the najs stain on the shirts first.



Blood on the shirt

4. Valid

Valid is when an act fulfils all the requirements pertaining to the essential requirements, causes, condition and hindrance. Example, after the person follow all the condition outline by shariah law to perform *solat*, then the *solat* will be valid or acceptable.

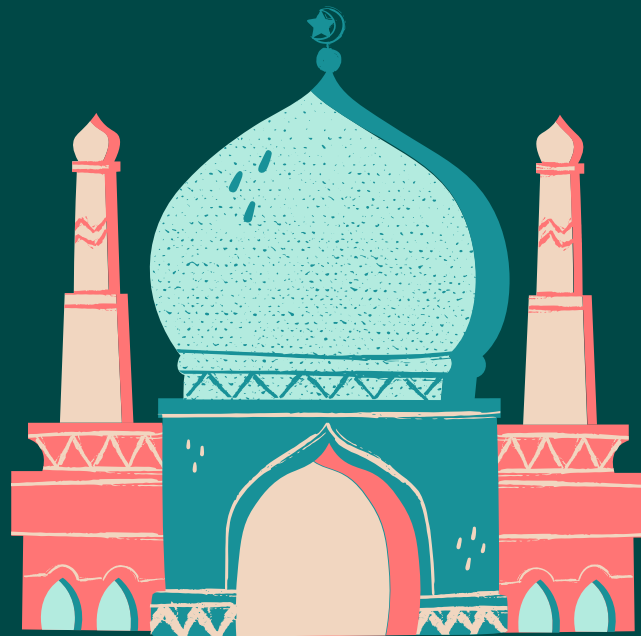


Solat can be void if not covering the aurat

5. Void

Void is when an act does not fulfil all the requirements pertaining to the essential requirements such as causes, condition and hindrance. Example; if the person has not follow the condition outline in performing *solat*, the *solat* will be void automatically and have to perform it again.

THE SOURCE OF ISLAMIC LAW



The Source of Islamic Law

1. Al-Quran

The very word of Allah revealed unto the Prophet Muhammad (saw) in Arabic. It contains the knowledge imparted by Allah (swt) and the guidance for men which is righteously at all times.



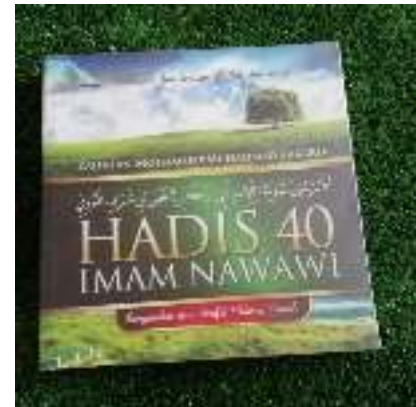
إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ
لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ

“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.”

(Al-Baqarah:173)

2. Al-Hadith

Prophetic tradition – A report about the Prophet Muhammad’s (saw) saying, doing or reaction (approving or disapproving of it). The authenticity of report (al-Hadith) depends on the reliability of the narrators.



Illegal food will become flesh and blood to the point of causing the liver to turn black and the prayer would not be accepted.

"O my Lord! O my Lord! Whereas his food is from forbidden goods, his drink is from haram, his clothes are from haram and he is brought up with haram food. So how can Allah grant his prayers".

Abu Hurairah r.a.

"Goodness is in the peace of mind and evil is in doubt. Leave what makes you doubt for what does not make you doubt."

Tafsīr al-Ṭabaṛī 67:15

3. Qiyas (Analogous)

Define as equalization or analogical. A process of configured an analogical reason by comparing the hadith and al-Quran. As for example; in order to make an analogy with a known injunction (*nass*) to a new injunction.

Rukn Al-Qiyas (The Principle of Al-Qiyas)	Subject
<i>Al-Asl</i> (Known thing)	<i>Khamr</i> (wine)
<i>Hukm al-Asl</i> (Ruling on the known thing)	Haram (prohibited)
<i>Al-'Illah</i> (Reason behind the known ruling)	Intoxicated the user, removing the user from mindfulness of God.
<i>Al-Far'</i> (New thing)	Drug, Cocaine, Rum, Beer

4. Ijma' Ulama (Consensus of Scholars)

The consensus of opinion of the companions of the Prophet Muhammad (saw) after his death and the agreement reached on the decision taken by the learned jurists on various Islamic matters. Provide an explanation for an arising issue within the Shariah law in response to anyone who asked, either individually or in a congregation.

You may refer <http://e-smaf.islam.gov.my>

Example of Fatwa

- **Tajuk:** Fatwa Pengharaman Air Daun Ketum
- **Kategori:** Makan dan Minum
- **Tahun:** 2005
- **Status Pewartaan:** Tidak Diwartakan
- **Negeri:** Kedah
- **Keputusan:** (*Sighah*)
- Mesyuarat Jawatankuasa Fatwa Negeri Kedah yang bersidang pada 03 Oktober 2005 bersamaan 09 Syaaban 1426 telah membincangkan mengenai Air Daun Ketum.
- Mesyuarat memutuskan bahawa meminumnya sehingga memabukkan dengan dicampurkan dengan bahan-bahan yang lain maka hukumnya adalah haram.

EXERCISE 1.2



- Students need to work in group.
- Find **ONE (1)** interesting fatwa to share with the class from the <http://e-smaf.islam.gov.my>
- **30 minutes** to find and discuss the fatwa gathered.
- **5 minutes** per group to present your findings.

THE PRINCIPLES OF HALAL AND HARAM IN ISLAM



The Principles of Halal and Haram in Islam

Principle 1

All things created by Allah are permitted, with few exceptions that are specifically prohibited

- The first principle, established by Islam is that the things which Allah has created and the benefits derived from them are essentially for man's use, and hence are halal.
- Nothing is haram except what is prohibited either by a verse of the Quran or an authentic and explicit hadith of Prophet Muhammad s.a.w.
- The scholars of Islam have derived this principle of the natural usability and permissibility of things from the clear verses of the Quran.

Principle 2

To make lawful and unlawful is the right of Allah alone.

- No human being, no matter how pious or powerful they are, they might not take this into his own considerations.
- Islam has restricted the authority to legislate the haram and the halal, taking it out of the hands of human beings, regardless of their religious or worldly position, and reserving it for Allah alone.
- If someone does this, he has certainly exceeded his limits, usurping the sovereignty which, with respect to legislating for the people, belongs to Allah alone.
- Others who acquiesce with this transgression of such usurpers and act upon what they have legislated thereby elevate them to the rank of partners or associates with Allah.

Principle 3

Prohibiting what is permitted and permitting what is prohibited is similar to ascribing partners to Allah s.w.t.

- While Islam reprimands all those who, on their own authority, declare what is lawful and what is prohibited, it is stricter with respect to those who voice prohibitions; for the tendency to set up prohibitions results in hardship for human beings, unjustifiably narrowing what Allah has made spacious for His creatures.
- Moreover, this tendency is prevalent among some of those who go to extremes in matters of religion and must be checked.

Principle 4

The basic reasons for the prohibition of things are impurity and harmfulness.

- A Muslim is not required to know exactly why or how something is unclean or harmful in what Allah has prohibited. There might be obvious reasons and there might be obscure reasons.
- It is the right of Allah, to legalize or prohibit as He deems proper, and to place obligations and responsibilities upon them as He sees fit. As His creatures, they have neither the right to question nor to disobey Him. But Allah is not arbitrary in what He commands.
- Because He is merciful to His servants, He makes things halal and haram for a reason, with peoples' well-being in view.

Principle 5

What is permitted is sufficient and what is prohibited is then superfluous.

- Allah prohibited only things that are unnecessary or dispensable while providing better alternatives.
- One of the beauties of Islam is that it has prohibited only such things as are unnecessary and dispensable, while providing alternatives which are better and which give greater ease and comfort to human beings.

Principle 6

Whatever is conducive to the prohibited is in itself prohibited.

- If something is prohibited, anything leading to it is also prohibited. By this means Islam intends to block all avenues leading to what is haram.
- For example, as Islam has prohibited sex outside marriage, it has also prohibited anything which leads to it or makes it attractive, such as seductive clothing, private meetings and casual mixing between men and women, the depiction of nudity, pornographic literature, obscene songs, and so on.

Principle 7

Falsely representing unlawful as lawful is prohibited.

- It is unlawful to legalize Allah prohibitions by flimsy excuses. To represent lawful as unlawful is also prohibited.
- Just as Islam has prohibited whatever leads toward the haram, it has also prohibited resorting to technical legalities in order to do what is haram by devious means and excuses inspired by Satan.

Principle 8

Good intentions do not make the haram acceptable.

- In all its legislations and moral injunctions, Islam lays great stress on nobility of feelings, loftiness of aims, and purity of intentions.
- Whenever any permissible action of the believer is accompanied by a good intention, his action becomes an act of worship.
- In the case of haram, it remains haram no matter how good the intention, how honorable purpose, how lofty the goal, Islam does not endorse employing a haram means to achieve a praiseworthy end.
- Indeed, it insists not only that the goal be honorable, but also that means chosen to it be proper. "The end justifies the means" Secure your right even through maxims not acceptable law demands that the right should be secured through just means only.

Principle 9

Doubtful things should be avoided.

- There is a gray area between clearly lawful and clearly unlawful. This is the area of what is doubtful.
- Islam considers it an act of piety for Muslims to avoid doubtful things, and for them to stay clear of the unlawful.
- Halal is clear and haram is clear: in between these two are certain things that are suspected. Many people may not know whether these items are halal or haram.
- Whosoever, leaves them, he is innocent toward his religion and his conscience. He is therefore, safe.
- Anyone who gets involved in any of these suspected items, he may fall into the unlawful and the prohibition.

Principle 10

Unlawful things are prohibited to everyone alike.

- Universally applicable to all races, creeds, and sexes. There is no favored treatment of any privileged class.
- This principle applies not only among Muslims but between Muslims and non-Muslims as well.

Principle 11

Necessity dictates exceptions.

- The range of prohibited things in Islam is very narrow, but emphasis on observing the prohibitions is very strong.
- At the same time, Islam is not oblivious to the exigencies of life, to their magnitude, or to human weakness and capacity to face them.
- It permits the Muslim, under the compulsion of necessity, to eat a prohibited food in quantities sufficient to remove the necessity and thereby survive. Its also known as darurah.

EXERCISE 1.3

Choose either it is **TRUE** or **FALSE** regarding on the Principles of halal and haram in Islam

No	Statements	TRUE	FALSE
1	Doubtful things should be avoided		
2	The government may change any hukm under shariah law		
3	To represent lawful as unlawful is also prohibited.		
4	Permitted to eat unlawful things during darurah		
5	If something is prohibited, anything leading to it is also prohibited.		
6	Principles of halal and haram are only applied for Muslims		
7	There always be a good reason behind every unpermitted things		
8	All things are halal, only certain things were prohibited as written in the al-Quran or al-Hadith.		
9	Pig need to be slaughtered according to Shariah law before it can be consumed by non Muslims		
10	Only scholars may solve any doubtful problems that occurs among community.		

MAQASID AL-SHARIAH



EXERCISE 1.4

Group Discussion

The development of Ummah high is to ensure that the:

MAQASID SHARIYAH (THE OBJECTIVES OF SHARIAH)

is achieved

The objectives of Shariah is to achieve:

ALSO KNOWN AS:
AL DARURAT AL KHAMSAH
(5 BASIC NEEDS)

According to RANK!!

Top
↓
Bottom

1. **D EEN** - Protection of Religion for example knees on apostasy and shirk
2. **N AFS** - Protection of life e.g. defending your life when threatened
3. **A QAL** - Protection of Intellect e.g. intoxication or drug abuse
4. **N ASAB** - Protection of Lineage Also inclusive of Ird (dignity) e.g. homosexuality, out-of-wedlock child + Adzaf + Fitrah
5. **M AL** - Protection of Property e.g. Stealing, armed robbery, breach of trust

Instruction:

- Divide student into **5 groups** according to the objective of **Maqasid al-Shariah**
- Make it into simple slide and present it to the class in showing your understanding towards the topic discuss.
- Give example and picture for better understanding
- **20 minutes** to find and discuss the principle
- **5 minutes** per group to present your findings.

Maqasid Al-Shariah (The Objective of Shariah)

- 1) **Protection of Religion (Faith)**
 - Example: Alcoholic could not recognize his God
- 2) **Protection of Life**
 - Example: Poisonous food will damage body and soul
- 3) **Protection of Intellect (Mind)**
 - Example: Liquor will lead to losing mind, misused of drugs caused hallucination
- 4) **Protection of Lineage (Progeny)**
 - Example: Halal food and healthy nutrition will produce healthy family
- 5) **Protection of Property**
 - Example: *Muamalah Batilah* or take others property are illegal

THOHARAH



Definition of Thoharah

- Cleaning the body, clothing, place and any objects from najis and *hadas* according to the methods specified by shariah law.
- The way of cleaning (*bersuci*) our body in Islam such as wudhu, tayammum, istinjak, taking bath and others.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَيْدِيَكُمْ إِلَى
الكَعْبَيْنِ مِنْ تَحْتِ الْإِبْرَاقِ وَإِنْ كُنْتُمْ مَرْمِجًا أَوْ عَلَى سَفَرٍ
أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْمَوَاقِدِ أَوْ لَمَسَ نِسَاءً فَامْسَحُوا بِرُءُوسِكُمْ
وَأَيْدِيكُمْ إِلَى الْمَرَافِقِ وَابْتَغُوا الْيُسْرَىٰ وَأَنْ لَّا تَكُونُوا
مِنَ الْمُتَعَذِّبِينَ ۝ وَإِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَيْدِيَكُمْ إِلَى
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وَأَيْدِيكُمْ إِلَى الْمَرَافِقِ وَابْتَغُوا الْيُسْرَىٰ وَأَنْ لَّا تَكُونُوا
مِنَ الْمُتَعَذِّبِينَ ۝

“O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.”

Surah al-Maidah (6)

The wisdom of thoharah

- Loved by Allah
- Educate people to always live in clean
- Take care of the body
- Preserving faith and Islam

“Indeed, Allah is Tayyib (good) and he loves Tayyib (what is good), and He is Nazif (clean) and He loves cleanliness, He is Karim (kind) and He loves kindness, He is Jawad (generous) and He loves generosity. So, clean your courtyards, and do not resemble the Jews.”

Sunan al-Tirmizi (2799)

EXERCISE 1.5

Identify the different of each najis categories

Type	Source of Najis	Cleansing method
Mukhaffafah		
Mutawassitah		
Mughallazah		

Types of Najs

1. Mukhaffafah

- Which is considered as light najs.
- The only najs in this category is urine from a boy at the age of two years and below who has not consumed any other food except his mother's milk.

2. Mutawassittah

- Which is considered as medium najs which does not fall under severe or light najs such as vomit, pus, blood, khmar, carrion, liquid and objects discharged from the orifices.

3. Mughallazah

- Which is considered as severe najs which are dogs and pigs (khinzir) including any liquid and objects discharged from their orifices, descendent and deivatives.

MS1500:2019 Halal Food – General Requirements (Third Revision)

Najs according to Shariah law and fatwa:

- a) Dogs, pigs and their descendants or derivatives
- b) Halal food that is contaminated with matters that are non-halal
- c) Halal food that comes into direct with matters that are non-halal
- d) Any liquid and objects discharged from the orifices of human beings or animals such as urine, blood, vomit, pus, excrement and placenta
- e) Carrion or halal animals that are not slaughtered according to shariah law and fatwa except for aquatic animals and certain insects
- f) Khamr and food or beverages or items which contain or are mixed with khamr

Differences of samak and sertu

	SAMAK / DIBAGH	SERTU
Definition	Purifying the skin of animals that is halal or non-halal animals such as crocodile, snake and others, except pigs and dogs in a certain way.	Cleaning something from najis mughalazah such as pig, dog and their species.
Cleansing method	Using chemical substances or certain ingredients that may removes the blood and fat on the skin.	Clean the place affected by the najis al-mughallazah by washing 7 times and one of them with ground water
Purpose	Cleans the fats and blood from the animal skin	Focuses only cleaning najis al-mugahllazah
Example	Cleaning the cow skin in making kompong. The purifying process may make the skin lawful to be used. Another example is using crocodile skin to make leather products such as shoe, hand bag, belt and others.	If any Muslims coincidentally touching pig or wet dog. They have to wash his/her hand or any place touches it according to the method highlighted above.

Samak

إِذَا دُبِغَ الْإِهَابُ فَقَدْ طَهُرَ

"When the skin is tanned it becomes purified."

Sahih Muslim (838)

- Any animal skin rather than pigs and dogs is considered clean or purify to be used, if samak process apply to it as according to shariah law.

Source for samak process



Oak Tree Fruit (Manjakani)



Alum (Tawas) in powder or rock



Lime and betel (Sirih dan limau)



Chemical substances

Samak process



First shredded leather from animal body (after slaughter). Shaved all the hairs and cleaned all the veins and mucus, meat and fat attached to the skin before the samak process.



The skin was then immersed in water mixed with things that become tanner tool to detach the meat fat and mucus that sticks to the skin.



Then removed and rinsed with clean water and dried. Lastly, hang over the skin until it dry.

The Benefit of Tanning

- Skin could be used for human consumption.
- Can be used commercially to improve the economy.
- Increasing employment opportunities.



Sertu

“The cleansing of the utensil belonging to one of you, after it has been licked by a dog, is to wash it seven times, and using soil for cleaning at the first time.”

Sahih Muslim (279)

Sertu products



Sertu wisdom and tanning

- Get rid of the germs of disease found in the skins of animals.
- Prevent them getting a human can use the skins of animals with a comfortable and clean.
- Indicates that Islamic religious about cleanliness in the use of illegal equipment.
- So that the Muslims always careful to use the materials they need in life.
- Show that Islam provides that convenience of using the materials around them provided by legitimate means.
- Protected from being infected by any virus disease.

Method of sertu

A1: General Requirements

The najis, whether visible ('ainiah) or invisible (disappeared or dried up etc.) is named hukmiah. To cleanse najis:

- a) it is required to wash seven times, one of which shall be water mixed with soil;
- b) the first wash shall be to clear the existence of *najis*, even if a few washes are needed. The water from first cleaning shall not remain behind and the next wash shall be counted as the second wash;
- c) the amount of soil used is just enough to make a suspension; and
- d) the usage of product containing soil is permitted.

A2: Condition of the Soils

- a) The conditions of the soil are:
- b) Free from najis,
- c) Not muta'mal soil (which had been used for dry ablution (tayamum)) except after subject to heavy rain.

A3: Conditions of the Water

- a) The conditions of the water shall be:
- b) Natural (mutlaq),
- c) Not musta'mal, and
- d) Free from najis
- e) *Musta'mal water is the water that is less than two qullah (approximately 192L) that had been used for cleansing

Industrial Sertu

Panduan proses sertu untuk
Pendaftaran Halal Malaysia



SERTU





BILA PERLU SERTU?

Apabila anda membuat perubahan Zaid Mustafiz terhadap hal-hal yang berkaitan



SIAPA YANG MELAKSANAKAN?

Walaupun semua terlibat, Unit Halal yang bertanggungjawab



PROSES SERTU

1. Bahagian air masak & bahan-bahan air bersih
2. Bahagian air bersih
3. Bahagian air yang tidak digunakan

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Beza sertu dan samak

SERTU

Bersuci daripada najis mughallazah (anjing dan khinzir) dibasuh dengan air (tumpah kalf) dan air tanah (baru kalf). Sama ada terkena pada pakaian, badan, atau tempat.

SAMAK

Menyucikan kulit haiwan yang boleh dimakan atau tidak, dengan menghilangkan semua yang melekat pada kulit (darah/daging) dan sesuatu yang busuk (jika tidak dibuang). Semua kulit berutang menjadi suci selepas disamak kecuali kulit khinzir dan anjing.



Ulama Islam, Syekh Muhammad Ali Bin...

“Sebilangan masyarakat terkeliru dengan dua perkataan tersebut daripada sudut bahasa. Kekeliruan yang berlaku akan menyebabkan kealahan kepada pengamalan sehari-hari.”

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2) Cuci tempat terkena najis dengan air tanah



Cara menyucikan Najis Mughallazah



3) Cuci dengan air mutlak sebanyak 1x hingga hilang warna, bau dan rasanya.



Hukum sertu dengan sabun taharah

SERTU

Menyucikan mana-mana bahagian badan yang terkena najis mughallazah (anjing dan babi) dengan air bercampur tanah (sekali) dan air mutlak (enam kali).

SABUN TAHARAH

Campuran tanah lat, dan beberapa mineral semulajadi seperti sedum, kalsium, dan potasium.

HUKUM PANGGUNAAN SABUN TAHARAH

Hukum Melakukan Samak Najis Mughallazah Menggunakan Sabun Tanah Lat. Boleh menggunakan dengan syarat peratus kandungan tanah dalam sabun melebihi daripada bahan-bahan yang lain serta dilakukan mengikut kaedah syarak.

Ulama Islam, Syekh Muhammad Ali Bin...

“Hukum penggunaan sabun tanah yang kandungan tanahnya melebihi bahan lain adalah harus.”

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PRODUK KULIT LEMBU

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Beza sertu dan samak

SERTU

Bersuci daripada najis mughallazah (anjing dan khinzir) dibasuh dengan air (tuhah kaff) dan air tanah (jaru kaff). Sama ada terkena pada pakaian, badan, atau tempat.

SAMAK

Menyusutkan kulit haiwan yang boleh dimakan atau tidak, dengan menghilangkan semua yang melekat pada kulit (darah/daging) dan sesuatu yang busuk (jika tidak dibuang). Semua kulit berintang menjadi suci selepas disamak kecuali kulit khinzir dan anjing.



Syehriy Samakub
Rahul Ma'rif, Sahih Muslimat Al-Bihar

“Sebilangan masyarakat terkeliru dengan dua perkataan tersebut daripada sudut bahasa. Kekeliruan yang berlaku akan menyebabkan kealahan kepada pengalaman seharian.”

www.facebook.com/... www.youtube.com/...



2) Cuci tempat terkena najis dengan air tanah



Cara menyucikan Najis Mughallazah



3) Cuci dengan air mutlak sebanyak 1x hingga hilang warna, bau dan rasanya.



Hukum sertu dengan sabun taharah

SERTU

Menyucikan mana-mana bahagian badan yang terkena najis mughallazah (anjing dan babi) dengan air bercampur tanah (sekali) dan air mutlak (satu kali).

SABUN TAHARAH

Campuran tanah lat, dan beberapa mineral semulajadi seperti sedum, kalsium, dan potasium.

HUKUM PANGGUNAAN SABUN TAHARAH

Hukum melakukan samak najis Mughallazah menggunakan Sabun Tanah Lat. Boleh menggunakannya dengan syarat peratus kandungan tanah dalam sabun melebihi daripada bahan-bahan yang lain serta dilakukan mengikut kaedah syarak.

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Syehriy Samakub
Rahul Ma'rif, Sahih Muslimat Al-Bihar

“Hukum penggunaan sabun tanah yang kandungan tanahnya melebihi bahan lain adalah harus.”

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This e-book helps describe the concepts and fundamentals of halal and haram practice in food service industry in easy way to understand. The analogical concepts and examples are related to Muslim daily life, making this book a must have collection especially those in food

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