



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

JABATAN AGAMA ISLAM SELANGOR

THE OBLIGATION OF CONSUMING HALAL FOOD



Let us increase our *taqwa* of
Allah *Subhaanahu Wata'aala*
by increasing our religious
knowledge and good deeds
purely for His sake.

We are to perform all His Commandments and leave out all His prohibitions. We should always perform self-evaluation with constant *muhasabah* and *mujahadah*. Outline a clear mindset and proper planning in becoming a true Muslim with increasing *imaan* and life that is pleasing to Allah.

In our everyday lives, we are constantly faced with various challenges, including matters pertaining to *halal* food and source of income. Islam has provided guidelines for the Muslims in their daily activities

to ensure that they stay on the right path and that which is allowed by the *Sharee'ah*. This path refers to matters that are permissible (*halal*) and impermissible (*haram*) in our lives,

especially pertaining to food consumption. *Halal* refers to actions that are allowed by Allah and His Messenger *sallAllaahu 'alayhi wasallam* in which the doer is rewarded for such deed.

Haram refers to actions that are forbidden by Allah and His Messenger *sallAllaahu ‘alayhi wasallam* in which the doer will incur sin and displeasure of Allah.

Food is among the basic necessity of human being.

Therefore, let us make *muhasabah* upon the food that we have consumed and to be consumed, whether they are *halal* and beneficial or its opposite.

Take heed, for seeking food that are *halal* and beneficial for consumption is demanded in Islam. In a *saheeh hadeeth*, Abu Hurayrah *radiyAllaahu 'anh* relates that Allah's Messenger *sallAllaahu 'alayhi wasallam* said:

“Allah is good and accepts
nothing but what is good.
Indeed, Allah commands the
believers with what He
commands the Messengers

and says: “O Messengers! Eat
of the things good and pure and
work righteous deeds”

[al-Mu’minoon 23:51]

and says:

“O you who believe! Eat of the things good and pure that We have provided for you.”

[al-Baqarah 2:172]

Then he (the Prophet
sallAllaahu ‘alayhi wasallam)
mentioned (the case of) a man
who had traveled on a long
journey, his hair disheveled and
discolored with dust.

He will raise his hands to the sky saying “O Lord! O Lord!” but his food is unlawful, his drink is unlawful, and his clothing is unlawful. How then can he be answered?”

(Muslim)

Halal food is not only determined by its looks and taste, but in actuality far more than that. That which is good is that which brings benefit to the need of the body, mind, and emotions.

On the contrary, any food that brings harm to the physical body, mind, and mental growth as well as causing emotional imbalance are from those that are impermissible. Let us together ponder upon the verse:

“Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to 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.”

(al-Maa’idah 5:3)

Also, as He *Subhaanahu Wata 'aala* mentions in the next verse:

“They ask you, [O Muhammad *sallAllaahu 'alayhi wasallam*], what has been made lawful for them. Say, "Lawful for you are [all]

good foods and [game caught by] what you have trained of hunting animals which you train as Allah has taught you. So eat of what they catch for you,

and mention the name of Allah upon it, and fear Allah." Indeed, Allah is swift in account."

(al-Maa'idah 5:4)

The main principle to be adhered to in the consumption of food and drink is to ensure that it is *halal* and beneficial (*tayyiban*). According to the *Sharee'ah*, *halal* is defined as:

1- The flesh of animals to be eaten must be of those that are permissible such as cow, camel, deer, and chicken. These animals must be slaughtered according to the rulings stipulated within the *Sharee'ah*.

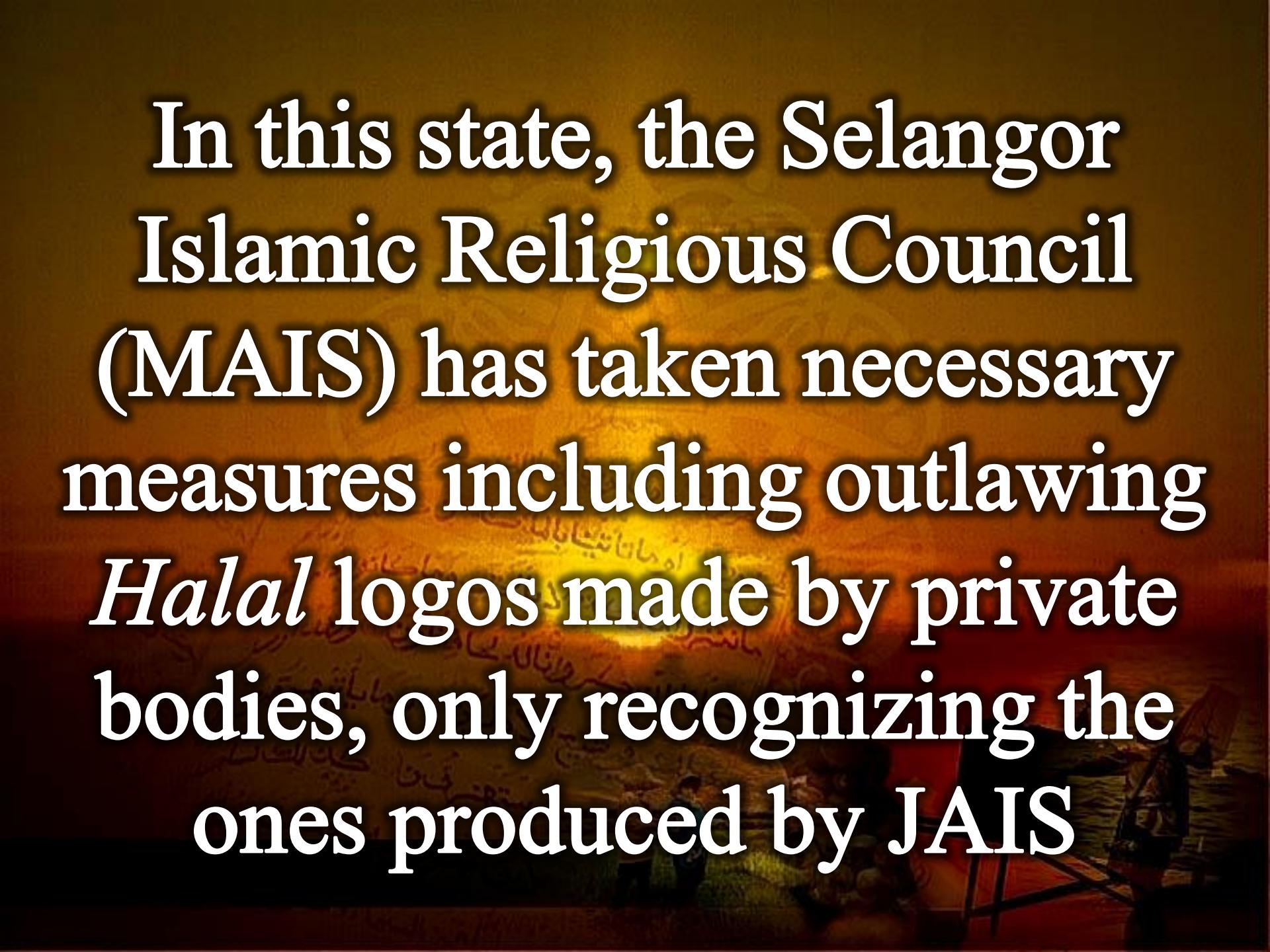
2- Food items that are to be cooked must be thoroughly washed with clean water. If the water is mixed with impurities (*najas*) and used for cooking, then the food cooked is ruled as impure (*najas*), making it *haram* to be consumed.

3- The mixture or ingredients used to make the food or drink must not mix or contain items ruled *haram* by the *Sharee'ah* such as intoxicants, poison, animal feces, carcass, and pork products.

4- *Tayyiban* is defined as food items or drinks that are of good quality, nutritious, in good condition, edible, and processed in a clean environment.

Muslims must be vigilant and aware of food outlets that display Qur'anic verses, Arabic calligraphy, or Islamic symbols for they do not guarantee that the food sold are *halal* to be consumed.

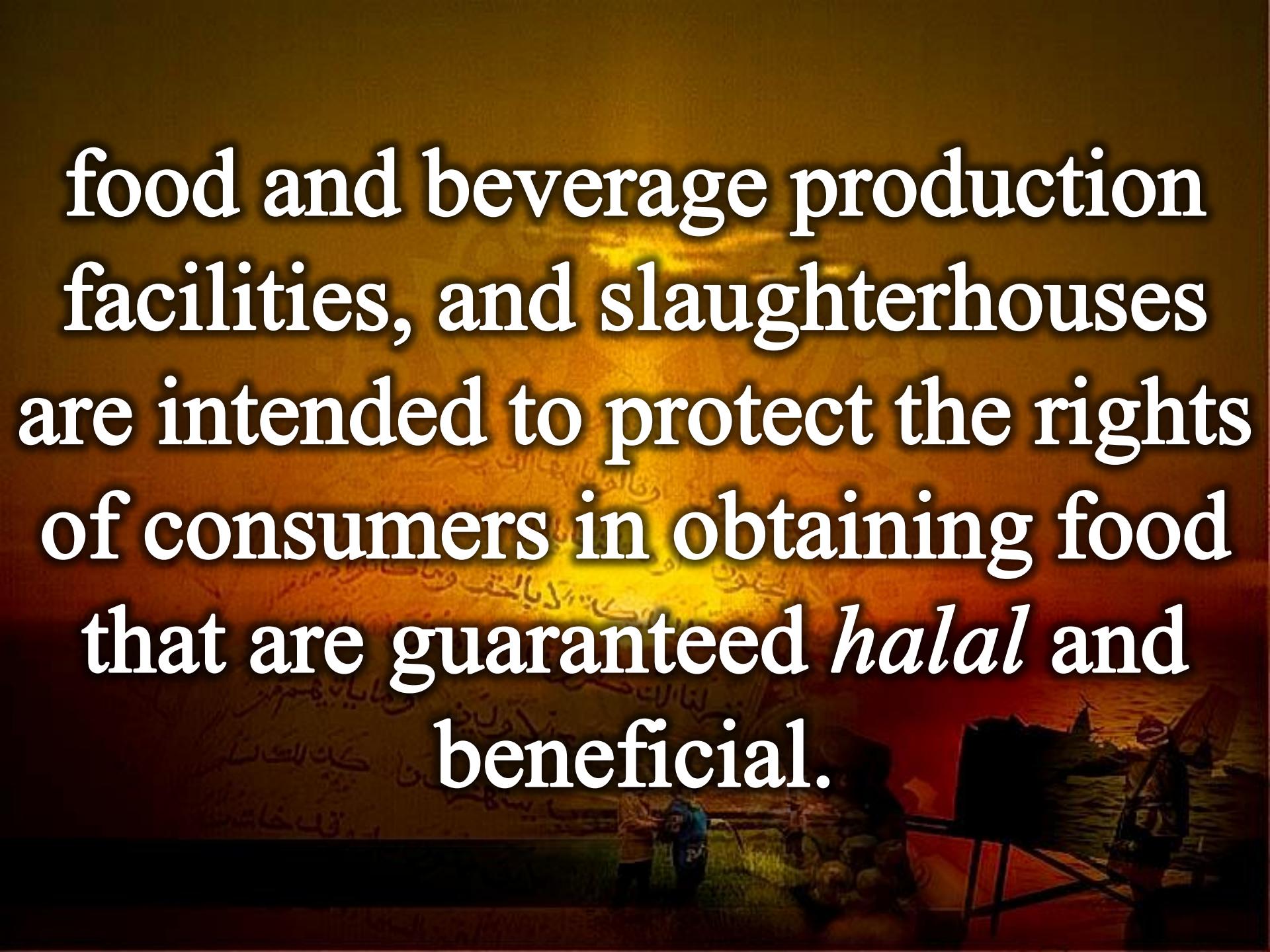
Efforts in protecting consumers from falling prey to deceitful measures and tactics by food and beverage producers and businesses, aiming solely for commercial gain, can be implemented with the usage of the *Halal* logo.

A traditional wooden boat with a red hull and white trim is positioned in the lower right corner of the slide. The background features a warm, golden-yellow gradient with faint, stylized Arabic calligraphy.

In this state, the Selangor Islamic Religious Council (MAIS) has taken necessary measures including outlawing *Halal* logos made by private bodies, only recognizing the ones produced by JAIS

(Selangor Islamic Religious Department) or JAKIM (Malaysia Department of Islamic Development).

The enforcement of the *Halal* and *Halal Logo* Act in food outlets, restaurants, hotels,



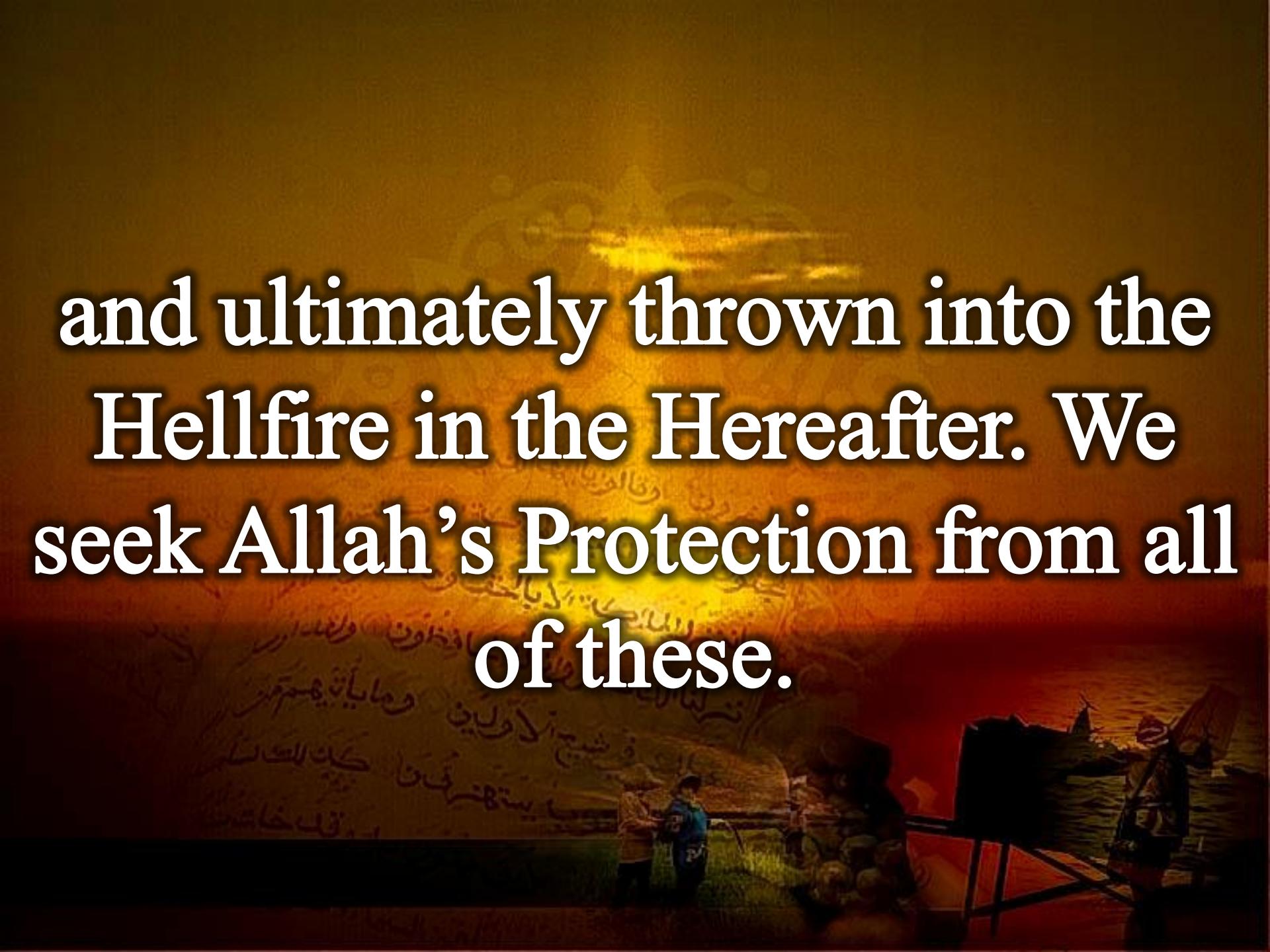
food and beverage production facilities, and slaughterhouses are intended to protect the rights of consumers in obtaining food that are guaranteed *halal* and beneficial.

However, this effort will not be fully successful if Muslim consumers are not concerned whether the food or beverage consumed is from *halal* or *haram* sources.

The Muslim *ummah* must realize the grave consequences of consuming from *haram* sources which results in difficulties attaining *khushoo'* in ‘ibaadah, *rizq* (provision) without *barakah* (blessings),

children fed from *haram* or doubtful (*shubuhah*) sources are prone to moral decadence, unanswered *du ‘a*, diseases of the heart deteriorating the *imaan*,

and ultimately thrown into the Hellfire in the Hereafter. We seek Allah's Protection from all of these.



For this, Rasulullaah
sallAllaahu ‘alayhi wasallam
had reminded his *ummah* to
always take extra precaution in
matters regarding food and
drink consumption.

In a *saheeh hadeeth* of Nu‘man bin Basheer *radiyAllaahu ‘anh*, he reported that: I heard the Messenger of Allah *sallAllaahu ‘alayhi wasallam* said:

"Both legal (*halal*) and illegal (*haram*) things are obvious, and in between them are (suspicious) doubtful matters.

So whoever forsakes those doubtful things lest he may commit a sin,

will definitely avoid what is clearly illegal; and whoever indulges in these (suspicious) doubtful things bravely, is likely to commit what is clearly illegal.

Sins are Allah's *Hima* (i.e. private pasture) and whoever pastures (his sheep) near it, is likely to get in it at any moment."

(al-Bukhaari and Muslim)

“O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

(al-Baqarah 2:168)

بَارَكَ اللَّهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ وَنَفَعَنِي
وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْأَيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ
هِنْيَ وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَقُولُ
قَوْلِيْ هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيْمَ لِيْ وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

O Allah,

The most merciful god, we thank you for all the mercy and pleasure that you gave so that we can enhance and strengthen our Islamic country especially Selangor as a developed and peaceful country.

O Allah,

We beg you to increase our practice, brace up our unity, give us prosperous life, make us rich with good knowledge, flourish our soul with noble character, bring back our youngsters to the right path, save us from your biggest test such

as huge flood, drought, epidemic, disputing between ourselves, poorness and anything else so that this country will be more prosperous and blessed.



DI SEDIAKAN OLEH :
UNIT KHUTBAH,
JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH:
UNIT TEKNOLOGI MAKLUMAT
JABATAN AGAMA ISLAM SELANGOR