

WAR 11 AN ANALYSIS OF THE DEFINITION OF HALAL: SHARI'AH VS STATUTES

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ABSTRACT

The halal industry is still in its stage of development, and efforts to chart the way forward in compliance with Islamic principles and legal spectrums are desirable and necessary. One of the problems facing the global halal industry is the lack of recognition of a universal standard of halal practices and the well coverage of its legal spectrums and regulations. With diverse interpretations on what halal entails given regulatory and legal pressure by the different halal certification bodies, the divisions hamper the growth and integration of halal practices into supply chain processes worldwide and the needs of legal coverage. The objective of this paper is to analyse the definition of halal from the Shari'ah perspective in comparison with the definitions provided by the statutes of four jurisdictions namely Malaysia, Indonesia, Thailand and Brunei. Being a library based research; reference will be made to relevant authoritative texts and statutes of the selected jurisdictions. By having the comparison, the paper will conclude the best standardised definition that may be adopted by the relevant authorities, industry players as well as the consumers.

Keywords: Halal, Shari'ah, Statutes, Legal, Definition

INTRODUCTION

A halal product is a product that is fit for Muslims to consume. It is ranging from food, cosmetics or even pharmaceutical products. The practice is that a halal logo is placed on the halal products for Muslims to know that the product is halal (Cheng, 2008). In keeping pace with the fast growing development of halal industry, halal status products also have extended to lifestyle for instance clothing and services for example Islamic banking, hospitality, logistics etc (Alserhan, 2010). Halal as a concept cannot be fully encapsulated within the construct of product, halal reaches much further into the disciplines of management of the company, organisational behaviour, culture anthropology and sociology. (Marco Tieman, 2011). For Muslims, halal is not just a brand but it is part of Islamic belief and values (Wilson 2010).

In the recent years, halal has become a global symbol in determining quality assurance and lifestyle choice and is no longer limited to religious issue. (Noor 'Ashikin & Nur Amani 2008). From legal perspective, this phenomenon has raised the need to chart the way forward in compliance with Islamic principles. One of the issues facing the global halal industry is the lacking of recognition of a universal standard of halal practices and the well coverage of its legal spectrums and regulations. This is due to the existence of diverse interpretations on

what halal entails given regulatory and legal requirements by different halal certification bodies around the globe.

LITERATURE REVIEW

Definition and Concept of Halal

Halal is a Quranic term that means permitted, allowed, lawful or legal. Its opposite is haram (forbidden, unlawful or illegal). According to Shari'ah, all issues concerning Halal or Haram and even all disputes should be referred to Quran and Sunnah (Doi, 2007). Halal and Haram are universal terms that apply to all aspects of human life whether is related to his ibadat or muamalat or mua'sharah. (Marco Tieman, 2011).

Halal may be defined as an act, object or conduct over which the individual has freedom of choice and its exercise does not carry either a reward or a punishment. Halal may have been identified by explicit evidence in the Shari'ah or by reference to the presumption of permissibility (ibahah) (Hashim Kamali, 2013).

At the global level, the Food and Agriculture Organisation of the United Nations has prepared general guidelines for use of the term halal to be adopted by member countries. The term 'halal food' is defined as food permitted under the Islamic Law and should fulfil the following conditions:

- (a) It does not consist of or contain anything which is considered to be unlawful according to Islamic Law;
- (b) It has not been prepared, processed, transported or stored using any appliance or facility that was not free from anything unlawful according to Islamic Law; and
- (c) It has not in the course of preparation, processing, transportation or storage been in direct contact with any food that fails to satisfy the first two conditions above.

The guideline also provides that halal food can be prepared, processed or stored in different sections or lines within the same premises where non-halal foods are produced, provided that necessary measures are taken to prevent any contact between halal and non-halal foods. It was further stated that halal food can be prepared, processed, transported or stored using facilities which have been previously used for non-halal foods provided that proper cleaning procedures, according to Islamic requirements, have been observed.

The term halal may be used for foods which are considered lawful. Under the Islamic Law, all sources of food are lawful except the following sources, including their products and derivatives which are considered unlawful:

Food of Animal Origin	<ol style="list-style-type: none"> (a) Pigs and boars (b) Dogs, snakes and monkeys (c) Carnivorous animals with claws and fangs such as lions, tigers, bears and other similar animals. (d) Birds of prey with claws such as eagles, vultures, and other similar birds. (e) Pests such as rats, centipedes, scorpions and other similar animals. Animals forbidden to be killed in Islam i.e., ants, bees and woodpecker birds. (f) Animals which are considered repulsive generally like lice, flies, maggots and other similar animals. (g) Animals that live both on land and in water such as frogs,
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	crocodiles and other similar animals. (h) Mules and domestic donkeys. (i) All poisonous and hazardous aquatic animals. (j) Any other animals not slaughtered according to Islamic Law. (k) Blood.
Food of Plant Origin	Intoxicating and hazardous plants except where the toxin or hazard can be eliminated during processing.
Drink	(a) Alcoholic drinks. (b) All forms of intoxicating and hazardous drinks.
Food Additives	All food additives derived from the abovementioned items.

It is further provided that all lawful land animals should be slaughtered in compliance with the rules laid down in the Codex Recommended Code of Hygienic Practice for Fresh Meat and the following six requirements:

- (a) The person should be a Muslim who is mentally sound and knowledgeable of the Islamic slaughtering procedures.
- (b) The animal to be slaughtered should be lawful according to Islamic law.
- (c) The animal to be slaughtered should be alive or deemed to be alive at the time of slaughtering.
- (d) The phrase “*Bismillah*” (In the Name of Allah) should be invoked immediately before the slaughter of each animal.
- (e) The slaughtering device should be sharp and should not be lifted off the animal during the slaughter act and;
- (f) The slaughter act should sever the trachea, oesophagus and main arteries and veins of the neck region.

The guidelines further require that all food should be prepared, processed, packaged, transported and stored in such a manner that it complies with abovementioned requirement and the Codex General Principles on Food Hygiene and other relevant Codex Standards.

With regards to halal labelling, when a claim is made that a food is halal, the word halal or equivalent terms should appear on the label and in accordance with the Codex General Guidelines on Claims, claims on halal should not be used in ways which could give rise to doubt about the safety of similar food or claims that halal foods are nutritionally superior to, or healthier than, other food.

METHODOLOGY

The objective of this paper is to analyse the definition of halal from the Shari’ah perspective in comparison with the definitions provided by the statutes of four jurisdictions namely Malaysia, Indonesia, Thailand and Brunei.

Being a library based research; reference will be made to relevant authoritative texts and statutes of the selected jurisdictions. By having comparative analysis, the paper will conclude the best standardised definition that may be adopted by the relevant authorities, industry players as well as the consumers.

Due to the wide coverage of halal industry itself, for the purpose of this paper, focus is limited to the legal aspects of halal food industry.

FINDINGS AND ANALYSIS

Definition of Halal according to Shari'ah

According to Al-Qardhawi (1960) the Islamic criteria with regard to the halal and haram are embodied in the following two Quranic verses:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ
نُفِصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

Meaning: Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believe during the worldly life [but] exclusively for them on the Day of Resurrection." Thus do We detail the verses for a people who know. (Al-A'raf: 32)

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ
تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

Meaning: Say, "My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know." (Al-A'raf: 33)

With regards to halal food, the Shari'ah requirement is specified by the Quran and the Sunnah. To this effect, Allah swt mentioned in Surah Al-Maidah: 4

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلَّبِينَ يَعْلَمُونَهَا اللَّهُ فَمَا أَمْسَكَكُمْ
عَلَيْكُمْ وَادْكُرُوا اللَّهَ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

Meaning: They ask you, [O Muhammad], 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-Maidah:4)

Similarly, in Surah Al-Baqarah verse 168 and 172 Allah stated that:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Meaning: 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:168)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

Meaning: 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)

The Quranic injunctions on haram food are also mentioned in several verses, for instance:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا
دَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَٰلِكُمْ فِسْقٌ يَوْمَ يَنْسَأَنَّ الَّذِينَ كَفَرُوا مِن دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ
الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ
غَفُورٌ رَّحِيمٌ

Meaning: 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. 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. (Al-Maidah: 3)

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمَ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

Meaning: And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience. And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him]. (Al-An'am: 121)

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

Meaning: 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)

The rulings regarding halal and haram can also be referred to Sunnah of the Prophet saw. Among those are as follows:

“When the Prophet (peace be on him) was asked about the sea, he replied, Its water is pure and its dead are halal.” (Reported by Ahmad and other compilers of the Sunnah.)

In relation to Surah Al-Maidah: 96 which states that: The game of the sea is permitted to you and so is its food.... (5:99 (96)) and 'Umar explained, "Its game is what is caught from it and its food is what is thrown out from it," while Ibn 'Abbas said, "Its food is its dead (animals)."

In the two *Sahih*s of al-Bukhari and Muslim, it is reported on the authority of Jabir that the Prophet (peace be on him) once sent some of his Companions on an expedition. They found a dead whale by the sea and subsisted on it for more than twenty days. On their return to Madinah, they told the Prophet (peace be on him) about this and the Prophet said, Eat the food which Allah has brought forth for you, and feed us from it if you have any left. They then brought him some whale meat and he ate it. (Reported by al-Bukhari.)

By the same method, locusts are exempted from the category of "dead animals." The Prophet (peace be on him) gave permission to eat dead locusts, as the question of slaughtering them does not arise. Said Ibn Abu Awfa narrated that: "We went with the Prophet (peace be on him) on seven expeditions, and we ate locusts with him." (Reported by all the authentic collections of *ahadith* except that of Ibn Majah.)

The above authorities show that what is halal and what is haram are clear eventhough are situations where certain things are not clear and requires further deliberation among the scholars.

Definition of halal under the statutes

MALAYSIA

There is no specific statute to regulate halal industry in Malaysia. The legal provisions relating to halal industry is subject to number of statutes namely the Trade Description Acts 2011, Trade Descriptions (Definition of Halal) Order 2011 and the Trade Descriptions (Certification and Marking of Halal) Order. This Act and its subsidiary legislation were passed to provide protection to traders as well as consumers from unhealthy trade practices. For the purpose of the Act, the term "Halal" is one trade description in the eyes of law.

The Trade Descriptions Act 2011 has the effect of repealing the Trade Descriptions Act 1972. Generally, the objective of the Act is to promote good trade practices by prohibiting false trade descriptions and false or misleading statements, conduct and practices in relation to the supply of goods and services.

Prior to the coming into effect of the Act, the use the description of "Halal" or any other expression by the dealer is not required under the existing laws in Malaysia. However, the Trade Descriptions (Definition of Halal) Order 2011 which was legislated by virtue of section 28 of the Trade Description Act 2011 provides that when a food or goods described as halal or described in any other expression to show food or other goods that can be consumed or used by the Muslims, the expression means food or other goods that:

- (a) is not and shall not consist of or contain any part of an animal or thing prohibited by Hukum Sharak for Muslims to eat or not slaughtered according to Hukum Sharak;
- (b) does not contain anything that is unclean according to Hukum Sharak;
- (c) not intoxicating according to Hukum Sharak;
- (d) does not contain any part of a human limb or product thereof which is not permitted by Hukum Sharak;
- (e) non-toxic or injurious to health;
- (f) has not been prepared, processed or manufactured using any fecal contaminated equipment in accordance with; and
- (g) shall not in the course of preparing, processing or storing contact, mixed or near any food that fails to satisfy paragraph (a) and (b).

When the service in relation to food or goods, including transportation, storage and processing of raw materials, catering and retail food or goods is described as halal, the expression means that the service is carried out in accordance with Hukum Sharak.

Hukum Sharak under the law means the Islamic laws according to Mazhab Shafii or the Islamic laws in any one of the other Mazhabs of Hanafi, Maliki or Hanbali which are approved by the Yang Dipertuan Agong to be in force in the Federal Territories of Kuala Lumpur, Labuan and Putrajaya, Penang, Malacca, Sabah and Sarawak or the Ruler of any State to be in force in the respective States. This provision gives wider interpretation of Islamic law and is not limited to one specific Mazhab.

However the Trade Descriptions (Certification and Marking of Halal) Order 2011 does not explicitly provide for the definition of halal in the subsidiary legislation. The Order only provides for the Department of Islamic Development Malaysia (Jakim) and the Islamic Religious Council of the States (MAIN) respectively appointed as the competent authority to certify that any food, goods or services in relation to food or goods is lawful under the Trade Descriptions (Definition of Halal) 2011.

It is worth to note that under the Order, all food, goods or of the service cannot be described as lawful unless it is certified as halal by the competent authorities (JAKIM / MAIN); and marked with a logo that is issued by the competent authorities (JAKIM / MAIN).

BRUNEI

The law relating to halal food industry in Brunei is governed by the Halal Certificate and Halal Label Order 2005 and Halal Meat Act 2014. Reference to the Halal Certificate and Halal Label Order 2005 found that there is no definition of the term halal itself.

However reference can be made to the provision relating to halal certificate under regulation 3 where it is stated that when exhibited in any place of business, the certificate shall mean that the food in relation to which the certificate is referring —

- (a) neither is nor consists of or contains any part or matter of an animal that a Muslim is prohibited by Hukum Syara' to consume or that has not been slaughtered in accordance with Hukum Syara';
- (b) does not contain anything that is considered to be impure in accordance with Hukum Syara';
- (c) has been prepared using an instrument that is free from anything which is considered to be impure in accordance with Hukum Syara'; and

(d) has not in the course of preparation or storage, been in contact with or close proximity to any food that fails to satisfy paragraph (a), (b) or (c) and anything that is considered to be impure in accordance with Hukum Syara’.

In this respect, regulation 2 defines "Hukum Syara’ " as the Laws of Islam in the Mazhab Syafie or in any other mazhabs which are approved by His Majesty the Sultan and Yang Di-Pertuan to be in force in Brunei Darussalam;

Another statute, the Halal Meat Act 2014 (B.L.R.O 3/2014), sets out provisions for the supply and importation of halal meat, which is meat fit for consumption by Muslims. The Act provides for the establishment of a Board for issuing Halal Import Permits and for an Inspection Committee, and defines their internal composition. The Act further provides for procedures and requirements for obtaining a Halal Import Permit; requirements for the supply of local halal meat; powers of the Inspection Committee to inspect any slaughtering centre at any time; offences and penalties; rule making powers of the Minister; etc.

The Act defines the term “halal meat” means meat that is fit for consumption by Muslims according to Hukum Syara’, as determined by the; Majlis Ugama Islam constituted under section 5 of the Religious Council and Kadis Courts Act (Chapter 77). However there is no definition of Hukum Sharak provided under the Act nor there is any mention about any particular Mazhab applicable in the determination of halal status.

In the Guideline For Use of the Brunei Halal Brand, halal refers to halal things or actions permitted by Hukum Syara’ without punishment imposed on the doer. Similarly the Guideline For Halal Certification BCG Halal 1 applies the same definition of halal.

Even though the definition is quite general but the foregoing provision of the guidelines further provides that in relation to halal certificate issued by the Majlis under the Halal Certificate and Halal Label Order, 2005, when exhibited in any place of business, the halal certificate shall mean that the food in relation to which the certificate is referring:

- a) neither is nor consists of or contains any part or matter of an animal that a Muslim is prohibited by Hukum Syara’ to consume or that has not been slaughtered in accordance with Hukum Syara’;
- b) does not contain anything that is considered to be impure in accordance with Hukum Syara’;
- c) has been prepared using an instrument that is free from anything which is considered to be impure in accordance with Hukum Syara’; and
- d) has not in the course of preparation or storage, been in contact with or close proximity to any food that fails to satisfy paragraph (a), (b) or (c) and anything that is considered to be impure in accordance with Hukum Syara’.

It is clear that this provision is similar to the requirement provided under regulation 3 of the Halal Certificate and Halal Label Order 2005 mentioned earlier.

THAILAND

According to Regulation of the Central Islamic Committee of Thailand, Regarding Halal Affair Operation of B.E. 2552 under Regulation 7 the term “Halal Product” means natural product or product made in accordance with Halal standard process, including the manufacturing, services, distributing that are not in conflict with the Islamic Principle. It is observed that there is no definition of Islamic principle provided under the regulation and no specific reference to any Mazhab to be followed under the Regulation.

It is worth noted that Regulation 32 provides for the list of things prohibited by Islamic principle to be used in Halal product which includes:

(1) Forbidden animals such as

- Pig, dog and animal born from them, local donkey, elephant and mule.
- Terrestrial animals with canine tooth such as lion, tiger, cat
- Birds with claws such as eagle, hawk
- Animals with poison or disease such as rat, centipede, scorpion and other animals of the same nature.
- Animals not allowed to killed as per Islamic Principle such as ants, bees and woodpecker
- Offensive animals such as lice, fly, and other animals of the same nature
- During slaughtering invoke the name other that Allah.
- Animal died by itself without slaughtering, or animal slaughter without complying with Islamic Principle.
- Animal that is choked and hit until it dies (except birds and wild animals shot by arrow and bullet intentionally), animal died by falling from height, gored by horn, and bitten to death by carnivorous animal.

(2) Animal blood of all kinds

(3) All kinds of poisoned plant

(4) Food and drink with alcohol, or has mixture that causes drunk.

Further reference to the National Halal Standard issued by the Central Islamic Committee of Thailand on General Guidelines on Halal Products found that the term halal food means clean and safety food without anything dirty which is considered to be lawful according to Islamic law as well as free from prohibited ingredients (haram) and anything dirty.

Another relevant standard in this regard is the Thai Agricultural Standard (TAS 8400-2007) on halal food. Under this standard, halal (حلال) means any object made or action taken with its permission in compliance with Islamic Law.

It is observed that there is no definition of Islamic law provided under the Standard and no specific reference to any Mazhab to be followed under the Standard.

INDONESIA

Undang-Undang Republik Indonesia Nomor 33 Tahun 2014 Jaminan Produk Halal is the first law that provides for the halal labels in Indonesia. The law defines halal product as a product that has been declared halal according to Islamic law. According to the Decree of the Ministry of Religious Republic No. 518 2001 30 November 2001 about Guidelines And Procedures For Halal Food Inspection and Determination (Keputusan Menteri Agama R.I. Nomor 518 Tahun 2001 Tanggal 30 November 2001 Tentang Pedoman dan Tata Cara Pemeriksaan Dan Penetapan Pangan Halal Menteri Agama Republik Indonesia), halal food is food that does not contain elements or unlawful material or prohibited on Muslims to be consumed, and its processing is not contrary to Islamic law.

In the abovementioned laws, there is no clarification on the definition of Islamic law in the laws which specify the Mazhab applicable in the Act. It is submitted that the determination of halal status is within the power of the Majelis Ulama Indonesia (MUI) by virtue of Pasal 33 of the Undang-undang No 33.

CONCLUSION

As mentioned much earlier in Al-Qurann, Shari'ah governs the halal regulation as part of Islamic way of life. Halal which means permitted, allowed, lawful or legal and clearly opposite to haram (forbidden, unlawful or illegal) is totally the best practice underlined by Shari'ah for the benefits of the ummah. There are long list of good implications which scientifically and non-scientifically proven. As in line with Shari'ah, nowadays we may come across the issues concerning halal or haram are given serious attention throughout the regions. The authorities in those countries specifically in Malaysia, Thailand, Indonesia and Brunei are becoming more concern to put extra caution and expansion in this matter, by refining and defining the spectrums of halal industry in accordance with Shari'ah.

Different definitions adopted by different jurisdictions around the globe should not be seen as revealing the weaknesses of the Muslim community or Islam itself. It is justified on the ground that different jurisdictions have the freedom to exercise ijtihad as long as their rulings do not contravene the principles of Shari'ah as enshrined in the Quran and Sunnah. But of course, the rulings must be supported by relevant authorities to justify the stand taken by the particular jurisdiction. Looking at the generality of the various definitions examined in this paper it provides oppportunity for wider interpretation of the Shari'ah principles and it is not confined to one Mazhab or school of thought provided that it does not go againts the Shari'ah.

PENGHARGAAN

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