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Islamic Perspective in Halal Science: Analysis of *Ijtihad* Methodology of Halal and Haram in Contemporary Realities

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ABSTRACT

The significance of the Islamic principles of halal and haram to a sustainable society cannot be overemphasized in the current global struggle against socio-economic, medical, and environmental issues. It is fair to say that science products and services are becoming attractive to corporate industries, especially in the food, medicine, and entertainment industry. Although related studies in the halal industry have been gaining attention in recent times with the global economic outlook to hit dollars \$4.96 trillion by 2030. However, little is known about the research that speaks to the fundamental Islamic principles of halal and haram in medicine, food, entertainment, and service industries. Modern industries are conscious of employing workers that can contribute to the sustainability of the business amid the emerging contemporary realities. This study explicates contemporary *Ijtihad* methodology of *Tahqiq manāt al-hukm* (verifying causal effect existence) and *Takhrīj manāt al-hukm* (coming up with effective cause) in the matter of medicine, pharmaceutical, food, entertainment, and service industry. To this effect, the study employs qualitative methodology in data gathering and analysis of classical and contemporary literature reviews. This study proposes a comprehensive *Ijtihad* methodology and application to understanding the modern realities of halal and haram in food additives using blood plasma.

Keywords: Halal science, *Ijtihad* methodology, Principles of Islamic jurisprudence, and contemporary realities

1 Introduction

Halal Science is a body of knowledge that is systematically organized for the observation and experimentation study of the natural phenomena in living humans, animals, plants, and environments. The development of halal science has produced halal technology-based for providing analytical services for the detection of contamination in raw and finished products for the halal market [1]. The nascent halal technology aims to carry out research and development of halal products and enriched the halal industry database for reference and growth of the halal industry in pharmaceutical, food, and consumptions [2]. The growth of halal science has depended on two major factors. Intellectual capacity to conduct halal research and innovation and sufficient funding for halal science products and services. While there are several institutional efforts to improve the funding for halal financing to promote research and innovation on one hand and nurture small and medium enterprises (SMEs) for long-term growth and export through halal-compliant activities on the other, little is known about the efforts to promote the role of Islamic perspective in halal science sustainability.



Halal science in medicine, pharmaceutical, food, and other natural sciences requires the support and effort of the gatekeeper of halal for the sustainability of the industry [3,4]. The concept of halal and haram in *Shari'ah* are two sides of the coin that must be based on the *Shari'ah* evidence for it to be called halal or declared haram. This is the premise of the fact that the right to declare a thing a halal or haram is the prerogative of Allah *Subhanahu wataala* (lawgiver) [5,6]. The *hadith Sahīh al-Bukhārī* 52, of the prophet (PBUH) also emphasizes that: "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 regarding his religion and his honor, and he who falls into doubtful matters will fall into the unlawful ... [7]. "This point of evidence in this *hadith* is: and between the two of them (halal and haram) are doubtful matters about which many people do not know". *Maḥmūm mukhalafah* (understanding negative imperatives) proves that, since the *hadith* says many people do not know about doubtful matters, suggest that few scholars and specialists in the field of doubtful matter might be endowed with the knowledge to scientifically search for the truth and realities of the doubtful matter [8]. Islamic Perspective in halal science, therefore, categorises halal science into *Ijtihad* matters that are explicitly mentioned or required further scientific evidence to determine the existence of causal effect (*Tahqīq manāt al-hukm*). The *Ijtihad* methodology opined certain procedures to clarify halal or haram of a product or sciences using scientific knowledge [9,10]. Despite the role of the halal gatekeepers in the knowledge of halal and haram, halal science has posed a lot of challenges whereby *Shari'ah* scholars may not be able to declare something halal or haram without the supportive information from halal scientists and experts to identify the causal effect (*illah hukm*) through the four main processes: (i) *Tasawwur*, (ii) *Tahlil*, (iii) *Istidlal*, (iv) *Hukm*. The remaining parts of this study encapsulate four sections.

2 Materials and Methods

The study employs doctrinal approach of qualitative methodology in data gathering and analysis of classical and contemporary literature reviews. This study explicates contemporary *Ijtihad* methodology of *Tahqīq manāt al-hukm* (verifying causal effect existence) and *Takhrīj manāt al-hukm* (coming up with effective cause) in the matter of medicine, pharmaceutical, food, entertainment, and service industry. *Shari'ah* perspective is shown through the process of declaration of an act or substance, or service halal or haram based on the three main processes: (i) *Tasawwur*, (visualization) (ii) *Istidlal*, (seeking evidence) (iii) *Hukm* (juristic rule). This study will propose a comprehensive *Ijtihad* methodology and application to understanding the modern realities of halal and haram in food additives using blood plasma. Application of *Ijtihad* methodology of halal and haram in food additive: case study of blood plasma. Blood plasma represents the intravascular part of the extracellular fluid. Blood plasma makes up about 55% of the total blood volume in the human body. 92% of blood

plasma is water and contains protein, glucose, hormone, carbon, oxygen, etc. Its function: transporting nutrients needed for the cell and transporting the products of metabolism. From an Islamic perspective, *Shari'ah* scholars are obliged to follow the process of declaration of an act or substance, or service halal or haram based on the three main processes: (i) *Tasawwur*, (visualization) (ii) *Istidlal*, (seeking evidence) (iii) *Hukm* (juristic rule).

3 Results

First, *Tasawwur*, (visualization) of the new issue requires the dissection of purpose, process, and result.

<i>Tasawwur</i> of the purpose	<i>Tasawwur</i> of Process	<i>Tasawwur</i> of <i>Maal</i> (consequence),
<p>-Means of food transportation The plasma transports waste products, such as uric acid, creatinine, and ammonium salts, from the cells of the body to the kidneys. -Approximately 7% of the plasma is protein, which is important for tissue repair and growth.</p> <p>-Means of waste transportation Plasma carries salts, also called electrolytes, throughout the body. Without these salts, muscles would not contract, and nerves would not be able to send signals to and from the brain.</p> <p>-Protection against the antibody Immunoglobulins, also known as antibodies, are proteins that protect the body against bacteria.</p>	<p>- (Hydrodynamic)(Centrifuge) -Plasma treatment -Kinds of plasma product: (1) Powder, (2) Liquid, (3) Spray-Dried. -Food additives Including plasma as a constituent of the food industry in producing food additive</p>	<p>Benefits: Add healthy contents such as protein and albumin. Food of high quality in taste, colour, and smell and does not spoil quickly. Reducing the cost of using the alternative and producing the best product.</p> <ol style="list-style-type: none"> 1. Helps maintain blood pressure and volume. 2. Supply critical proteins for blood clotting and immunity. 3. Carries electrolytes such as sodium and potassium to our muscles. 4. Helps to maintain a proper pH balance in the body, which supports cell function. <p>Harm: -Allergy to protein and albumin. -Blood contamination containing dangerous organisms. -The moral aspect is that blood is a dirty thing and is usually recovered.</p>

Second, *Istidlal*, (seeking evidence) for new issues requires juristic and scientific evidence from a respective specialist.

Dalil Fiqhi (Juristic evidence)	Dalil Ilmi (Scientific evidence)
<p>-Qur'an: Forbidden to you are carrion, blood, and swine; what is slaughtered in the name of any other than Allah [5:3]. He has only forbidden you 'to eat' carrion, blood, swine,¹ and what is slaughtered in the name of any other than Allah. But if someone is compelled by necessity—neither driven by desire nor exceeding immediate need—they will not be sinful [2:173].</p> <p>-Sunnah: On the authority of Abdullah bin Omar, may God be pleased with them, he said: The Messenger of God, may God's prayers and peace be upon him, said: "Two dead bodies and two types of blood have been made lawful for you [Narrated by <i>Ibn Majah</i> and <i>Ahmad</i>].</p>	<p>-Presence of arm: It has been proven that the use of blood plasma improves food and has can cause harms to humans.</p> <p>- Purification: It has been proven that industrial blood plasma for food is used after careful purification to change its shape, colour, smell, and some of its characteristics.</p> <p>-Natural phenomenon: It has been proven that whoever takes blood plasma after treatment is not like someone who takes liquid blood from humans or animals, and it is not achieved that it violates the instinct.</p> <p>-Custom: Manufacturing customs has proven that its safe for use after scientific purification.</p> <p>-Harmful: It has been proven that blood plasma has a name other than blood, and the stagnation in the blood is in its form, smell, and lack of benefit, and this differs in plasma, so it does not become malignant.</p> <p>-Ambiguity: It has been proven that blood plasma ambiguously fluctuates between being blood and being something else, and after treatment and when used it is not called blood, so it is accompanied by the principle of permissibility.</p>

4 Conclusion

This study explores the Islamic perspective on halal science with a special focus on the use of plasma blood for the production of food additives. The study employed *Ijtihad* methodology towards this perspective which emphasized three main procedures including (i) *Tasawwur*, (visualization) (ii) *Istidlal*, (seeking evidence) (iii) *Hukm* (juristic rule). The study found that plasma blood is included in the types of spilled blood prohibited for consumption based on the shariah evidence. Although there is scientific purification for a substance like plasma blood, the reality from evidence suggests that after subjecting blood plasma to treatment for purification, there seems no evidence that all constituents of blood that subject it to prohibition have been rid of, the treatment and separation do not change the reality of blood plasma from the reality of blood. The focal effective cause for the prohibition of plasma blood is because plasma and blood share the function of transporting body waste. However, there are halal alternatives to plasma in food, therefore, halal is not left to what is ambiguous. This study concludes that plasma taken from halal blood, such as the liver and spleen of a halal slaughtered animal, are halal and good for consumption because of the permissibility based on shariah textual sources. Also, the plasma taken from the blood of marine animals is deemed permissible by some jurists because of the permissibility to consume marine animals. Other scholars also viewed that plasma taken from a small quantity of blood through halal slaughter seems insignificant and might be ignored. On the other hand, plasma used for medical and health purposes is exclusive as it relates to emergencies, the provision of health, and the protection of lives.

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