

Perspective of Hadith in Halal Industry

Yumi Zuhanis Has-Yun Hashim^{1*}, Nurhusna Samsudin¹, Anis Najiha Ahmad¹, Nurhidayu Al-saari¹, Zunaidah Mohd Marzuki²

¹International Institute for Halal Research and Training (INHART), International Islamic University Malaysia, Gombak, 53100 Selangor, Malaysia.

²Department of Qur'an and Sunnah Studies, AbdulHamid AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Science, International Islamic University Malaysia, Gombak, 53100 Selangor, Malaysia.

*Corresponding author: Yumi Zuhanis Has-Yun Hashim, International Institute for Halal Research and Training (INHART), International Islamic University Malaysia, Gombak, 53100 Selangor, Malaysia.; yumi@iium.edu.my

Abstract: Halal industry is a unique industry such that it is directly tied to shariah, rendering all regulations, procedures, and conduct must clearly be based on the Islamic sources of knowledge namely the Qur'an and Hadith. While many discourses on halal focused on the Qur'anic teachings, less were discussed from the point of view of the Hadith. This is regrettable as hadith provides solutions and best practices in various scenarios in life. Thus, this study aims to collate and provide a discourse of hadith surrounding the halal industry. It also aims to identify the elements of *Maqasid* framework within these collated hadith and finally develop formative theories and principles. The study employs a narrative literature review combined with *Maqasid* methodology. A selection of hadith related to halal industry with brief discourse is presented based on the Global Islamic Index - seven sectors of halal industry. Finally, through the collated hadith, the relationship between halal industry and ESG (Environmental, Social, and Governance) was critically evaluated. It was found that many of these values are already embedded within Islamic teachings. Embracing ESG principles in the halal industry can bring about substantial benefits towards promoting ethical and sustainable behavior. However, it is imperative that these principles go beyond mere rhetoric and are put into practice through tangible actions.

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1. Introduction

In halal industry research, Muslim researchers often prioritize conventional sources, such as journals and books, over the Qur'an and the Hadith. However, the Qur'an and the Hadith are the fundamental sources of Islamic knowledge and provide invaluable insights and guidance across various dimensions of the halal industry. This preference for conventional sources over Islamic sources can hinder a comprehensive understanding of the principles that should guide the halal industry. While there have been studies conducted on the exegesis of Qur'anic verses related to halal, there is a relative scarcity of research specifically focused on the collection and analysis of Hadith pertaining to the halal industry.

To address this challenge, there is a need to a discourse of hadith surrounding the halal industry which can promote a more inclusive approach to halal research and instill an Islamic worldview among Muslim researchers. The *Maqasid* framework (Auda, 2021) is employed as a guiding tool to facilitate this inclusive approach and ensure a comprehensive understanding of the principles that should govern the halal industry.

Furthermore, given the growing significance of Environmental, Social, and Governance (ESG) criteria in contemporary business, including the halal sector, it is important to assess the alignment between the hadith and ESG criteria. This assessment helps to evaluate the compatibility between Islamic teachings and the ethical dimensions of the halal industry.

To this end, a specific collation of hadiths with relevant discussion revolving practices in halal industry can be a useful reference for stakeholders in halal industry. Simultaneously, and more importantly, it can highlight the hadith as the genuine and pure source of knowledge and reference for Muslims alongside the Qur'an in the quest to live life to fulfil the will of Allah and gain *mardhatillah* (blessing from Allah s.w.t.). As such, this present work aims to collate and provide a discourse of hadith surrounding the halal industry. The discourse is structured based on the seven sectors of the Global Islamic Index in the attempt to provide a systematic and orderly discussion.

2. Literature Review

2.1. Halal Industry and Its Sectors

The halal industry can loosely be referred to as commercial sectors that is tied to the faith-based overarching system of *halalan tayyiban* products and services. For the past several years, halal industry has enjoyed a booming growth with the projected market value to reach USD3.2 trillion by 2024 (Dinar Standard, 2019).

Halal is defined as something that is permitted, with respect to no restriction exists and the doing of which Allah allowed (Al-Qaradhawi, 1999; Qaradawi, 1972). In short, halal is anything permissible in consumption and conduct of living based on Islamic law. *Tayyiban* complements the halal premise from the aspect of wholesomeness, encompassing the aspects of safety, quality, hygiene, health and ethics (Hashim & Mohd. Salleh, 2020). Muslims are compelled by shariah law to follow halal principles in all areas of their lives, which means avoiding haram and *syubhah* issues. All Muslims must seek halal since the Prophet Muhammad (ﷺ) mentions it.

Anas ibn Malik reported: The Prophet, peace and blessings be upon him, said, “Seeking the lawful is a duty upon every Muslim.” (al-Mu’jam al-Awsaṭ by At-Ṭabrānī, Hadith 8610. Hadith Hasan according to Al-Munziri)

The Global Islamic Index has categorized the halal industry into seven sectors which are halal food, Islamic finance, halal travel, halal pharmaceuticals, halal media and recreation, halal cosmetic and modest fashion (Dinar Standard, 2019). In terms of categories related to practical implementation of halal certification, the Department of Islamic Development Malaysia (Jabatan Kemajuan Islam Malaysia, JAKIM) established nine certification schemes namely food premise, food product, consumer goods, pharmaceutical, cosmetic, slaughterhouse, medical device, contract manufacturing and logistics (JAKIM, 2020).

The diversified segments of halal industry can also be seen from clusters of research as described by several authors. For example, Hashim *et al.* (2022) identified several clusters of halal industry which include halal authentication, halal market and marketing, halal certification, halal logistics and supply chain, slaughtering and animal welfare, and halal services. Meanwhile, Shamsudin *et al.* (2022) identified three main clusters of research related to halal industry namely halal management, halal consumerism and halal tourism.

2.2. Hadith as Islamic Source of Knowledge

In Islam, the Qur’an and Hadith are the two ultimate sources of knowledge. Hadith generally means the speeches of Prophet Muhammad (ﷺ), the narrations of his conduct in all situations (domestic, political, ritual, private life and others) and, tacit approvals namely the silence of the Prophet (ﷺ) on things which happened or were practiced in his presence (Abdullah & Abdul Manas, 2015). Shinta Ilahi *et al.* (2023) described that following the way of life and behaviors of Prophet Muhammad (ﷺ) is indeed a command from Allah s.w.t, as stipulated in surah Al-Ahzab verse 21.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۚ ٢١

Certainly, you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much. (al-Quran, 33: 21)

Living the life in accordance with the way of life of Prophet Muhammad (ﷺ) would thus mean to fulfil the will of Allah and gain *mardhatillah* (blessing from Allah s.w.t.). Attaining *mardhatillah* is the ultimate goal in a human's life where this blessing from Allah s.w.t. can be interpreted as Allah's willingness or approval of someone's actions because they have done something that He ordered (Gunawan, 2023; Suryadi, 2013).

2.3 Environmental, Social and Governance (ESG) in Halal Industry

ESG refers to a set of criteria that are used to evaluate a company's performance in terms of its impact on the environment, society, and corporate governance (Li *et al.*, 2021). The term ESG was officially coined in 2004 with the publication of the report "Who Cares Wins" by the UN Global Compact Initiative (UN, 2004). As ESG factors are increasingly important to investors, they are also becoming a consideration for *halal* industry stakeholders who want to ensure that their investments and businesses adhere to Islamic principles.

3. Methods

This article employs a narrative literature review (Green, Johnson, & Adams, 2006). A narrative or traditional literature review is a comprehensive, critical and objective analysis of the current knowledge on a topic which assist in identifying gaps or inconsistencies in a body of knowledge leading to establishment of a theoretical framework (Baker, 2016).

The work was carried out using *Maqasid* methodology (Auda, 2021). *Maqasid* methodology used in this work is as described by Professor Jasser Auda in his recent book where the methodology is objective-based (*Maqasidic*) and retains the connective and wholistic character that studies the Revelation demand (Auda, 2021). The methodology involved a cyclic multi-way 5-steps, beginning with setting of one's intent/purpose or *niyyah* as shown in Figure 1. The setting of *niyyah* (purpose definition) as the first step in performing research based on *Maqasid* methodology starkly contrasted the widely accepted research methodology where problem statement is the common starting point of a research work. Auda (2021) argued that a problem could be mis-defined if the researcher does not have a priori framework, of which this should always be the Islamic worldview for the Muslim researchers. Following this first step of *Maqasid* methodology, this present work is a conscious effort of the researcher to understand the Islamic teachings and *sunnah* practices surrounding *halal* industry through structured discourse on related hadith, as part of worshipping Allah s.w.t. and realizing *taqwa*. The collated (selected) hadith and its related

discourse shall be valuable for the halal industry stakeholders to realize that the main source of knowledge for practices in the sector is always the al-Quran and Sunnah.

The hadith studied in this work are obtained from sunnah.com unless otherwise stated; where the English translations of hadith are mainly quoted from the website. To trace from original sources, the hadiths are also checked through *Al-Maktabah as-Syamilah* (software and website through <https://shamela.ws/>) as well <https://sunnah.one/> in Arabic language. It is important to note this study only collated a limited number of hadith particularly from the Six Canonical Books of Hadith (*Al-Kutub al-Sittah*) and mainly from *Sahihain* (*Sahih al-Bukhari* and *Sahih Muslim*).

The second step is the ‘Cycles of Reflection (*dawrat al-tadabbur*)’ of the al-Quran and Sunnah. This step is also an indispensable feature that sets the *Maqasid* methodology differently from the conventional research methods where the latter rarely include the al-Quran and Sunnah as the main source of knowledge except for religious studies. The ‘Cycles of Reflection’ then generates the ‘Framework’, which is the main tool that enables interaction between elements to describe reality, and to generate theories as well as principles. The ‘Framework’ consists of seven elements namely concepts (*mafahim*), objectives (*maqasid*), values (*qiyam*), commands (*awamir*), universal laws (*sunan*), groups (*fi’at*), and proofs (*hujaj*). Critical evaluation of the identified literature and reality was then performed to build the information into perspective, leading to establishment of theories and hence new knowledge.

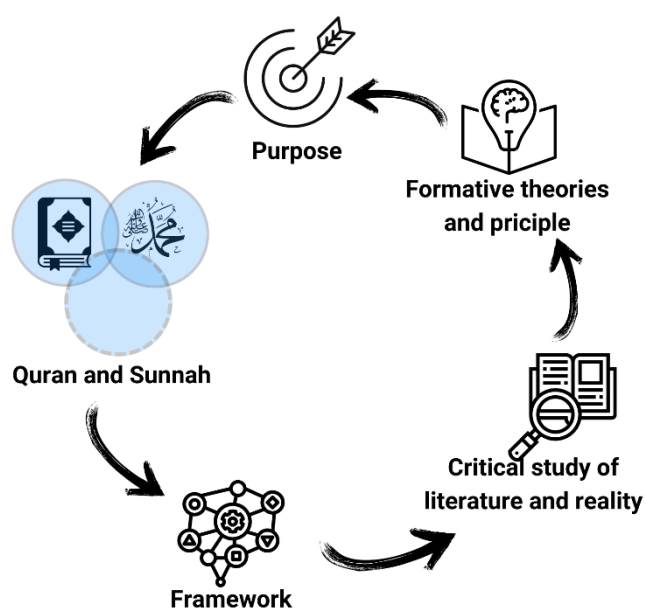


Figure 1: Five steps of *Maqasid* methodology (Source: Auda, 2021)

4. Results

4.1. Hadith Related to Halal Industry

Guided by the step 2 of the *Maqasid* methodology (Cycles of Reflection (*dawrat al-tadabbur*)), many hadith were found to be related to halal industry. This section attempts to present the hadith in consonance to the halal industry sectors defined by the Global Islamic Index (Dinar Standard, 2019). While the collation of hadith (in this work) is not comprehensive, it meets the aim to portray that within the diverse and complex halal industry, there are always solutions sourced from hadith for best practices. This could help ensure that the present halal industry is not just a commercial sector riding on the religious tenets to reap the capitalistic gains. Rather, halal industry should be genuinely operated in the Islamic worldview that is itself holistic with virtues of *rahmatan lil-alamin* that benefit the whole mankind.

This section will first describe several hadith that provide an overview of halal and haram matters. In a hadith by Muslim below, the Prophet Muhammad Messenger of Allah (ﷺ) used the analogy of ‘shepherd and sanctuary’ to describe the clear demarcation of halal and haram. The sanctuary in this analogy refers to Allah’s prohibition (haram matters). Without a careful heart and deliberate action to always stay on the halal path, one could just initially trespass into the doubtful (*syubhah*) matters and could then fall into the haram matters. This hadith highlighted the importance of keeping a ‘pure’ heart as it is the control point of a human being. The relationship between the heart and its ‘owner’ is reciprocal such that while a ‘pure’ heart guides one to choose the halal path, one should also be conscious in abstaining from haram and *syubhah* matters to keep this ‘pure’ heart.

On the authority of an-Nu'man ibn Basheer (ra), who said: I heard the Messenger of Allah (ﷺ) say, “That which is lawful is clear and that which is 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 in regard to his religion and his honour, but he who falls into doubtful matters [eventually] falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly every king has a sanctuary, and truly Allah’s sanctuary is His prohibitions. Truly in the body there is a morsel of flesh, which, if it be whole, all the body is whole, and which, if it is diseased, all of [the body] is diseased. Truly, it is the heart.” (Sahih Muslim, The Book of Musaqah, Chapter Taking That Which is Lawful and Leaving That Which is Unclear, Hadith 1599).

In another hadith, Prophet Muhammad (ﷺ) highlighted that earning and consuming lawful things are important conditions for acceptance of one's dua by Allah. Despite fulfilling the etiquettes of making a dua (being disheveled which reflects humility, raising hands to the sky and beginning the dua with 'Ya Rabb' (Oh Lord)), the dua was not accepted by Allah because the man's food, drink and clothing of was from unlawful means.

On the authority of Abu Hurayrah (ra): The Messenger of Allah (ﷺ) said, "Allah the Almighty is Good and accepts only that which is good. And verily Allah has commanded the believers to do that which He has commanded the Messengers.

So, the Almighty has said: "O (you) Messengers! Eat of the tayyibat [all kinds of halal (legal) foods], and perform righteous deeds." (al-Quran 23:51) and the Almighty has said: "O you who believe! Eat of the lawful things that We have provided you." (al-Quran 2: 172)

Then he (ﷺ) mentioned [the case] of a man who, having journeyed far, is disheveled and dusty, and who spreads out his hands to the sky saying "O Lord! O Lord!" while his food is haram (unlawful), his drink is haram, his clothing is haram, and he has been nourished with haram, so how can [his supplication] be answered? (Sahih Muslim, The Book of Zakat, Chapter: Acceptance Of Charity That Comes From Good (Tayyib) Earnings, And The Growth Thereof, Hadith 1015).

It is also alarming that people now tend to care less about halal-haram because of trend, or because halal is viewed as being commercial rather than an act of worshipping Allah. Prophet Muhammad (ﷺ) warns that this type of people who does not care about halal and haram in their sustenance will emerge in the society. Ironically, in the currently booming halal industry, this scenario becomes a reality, for instance the 'halal' meat cartel scandal that involves bribery of various parties in supply chain.

Narrated Abu Hurairah: The Prophet (ﷺ) said, "A time will come when one will not care how one gains one's money, legally or illegally." (Sahih al-Bukhari, Book Sales and Trade, Chapter: One who does not care from where he earns, Hadith 2059).

It was narrated that Abu Hurairah said: "The Messenger of Allah said: "There will come a time when a man will not care where his wealth comes from, whether (the source is) halal or haram." (Sunan an-Nasa'i 4454, Book 44, Hadith 6. Hadith grade: Sahih).

3.3.1. Halal food including halal-haram animals, slaughtering and killing of animals.

There are many hadith related to halal food and its sources, including the slaughtering of animals. Therefore, many hadith scholars have dedicated specific chapters on these topics such as Chapter on Slaughtering, Chapter on Hunting, Chapter on Food, and Chapter on

Drinks which contain relevant hadiths in their Hadith literature as can be seen in the Six Canonical Books of Hadith (Al-Kutub al-Sittah).

In Sahih al-Bukhari alone there is a book chapter dedicated for Food or Meals which in Arabic is "Kitab al-At'imah" (كتاب الأَطعم), contains Hadith number 5373 to 5466. These Hadiths are classified into sub-chapters, which one of them is chapter on broth or in its original language as "*Bab al-Maraq* (باب المَرَق)", whereby in this sub-chapter it mentions a narration from Anas bin Malik describing the Prophet Muhammad likes gourd:

Narrated Anas bin Malik: A tailor invited the Prophet (ﷺ) to a meal which he had prepared, and I went along with the Prophet (ﷺ). The tailor presented barley bread and soup containing gourd and cured meat. I saw the Prophet (ﷺ) picking the pieces of gourd from around the dish, and since then I have kept on liking gourd. (Sahih Al-Bukhari, Book chapter Food/Meals, Chapter Soup/broth, Hadith 5436)

Meanwhile, in Sahih Muslim, there is a book chapter on drink namely as The Book of Drinks or in its original language as *Kitab Al-Ashribah* which dedicated to halal-haram drink whereby there are many Hadith on *khamr* which can be seen from its very first chapter i.e "Chapter The Prohibition of Khamr, Which May Be Made From The Juice Of Grapes, Dried Dates, Unripe Dates, Raisins and Other Things That Intoxicate". Other chapters on *khamr* including Chapter The Prohibition of Making Vinegar From Wine, Chapter The prohibition of Using *khamr* as a Remedy; It Is Not A Remedy, Chapter Every intoxicant is *khamr* and all *khamr* is Haram, and other chapters.

Hadith on forbidding consumption of *khamr* (alcoholic drink) not only can be found in Sahih Muslim, but also in many other sources including Sahih Al-Bukhari. Sahih Al-Bukhari also dedicated a book chapter on drink as in Sahih Muslim, whereby a hadith on the prohibition of drinking of alcoholic drinks can be found as quoted below:

Narrated Jabir: The Prophet (ﷺ) forbade the drinking of alcoholic drinks prepared from raisins, dates, unripe dates and fresh ripe dates. (Sahih al-Bukhari, Book on Drinks, Chapter Unripe-Date Drink and Ripe-Date Drink Should Not Be Mixed if it is an Intoxicant, and Two Cooked Foods Should Not Be Put in One Dish, Hadith 5601).

Pertaining to slaughtering, there are many hadith that describe the practical aspects of slaughtering and killing of animals, that guide Muslims to this day. For instance, one hadith concerns on the command to be proficient in slaughtering and killing, and to sharpen the blade.

Shaddid b. Aus said: Two are the things which I remember Allah's Messenger (ﷺ) having said: Verily Allah has enjoined goodness to everything; so, when you kill, kill in a good

way and when you slaughter, slaughter in a good way. So, every one of you should sharpen his knife, and let the slaughtered animal die comfortably. (Sahih Muslim, The Book of Hunting, Slaughter, and What May Be Eaten, Chapter: The Command to Be Proficient In Slaughtering and Killing, and to Sharpen The Blade, Hadith 1955).

In another hadith, Prophet Muhammad (ﷺ) provides guidance on hunting and killing of animals using hunting dogs, and its related halal-haram status of the animals caught.

'Adi b. Hatim reported: I asked Allah's Messenger (ﷺ) saying: We are a people who hunt with these (trained) dogs, then (what should we do)? Thereupon he (the Holy Prophet) said: When you set of your trained dogs having recited the name of Allah, then eat what these (hounds) have caught for you, even if it (the game) is killed, provided (the hunting dog) has not eaten (any part of the game). If it has eaten (the game), then you don't eat it as I fear that it might have caught for its own self. And do not eat it if other dogs have joined your trained dogs. (Sahih Muslim, The Book of Hunting, Slaughter, and What May Be Eaten, Chapter: Hunting with Trained Dogs and Arrows, Hadith 1929).

3.3.2. *Islamic finance*

Islamic banking and finance have been established much earlier than the current form of halal industry such it enjoys more defined products and services. At present, it is seen to be increasingly and positively supporting the halal industry. There are many hadith on Islamic financial transaction that have been guiding the practices in this field, as can be seen in a specific book chapter namely The Book of Financial Transactions or Kitab al-Buyu' in its original language; in various hadith collections or sources especially Al-Kutub al-Sittah. Other book chapters include and are not limited to the Book on Hiring, Book on Loans, Payment of Loans, Freezing of Property, Bankruptcy and the Book on Mortgaging.

For instance, in selling goods, it is highly recommended that deceit is avoided in making and selling or products, such as described in the hadith below.

Narrated Hakim bin Hizam: Allah's Messenger (ﷺ) said, "The seller and the buyer have the right to keep or return goods as long as they have not parted or till they part; and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost." (Sahih al-Bukhari, Book on Sales and Trade, Chapter: To explain the good and bad points of the transaction, Hadith 2079).

Islamic principles of trade also allow mutual bargaining for optimal result, but this must be done with *adab* (good manners).

Narrated Jabir bin `Abdullah: Allah's Messenger (ﷺ) said, "May Allah's mercy be on him who is lenient in his buying, selling, and in demanding back his money." (Sahih al-Bukhari, Book on Sales and Trade, Chapter One Should Be Lenient and Generous In Bargaining, Hadith 2076).

Viewing from the point of entrepreneurship, one hadith describes that truthful and trustworthy merchants are highly commendable such that these characteristics should be nurtured in all halal entrepreneurs.

Abu Sa'eed narrated that the Prophet (ﷺ) said: "The truthful, trustworthy merchant is with the Prophets, the truthful, and the martyrs."

[Abu 'Eisa said:] This Hadith is Hasan, we do not know it except from this route, a narration of Ath-Thawri from Abu Hamzah. Abu Hamzah's name is 'Abdullah bin Jabir, and he is a Shaikh from Al-Basrah. (Jami` at-Tirmidhi ,The Book on Business, Chapter: What Has Been Related About Those Who Deal In Trade And What The Prophet (S) Called Them, Hadith 1209. Hadith Hasan according to At-Tirmidhi).

3.3.3. Halal travel and tourism

Traveling, in Islam is a form of worship, if done according to Islamic guidelines. A traveler is of a lofty status such that his supplication is *maqbul* (answered without doubt).

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, "Three supplications are answered without doubt. The supplication of the oppressed, the supplication of the traveler, and the supplication of the parent for his son." (Riyad as-Salihin 980, Book 7, Hadith 25)

With such an elevated status, a traveler must exemplify some *adab* (manners, etiquette) while travelling as a form of responsibility and accountability to oneself and to Allah s.w.t. The hadith of Prophet Muhammad (ﷺ) provides guidance on the best practices and etiquettes of traveling such as recorded in the Riyad as-Saliheen whereby Imam An-Nawawi collected the hadiths into specific book chapter namely The Book of Etiquette of Traveling (in Arabic written as Kitab Adab as-Safar) particularly from the Six Canonical Books of Hadith (*Al-Kutub al-Sittah*). This include 1) the preference of setting off on a journey on Thursday in the early part of the day, 2) travel in a group and appoint a leader, 3) be helpful to fellow travelers, 4) recite prayers for traveling, 5) leave sufficient provisions for the family left behind, 5) put the personal affairs in order before embarking on a journey, 6) bid farewell to family, and 8) buy gifts for loved ones from the travel.

The purpose of traveling could be various. For Muslims, Hajj is the ultimate journey that has, according to Islamic tradition been performed, since the time of Adam a.s. Other purposes could be for seeking knowledge, finding cures to diseases and visiting family members to forge *silatrurrahim*. Another purpose of traveling is for leisure or holidays, often to places of interest. This latter aim constitutes the tourism activities.

Halal or Muslim-friendly tourism is one of the most lucrative market segments in the current the halal industry setting. While traveling and engaging with tourism activities are often fun and brings happiness, one should be reminded of the true notion of man as a ‘traveler’ in this world.

On the authority of Abdullah ibn Umar (may Allah be pleased with him), who said: The Messenger of Allah (ﷺ) took me by the shoulder and said, “Be in this world as though you were a stranger or a wayfarer.”

And Ibn Umar (may Allah be pleased with him) used to say, “In the evening do not expect [to live until] the morning, and in the morning do not expect [to live until] the evening. Take [advantage of] your health before times of sickness, and [take advantage of] your life before your death.” (Sahih Al-Bukhari, Book on To Make The Heart Tender (Ar-Riqaq), Chapter: "Be In This World as if You Were a Stranger.", Hadith 6416)

In this hadith, one is reminded that man is on the continuous journey, moving towards the gardens of heaven, and that the time spend on earth is so limited. Hence one is ‘instructed’ to always be in a conscious mode of traveling to reach this final destination (heaven) with the best possible deeds.

Meanwhile, in another hadith, travelers are reminded of the challenges of traveling and that one should return home quickly upon accomplishing the purpose of the journey. In Riyad as-Saliheen Imam An-Nawawi recorded a Hadith “*muttafaqun ‘alayh*” متفق عليه (agreed upon Sahih Al-Bukhari and Sahih Muslim on the authority of the same Sahabi), as follows:

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, “Travelling is a torment because it deprives a traveler of his food, drink and sleep. So, when one of you has accomplished his purpose of journey, let him return home quickly.” (Riyad as-Salihin, The Book of Etiquette of Traveling, Chapter: Desirability of returning home soon after the accomplishment of a task, Hadith 984).

Narrated Abu Huraira: “The Prophet (ﷺ) said, "Traveling is a kind of torture, as it prevents one from sleeping and eating! So, when one has finished his job, he should return quickly to his family." (Sahih Al-Bukhari, The Book of Food/Meals, Chapter: The Mention of Food, Hadith 5429).

On the authority of Abu Huraira that the Prophet (ﷺ) said: “Travelling is a tortuous experience. It deprives a person of his sleep his food and drink. When one of you has accomplished his purpose, he should hasten his return to his family.” (Sahih Muslim, The Book on Governance, Chapter: Travel is a kind of torment, and it is recommended for the traveller to hasten back to his family after finishing his business, Hadith 1927).

To this end, it is important to highlight that while hadith are used to justify certain actions such as in the case of promoting halal tourism activities, the commands or advice in aspects perceived as trivial and not in full support of the activities (like the above hadith) must also be seriously considered since they are for the good of the mankind.

3.3.4. Halal pharmaceuticals

Medicines and pharmaceuticals are indispensable in one's life. It is incumbent on a person to get treatment to be cured of a certain illness or condition. The hadith of the Prophet Muhammad (ﷺ) provides guidance about the medicines and medications as can be seen in the book chapter namely Kitab at-Tibb (Book on Medicine) in many Hadith Collections For instance, the hadith below stated the prohibition of unclean medicine.

Narrated Abu Hurayrah: The Messenger of Allah (ﷺ) prohibited unclean medicine (Sunan Abi Dawud, Book on Medicine (Kitab Al-Tibb), Chapter Regarding the disliked remedies, Hadith 3870. Hadith Sahih according to Al-Albani).

In halal pharmaceutical sector, the above hadith is significant in terms of selection of ingredients, where these must be halal and *tayyib*. ‘Unclean’ here could mean ingredients from non-halal sources, and or filthy processes including its apparatus and environment.

There are also hadith describing the use of certain material to treat certain illnesses of conditions. For instance, truffles are described as medication for the eyes while taking honey and cupping are methods of healing. These materials and processes could be the basis for entrepreneurial activities in halal industry such as production of honey-based medication. There have also centres that offer cupping services as part of healing tradition in Islam.

Sa'id b. Zaid reported Allah's Messenger (ﷺ) as saying: Truffles are 'Manna' and its juice is the medicine for the eyes. (Sahih Muslim, The Book of Drinks, Chapter: The Virtue of Truffles, And Treating the Eyes with Them, Hadith 2049).

Narrated Ibn `Abbas: (The Prophet (ﷺ) said), "Healing is in three things: A gulp of honey, cupping, and branding with fire (cauterizing)." But I forbid my followers to use (cauterization) branding with fire." (Sahih al-Bukhari, Book on Medicine, Chapter: There Is Cure in Three Things, Hadith 5680).

3.3.5. Halal media and recreation

Islam is not against pleasure, but it must be done within the Islamic guidelines in order to gain the greatest pleasure of having the blessings (*mardhatillah*) from Allah s.w.t. As pleasure is commonly associated with ‘free time’, it is important to curate and develop ‘halal’ media (as opposed to ‘corruptive entertainments’) and selection of Islamic-approved activities for recreation, to fill up the free time.

In a hadith (as below), Prophet Muhammad (ﷺ) reminded the people of the forfeit of free time. Time is a ‘gift’ from Allah s.w.t. and must be used wisely to worship Him, and not to be recklessly wasted.

Narrated Ibn `Abbas: The Prophet (ﷺ) said: "There are two blessings that many people are deceived into losing: health and free time." (Sahih Al-Bukhari, Book to Make the Heart Tender (Ar-Riqaq), Chapter: Health and Leisure, Hadith 6412)

In the current world of social media, halal-related issues are commonly being shared among netizens. There have been many cases of ‘viral’ issues related to halal where some have been proved as untrue. Sadly, some of these viral issues have also tainted the reputation of Islam, its related authorities, and the Muslim themselves.

The Al-Quran and hadith teach the people the concept of *tabbayun* (verification or validation of the truthfulness of something) and the manners of receiving and conveying news. Upon receiving news, one must always have positive and favourable views rather than rushing in the judgement in conveying news.

Narrated Abu Huraira: Allah's Messenger (ﷺ) said, 'Beware of suspicion, for it is the worst of false tales and don't look for the other's faults and don't spy and don't hate each other, and don't desert (cut your relations with) one another O Allah's slaves, be brothers!' (Sahih al-Bukhari, Book on Laws of Inheritance (Al-Faraa'id), Chapter: Learning about the Laws of Inheritance, Hadith 6724).

Another hadith warns against conveying everything that is heard since the news can be either true or a lie such that one must always verify the news before conveying them.

On the authority of Abd Illah, he said: “It is enough of a lie for a man that he narrates everything he hears” (Sahih Muslim, Introduction, Chapter: The Prohibition of Narrating Everything One Hears, Hadith 11).

And when one decides to convey the news, it must be true and will not harm and put others in danger of deception as this would not only create chaos in society but also the wrath from Allah s.w.t.

Abu Hurairah narrated that the Messenger of Allah (s.a.w) said: "Indeed a man may utter a statement that he does not see any harm in, but for which he will fall seventy autumns in the Fire." (Jami` at-Tirmidhi Book on Zuhd, Chapter: What Has Been Related About One Who Says Something To Make People Laugh, Hadith 2314. Hadith Hasan Gharib according to Imam at-Tirmidhi).

3.3.6. Halal cosmetics and modest fashion

In the burgeoning halal industry, the concept of halal extends beyond just food, and this includes halal cosmetics and modest fashion. Beauty is appreciated in Islam such is that it is not wrong to appreciate or pursue beauty. However, embracing 'beauty' must be done within the Islamic principles and guidelines. For instance, the clothing that one wear should be covering *aurah* and at the same time be void of elements of *tabbaruj*, as *tabbaruj* may lead to 'arrogance' which prevents one from entering Jannah, such as being described the hadith below. This true underlying principles in Islam teachings should be embraced by the players in the modest fashion industry as they offer choices for consumers.

On the authority of Abdullah b. Mas'ud that the Messenger of Allah (ﷺ), observed: He who has in his heart the weight of a mustard seed of pride shall not enter Paradise. A person (amongst his hearers) said: Verily a person loves that his dress should be fine, and his shoes should be fine. He (the Holy Prophet) remarked: Verily, Allah is Graceful and He loves Grace. Pride is disdain for the truth (out of self-conceit) and contempt for the people. (Sahih Muslim, The Book of Faith, Chapter: The prohibition of pride and definition of it, Hadith 91).

Prophet Muhammad (ﷺ) indeed beautifies himself and encourages others to do so. There are hadith describing the musk as the best perfume and practical guidance on how the Prophet (ﷺ) uses agarwood to perfume himself such as shown below. This could inspire and guide the players in halal cosmetics arena to only use materials that are permissible (halal) with an emphasis on cleanliness and hygiene in all related manufacturing process of the products.

Abu Sa'eed Al-Khudri narrated that: The Messenger of Allah (ﷺ) said: "The best scent is the perfume of musk." (Jami` at-Tirmidhi, The Book on Funerals (Jana'iz), Chapter: What Has Been Related About Using Musk when Washing the Dead, Hadith 991. Hadith Hasan Sahih according to Imam at-Tirmidhi).

Nafi' reported that when Ibn Umar wanted to burn incense (perfume himself), he got it from agarwood (aloeswood) without mixing anything with it, or he put camphor along with agarwood (aloeswood) and then said: This is how Allah's Messenger (ﷺ) perfumed himself. (Sahih Muslim, Book 27, Hadith 5601)

4.2. *Maqasid Framework of Perspective of Hadith in Halal Industry*

Following the *Maqasid* methodology (see section 2), the ‘Cycles of Reflection’ of the collated hadith enables the development of *Maqasid* Framework that would serve as a platform to further investigate the literature and the reality, leading to potential generation of theories and principles. well as principles. The ‘Framework’ consists of seven elements namely concepts (*mafahim*), objectives (*maqasid*), values (*qiyam*), commands (*awamir*), universal laws (*sunan*), groups (*fi’at*), and proofs (*hujaj*). Critical evaluation of the identified literature and reality was then performed to build the information into perspective, leading to establishment of theories and hence new knowledge.

Table 1. Elements of *Maqasid* framework and its components in relation to sunnah practices in halal industry.

Elements of the composite <i>Maqasid</i> framework	Component identified through the Cycles of Reflection of the <i>Hadith</i> , in relation to halal industry
Concepts (<i>mafahim</i>)	Hadith are ultimate sources for knowledge and practice in the halal industry, complementary to the Al-Quran
Objectives (<i>maqasid</i>)	To always be reminded that hadith are the main point of reference (in complementary to Al-Quran) that must be seek upon in solving issues surrounding halal industry, as opposed to prioritizing in looking for other secondary references
Values (<i>qiyam</i>)	Various good values exemplified by Prophet Muhammad (ﷺ) are to be emulated, various bad values are to be avoided
Commands (<i>awamir</i>)	Various commands across the many issues but all commands are for the good
Universal laws (<i>sunan</i>)	The stories, commands and instructions in hadith govern human actions, thus promoting vigilance which is vital in the halal industry
Groups (<i>fi’at</i>)	General and specific, all stakeholders of the <i>halal</i> industry including the consumers
Proofs (<i>hujaj</i>)	Despite being handed down since more than 1400 years ago, the hadith of Prophet Muhammad (ﷺ) are still very valid in guiding the various aspects of the halal industry

Source: author’s own

4.3. *Environmental, Social, and Governance (ESG)*

Based on the framework above, the author attempted to generate theories or principles surrounding hadith and the halal industry, focusing on the ESG (Environmental, Social, and Governance). The principles of ESG are seen to be aligned with the teachings in Islam where overall, it promotes ethical and sustainable behavior.

From the perspective of environmental impact, Prophet Muhammad (ﷺ) encouraged his followers to take care of the environment and to avoid wastefulness. Muslims are encouraged

to conserve resources and to avoid polluting the environment. Companies that adhere to these principles by implementing sustainable practices and reducing their carbon footprint would be considered ESG-friendly.

In terms of social impact, Prophet Muhammad (ﷺ) emphasized the importance of treating others with respect and kindness. Muslims are encouraged to be charitable and to support social justice. Companies that engage in fair labor practices, promote diversity and inclusion, and contribute to social causes would be considered ESG-friendly.

And finally, in terms of governance, Prophet Muhammad (ﷺ) promoted justice and transparency in all aspects of life. Muslims are encouraged to adhere to ethical and moral principles in their business dealings. Companies that prioritize corporate governance by ensuring that their management is transparent and accountable to their stakeholders would be considered ESG-friendly.

As ESG factors are increasingly important to investors, they are also becoming a consideration for halal industry stakeholders who want to ensure that their investments and businesses adhere to Islamic principles. While in this case, ESG is a positive trend and branding, Muslims must not be derailed or blatantly obsessed of the Western ideas, rather they must always be mindful of the genuine concepts of Islam that could be translated from various hadith of Prophet Muhammad (ﷺ). In many cases, the Western concepts have originated from the Islamic teachings themselves, signifying the universal appeal of the faith.

4. Conclusions

This work presented a selection of *hadith* related to *halal* industry with brief discourse based on the Global Islamic Index - seven sectors of *halal* industry (halal food, Islamic finance, halal travel, halal pharmaceuticals, halal media and recreation, halal cosmetic and modest fashion). Guided by *Maqasid* methodology, and through the cycles of reflection of the selected hadith, a framework containing seven elements: concepts (*mafahim*), objectives (*maqasid*), values (*qiyam*), commands (*awamir*), universal laws (*sunan*), groups (*fi'at*), and proofs (*hujaj*), in relation to *halal* industry have been identified. Finally, based on the framework and focusing on the relationship between the halal industry and ESG (Environmental, Social, and Governance), critical evaluation of literature, hadith and reality, it is found that the principles of ESG are aligned with the teachings of Islam where overall, it promotes ethical and sustainable behavior. However, Muslims must not be blinded, let alone be obsessed with Western ideas, rather they must always be mindful of the genuine concepts of Islam that could be translated from the various hadith of Prophet Muhammad (ﷺ). After

all, in many cases, the Western concepts have actually originated from the Islamic teachings themselves, signifying the universal appeal of the faith.

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