

AN ISLAMIC PERSPECTIVE ON *HALAL* FOOD AND PHARMACEUTICAL PRODUCTS

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Abstrak

Islam memberikan perhatian yang sangat besar bagi kesehatan jasmani dan rohani. Oleh karena itu, Islam memberikan penekanan agar umatnya mengkonsumsi makanan yang baik, bersih dan halal baik dari aspek fisiknya maupun aspek spiritualnya, dan menghindari makanan yang kotor, mengandung najis dan haram.

Islam juga memerintahkan kepada umatnya agar berobat jika ditimpa penyakit, tetapi obat yang boleh digunakan hanyalah obat yang bersumber dari bahan yang halal, kecuali kalau dalam kondisi yang darurat.

Kata Kunci: *Iblis – Jin – Malaikat – al-Qur'an – Oposisi*

Preface

Quran and Hadith are both the living guidelines for Muslim. Muslims believe that the best instruction is the instruction which come from the Almighty God. The Preserver, the Creator of human's life, and the Ruler of this universe. At the same time, Muslims also believe that Quran is the word of God which revealed to the Prophet Muhammad to be a guideline of life for humankind. The messages in Quran are always relevant to provide guidance at every time and place (*shālih li kulli zamān wa makān*).

As the book of guidance, the Qur'an and Hadith are the sources of law, the moral guidelines, the worship guidance and the doctrine of the faith. Quran and Hadith are also a source of civilization both historical and universal. Quran and Hadith are the scriptures that cover the various aspects (*hammālatan lil*

wujûh), even though the message which deliver inside the Quran generally very fundamental base.

Therefore, the guidelines and guidance which are contained in Holy Quran and Hadiths always give the best solution for the human being. If there is a situation where the Muslim seems are not capable to follow Islamic teaching as written in the holy Quran and Hadith, it does not mean that both Quran and Hadith are incapable of responding of human issue but rather than human itself cannot implement the teaching of Quran. The problem is not inside the Quran or Hadith, but the problem is human itself. It is happened because:

1. Most of Muslims do not make and understand the Islamic teaching as a guide for their life.
2. There are some Muslims who use Islamic teaching as their guidance but they mistakenly understood Islamic teaching.
3. Many Muslims understand Islamic teaching but they are incapable of implementing Islamic teaching optimally in their lives.

One of the fundamental aspects of human lives which become the main concern in Islamic teaching is cleanliness and health.

In relation to the food as the main need for humans life, Quran emphasize the need for healthy diet. It is mentioned in Quran surah Al-A'raf/7: 31:

يٰۤاَيُّهَاۤ اٰدَمَ خُذُوۤا زِيۡنَتَكُمْ عِنۡدَ كُلِّ مَسۡجِدٍ وَكُلُوۡا وَاشۡرَبُوۡا وَلَا تُسۡرِفُوۡا اِنَّهٗ لَا يُحِبُّ الْمُسۡرِفِيۡنَ ۝۳۱

31. O children of Adam! attend to your embellishments at every time of prayer, and eat and drink and be not extravagant; surely He does not love the extravagant.¹

¹Quran in Word

The message from the verse is, do not exceed the limits required by the body and do not also beyond the boundaries of permitted foods.

From the physical aspect, Quran emphasize two main principal in permitted food which are *Halal* and good. It is described from Surah al-Baqarah/2: 168:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ١٦٨

168. O men! eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the Shaitan; surely he is your open enemy.

This paper will shortly explained about the *Halal* food and pharmaceutical products in the Islamic perspective.

Islamic Perspective on *Halal* Food

The verse of the Holy Quran mentioned that Allah swt, created everything that exists on this earth for humans being. It is described in Surah Al – Baqarah/2: 29:

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ... ٢٩

29. He it is Who created for you all that is in the earth.

However, it does not mean that everything on this earth can be eaten. Al-Qur'an has given an instruction for people to ensure that all food he eat are *Halal* and also *thayyib* (good). It is mentioned in Quran surah al-Maidah/5: 88:

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ٨٨

88. And eat of the lawful and good (things) that Allah has given you, and be careful of (your duty to) Allah, in Whom you believe.

In this verse, Allah Almighty ordered the people to eat the lawful and good food which has given by Him. *Halal* means, *Halal* from how it was processed and *Halal* from where it originated from. While *thayyib* is actually means good. This

term refers to the usefulness of the food. The food we consume should be beneficial to the body and contained nutrients, vitamins, proteins and others that fit to the needs of a person's body. It is important to consume good food, because consuming bad food or *Haram* food (forbidden food), such as expired food, food which contains formalin and toxic, will give a bad impact for humans body.²

In general there are two kinds of *Haram* / forbidden food. The first, *Haram* because of its essence, like pork, dead meat, and blood. The second, *Haram* not because of his essence but because of other reason. Such as, consuming food without getting permission from the owner.³

There are so many surah in Quran which explained about *Halal* and *Haram* food. For example in Surah Al-Maidah/5: 1:

أَحَلَّتْ لَكُمْ بَهِيمَةَ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ ... ١

1. The cattle quadrupeds are allowed to you except that which is recited to you...⁴

The details of *Haram* foods, described in the Quran Surah al-Maidah/5: 3:

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنزِيرِ وَمَا أُهْلِيَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْفُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصَبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَلِكُمْ فَسُقُ الْيَوْمِ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنَ... ٣

3. Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal) and that beaten to death, and that killed by a fall and that killed by being smitten with the horn, and that which wild beasts have

²Departemen Agama RI., *Kesehatan dalam Perspektif al-Qur'an* (Jakarta: Lajnah Pentashihan al-Qur'an, 2009), h. 270.

³M. Quraish Shihab, *Tafsir al-Mishbah*, vol 1(Jakarta: Lentera Hati, 2000), h. 355.

⁴Quran in Word

*eaten, except what you slaughter, and what is sacrificed on stones set up (for idols) and that you divide by the arrows; that is a transgression.*⁵

It is also mentioned in Surah, Al-An'am/6: 121:

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمَ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ... ١٢١

*121. And do not eat of that on which Allah's name has not been mentioned, and that is most surely a transgression.*⁶

And Surah Al-An'am/6: 145:

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رَجْسٌ أَوْ فِسْقًا أَوْ هَلًا لِعِطْرٍ اللَّهُ بِهِ فَكُنَّ ضَظْرٌ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ١٤٥

*145. Say: I do not find in that which has been revealed to me anything forbidden for an eater to eat of except that it be what has died of itself, or blood poured forth, or flesh of swine-- for that surely is unclean-- or that which is a transgression, other than (the name of) Allah having been invoked on it; but whoever is driven to necessity, not desiring nor exceeding the limit, then surely your Lord is Forgiving, Merciful.*⁷

According to Ahmad Syauby al-Fanjari, some of the food which is forbidden in the verse above because those foods are identified as *fisq*, when people consume it, it can be dangerous for humans both mentally and physically. Dead animal, blood, animals which die because of suffocated, beaten, falling, or attacked by wild animals, can cause food poisoning.⁸ Animal which is slaughtered by not reciting Gods name is forbidden because it related with *tauhid* concept. While pork is forbidden

⁵Quran in Word

⁶Quran in Word

⁷Quran in Word

⁸Ahmad Syauby al-Fanjari, h. 38. *al-Thib al-Waqa'i fi al-Islam*, terjemahan Rusydi Hamka dengan judul, *Pengarahan Islam tentang Kesehatan* (Jakarta: Hidayah, 1990)

because it will give a negative impact on physical health and affect mentality.

The Qur'an also forbids alcohol to maintain physical health, mind protection and religious dignity. It is described in the Quran, Al-Maidah/5: 90:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلُمُ رَجَسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ٩٠

90. O you who believe! intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the Shaitan's work; shun it therefore that you may be successful.⁹

The other verses of Al-Maidah also mentioned about *Halal* food. It is in Al-Maidah/5: 4-5:

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلَّبِينَ تَعْلَمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا وَإِنْفُوا اللَّهُ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ٤ الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ ... ٥

4. They ask you as to what is allowed to them. Say: The good things are allowed to you, and what you have taught the beasts and birds of prey, training them to hunt-- you teach them of what Allah has taught you-- so eat of that which they catch for you and mention the name of Allah over it; and be careful of (your duty to) Allah; surely Allah is swift in reckoning.

5. This day (all) the good things are allowed to you; and the food of those who have been given the Book is lawful for you and your food is lawful for them...¹⁰

What *Halal* and *Haram* food is fully the authorizing of God. However, the implementation and the details of *Halal* food require a careful assessment to determine the *Halal* status as

⁹Quran in Word

¹⁰Quran in Word.

part of consumer protection. This is important in order to prevent consumer for consuming *Haram* food because of their ignorance.

Islamic Perspective on Medicine

The expression of “*Cleanliness is the base of Health,*” implies the importance of cleanliness for human health, whether individuals, families, communities and the environment. Being clean is a human effort to maintain themselves and their environment from filthiness and vile in order to realize and preserve a healthy and comfortable life. Cleanliness is a requirement for the realization of health, while healthy itself is one of the factors that can give happiness. On the contrary, sloppiness not only spoils the beauty, but also can cause a variety of diseases, and disease is one of the factors that cause suffering.¹¹

The recommendation of keeping healthy is reflected on this expression:

الوقاية خير من العلاج

Maintaining Health is better than curing.

From Islamic perspective, if someone exposed to disease, he should take a treatment. But Quran remind us that the cure is coming from Allah. It is described in Quran Surah Al-Shu'ara/26: 80:

وَإِذَا مَرَضْتُ فَبُهِرَ اللَّهُ لِي أَنْ يَشْفِيَنِي ۗ ٨٠

*80. And when I am sick, then He restores me to health.*¹²

The healing of disease in Islamic perspective not only in physical aspect but also in spiritual aspect. That's why, the process of curing the disease should be

¹¹Majelis Ulama Indonesia, *Air, Kebersihan dan kesehatan Lingkungan Menurut Ajaran Islam* (Jakarta: Diterbitkan atas kerjasama MUI, Departemen Kesehatan, Departemen Agama dengan UNICEF Indonesia, 1995), h. 35.

¹²Quran in Word.

synergized between medicine which provided by God in this world, with medicine which revealed by His messenger and also a prayer to God.

Quran confirmed that one of its function is *as-Syifa*. It is mentioned in Surah al-Isra'/17: 82:

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ٨٢

82. And We reveal of the Quran that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust.¹³

In addition, both Quran and Hadith explains that Allah swt prepare a cure for every diseases that afflict people. One of the cure which mentioned in the Quran is the healing that comes from bees. As mentioned in the QS. an-Nahl/16: 69:

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ٦٩

69. Then eat of all the fruits and walk in the ways of your Lord submissively. There comes forth from within it a beverage of many colours, in which there is healing for men; most surely there is a sign in this for a people who reflect.¹⁴

Quran as *as-Syifa* or healer, cure or medicine provide an understanding that Quran has the elements of medicine and healing. In Islam, it is known a treatment of disease through the verses of Quran. This treatment then called *ruqyah*.

The other message which show how Islam is very concern about disease treatment come from the hadiths which narrated by Usamah bin Shuraik:

كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَجَاءَتِ الْأَعْرَابُ، فَقَالَ:

يَا رَسُولَ اللَّهِ، أَنْتَدَاوِي؟ فَقَالَ: نَعَمْ يَا عِبَادَ اللَّهِ، تَدَاوُوا، فَإِنَّ اللَّهَ

¹³QI ran in Word. عَزَّ وَجَلَّ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ شِفَاءً غَيْرَ دَاءٍ وَالْحَدِيثُ قَالَ النَّبِيُّ

¹⁴QI ran in Word.

مَا هُوَ؟ قَالَ: الْهَرَمُ

“... ‘O Allah’s Messenger! Should we seek medical treatment for our illnesses?’ He replied: ‘Yes, you should seek medical treatment, because Allah, the Exalted, has let no disease exist without providing for its cure, except for one ailment, namely, old age.’” (HR. Ahmad, Bukhari, At-Tirmizi)

Both the hadith and the verses of Quran show how much medication is highly recommended for people with illnesses. In the history, the Prophet Himself even ordered his companions to seek treatment. The order of having treatment could even be required if the treatment is the only solution for the sick person and without treatment the person may get an accident.

The question that arises is, what if the drug that should be consumed is actually contain of substances which actually forbidden in Islam? For example like medicines that contain alcohol (ethanol), an element of the pig (porcine), urine and even placenta. This problem led people to a confusion because when people take an oral medication, it is essentially food. Ibn Sina (Avisena) once said that the drug is food and food also is a drug. Consuming medicine which containing prohibited substance just like consuming food that is not *Halal*.

There are two general views about consuming drug which made up by forbidden substance;
The first, The people who reject to consume drug which contain forbidden substance. Those who reject using this kind of drug assume that this issue is not a part of emergency. One of hadith that they believe reflect their argumentation is the hadith which narrated from Abu Daud;

عن طارق بن سويد ، سأل النبي صلى الله وسلم عن الخمر، فنهاه، فقال له :
 يابى الله، إنما دواء، قال النبي صلى الله وسلم : لا ، ولكنها داء.¹⁵

*The Prophet (s.a.w) being asked by Suwaid bin Tariq -or
 Tariq bin Suwaid- about Khamr, and he forbade it. So he
 said: "We use it as a treatment." So the Messenger of Allah
 (S.A.W) said: "It is certainly not a treatment, rather, it is a
 disease." (Abu Daud)*

The other hadith also mentioned that:

عن أبي الدرداء قال: قال رسول الله صلى الله عليه وسلم: إن الله أنزل الداء
 وجعل لكل داء دواء، فتداوا ولا تداوا بحرام.¹⁶

*The prophet once said: "Verily Allaah has sent down
 illnesses, and He has sent down the cures. He has made
 (available) a cure for every illness, so take medical
 treatments, but do not treat illnesses with haraam
 (substances)."*

The second, the people that allows the use of a drug which is contained a forbidden substance in the emergency situation. Those who justify medicating with "illegal drugs" postulate that the quality of treatment is emergency. And the emergency law allows forbidden things as rule in Al-Qawaid al-Fiqhiyyah:

الضرورة تبيح المخطورات

"Necessities render prohibited things permissible"

However, the permission to consume illegal drugs is not an absolute condition. There are some condition that has to follow, like:

1. There is no alternative of *Halal* medicines. As long as there is still a *Halal* medicine that can be used, medicine which contained forbidden substance should not be used, because the emergency is not applied.

¹⁵Abu Daud Sulaiman bin l-Asy'ats al-Sijistani al-Azdi, *Sunan Abi Daud*, juz IV (Bandung: Maktabah Dahlan, t.th), h. 7.

¹⁶Abu Daud Sulaiman bin l-Asy'ats al-Sijistani al-Azdi, h. 7.

2. Do not enjoy it. The patients who use a drug which contain illegal substances should not enjoy the treatment. If the patient enjoyed the treatment, the status of emergency is being lost.
3. Sufficiently. The patients is not allowed to consume drugs exceed the dose which prescribed by the doctor. Over consuming drug which contain forbidden substance is against the emergency itself.
4. Proven. Another important thing to notice is, the illegal medicine we used had been proven to be effective.

It can be concluded that, a treatment using drugs which containing *Haram* substance cannot be used. But, when the situation is very urgent (emergency) in order to save human lives and people have not found *Halal* drugs, those medicine can be used until people found a drug that is derived from *Halal* substance.

Related to this issue, the Indonesian Ulama Council (MUI) have issued a fatwa related to the Drug and Treatment in 2013 Number. 30 of 2013. MUI stated that:

1. Islam enables treatment because it is a part of protection and health care, which is also a part of *Al-Dharuriyat al-Khamsah*.
2. In the process of finding a treatment, there is an obligation to use the right method which is not against the Islamic law.
3. Medicine or drugs that used for medical purposes must use a pure and *Halal* material or substance.
4. The used of medicine which contain forbidden substance or *Haram* material basically *Haram* for treatment.
5. The used of medicine which contain forbidden substance or *Haram* material basically *Haram* for treatment, except under the following conditions;
 - a. It is used in emergency (*al-dharurat*) situation, a necessity condition which has to be done to a people, otherwise it will threaten human's life. Or an urgent

situation which is equivalent with an emergency situation (al-hajat allati tanzilu manzilah al-dlarurat).

- b. The medicine which contains *Halal* material is not discovered yet.
- c. There is a recommendation from a competence and reliable paramedic which stated that *Halal* medicine is not exist yet.

The used of medicine which contain forbidden substance or *Haram* material can be done through purification.

In addition to the fatwa, MUI also recommend:

1. Asking the government to ensure the availability of *Halal* certified medicine as a part of religious belief protection through creating regulation which based on this fatwa/guidance or instruction.
2. Persuading business and other stakeholders to pay attention on *Halal* element which is used for medicine and refuse the immediate analogue of using medicine as an emergency situation.
3. Asking LPPOM to not give a *Halal* certificate for medicine which used *Haram* substance.
4. Appealing the Muslim people to use *Halal* certified medicine for their treatment.

Conclusion

Islam gives a big balance attention for human health both physically (body) and mentally (spirit), so they can perform their duties optimally as *a Khalifah* and the servant of almighty God on this Earth. That's why, Islam emphasize the importance of consuming *Halal* and good food, both in physical and spiritual aspect. Islam also avoids consuming forbidden (*Haram*) food.

Islam also requires people to take a medicine if they get disease. But the medicine that they use must be *Halal* certified medicine or medicine which came from *Halal* substance. Unless, there is an emergency situation and there is no *Halal*

certified medicine that can be used to cure the disease. The treatment itself is the human effort to get well and healthy, but at the end, the True Healer is Allah. That's why, there must a be synergized between initiative and prayer.