



RESEARCH ARTICLE

QUR'ANIC VERSES RELATED TO HALAL SCIENCE: A STUDY APPLYING THE TAFSIR AL-MAWDU'IYMETHOD

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Abstract

To achieve success in the science and technology of halal, numerous kinds of stakeholders, including academics, industry players, and governmental entities, are making a major contribution. Simultaneously, there exists an interest in the discipline of philosophy that includes the discourse on epistemology, ontology, and axiology. This aims to inhibit the public's comprehension of halal science, which is fundamentally factual and scientific. As a result, the fundamental framework for comprehending halal science is through the study of the Qur'an. This paper analyzes the concept of halal science as presented in the Qur'an. This literature study employs a systematic approach of Tafsir al-Mawdu'iyto delineate and then examine the terminology of halal science in the Qur'an. The study identified three principal topics of halal science terminology in the Qur'an: first, the truth of the natural world's creation; second, revelation as the foundation of knowledge; and third, human ethics and values. These three themes are the philosophy of Islamic science that are the basic paradigm in facing the theoretical issues of the halal science industry.

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Introduction:-

Presently, the field of halal studies heavily emphasizes its theoretical or philosophical aspects. This is due to the awareness among researchers that the study in the field of halal industry is not only focused on practicality, material, technology use, marketing, promotion, and lifestyle but also needs to emphasize its philosophical aspects that are the backbone of research. The Islamic philosophy of science discusses the holistic aspects of ontology, epistemology, and axiology.

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Similarly, halal science research needs to be based on Islamic philosophy in an integrated manner (Said, 2020; Ab. Rahman, 2013). Researchers continue to be confined by modern scientific methods. The proof is that they use modern or conventional research methodologies that do not take into account the cultural needs, religious demands, and the suitability of the weather of a society. For example, the excessive use of animals as a test of cosmetic ingredients, the production of GMO products that are harmful to humans in the long term, and others (Wang et al., 2020; Zulkifli & Naharudin, 2023)

Halal science according to the Islamic philosophy of science should be built using research methods that are not influenced by modern science. Therefore, it is necessary to conduct a careful study based on the Qur'an and hadith in order to explain a thorough approach to understanding Islamic-based nutrition and lifestyle (Wan Harun, 2015). Not only should the study of halal science concentrate on the technical aspects and application of science, but also integrate it with the *sharia* approach and the philosophy of halal science itself.

It is the responsibility of Islamic scholars to engage in scientific research and study with the objective of reconstructing the golden period of Islam in the field of Islamic philosophy of science (Lokman Ab Rahman, 2013; A. Shogar, 2011). In the Qur'an, Allah SWT also stated '*sakharalakum*', which is repeated 31 times, which signifies that Allah SWT submits for humans, as per Jusoh (2014). This provides evidence that Allah SWT, the Grand Administrator, creates all of His creations in accordance with the sunnah of Allah (the law of Allah SWT). It is imperative that all research on Islam and the philosophy of science adhere to Allah's sunnah, which emphasizes the importance of returning to the Qur'an, in order to enhance creativity and provide benefits to humanity.

Therefore, this study established halal science based on the Qur'an, employing the Tafsir *al-Mawdu'iy* method. According to al-Farmawiy (1977), The Tafsir *al-Mawdu'iy* technique is the most recent method of interpretation in research. This is because it incorporates various research approaches and scholarly publications, both qualitative and quantitative in nature.

Research Methods:-

This qualitative study uses secondary data for reference and analysis. The research's analysis method consists of five distinct phases. At first, identify and analyze the Qur'anic verses that discuss the concept of halal, focusing on the four terms: *halal*, *tayyiba*, *kulu*, and *isyrahu*. To identify the theme of the verses of the Quran, the researcher used Atlas.ti software version 8.4.18 as an instrument to help organize the verses of the Qur'an more systematically. Second, analyze and map the sentences according to the chronology of the descent of the sentences. The process of carefully formulating the entire set of results from the discussion is the method that constitutes the final phase.

Among the tafsir books referred to in this study are Al-Tafsir al-Tabariy al-Musamma Jami' al-Bayan fi Ta'wil al-Qur'an by al-Tabariy, Al-Jami' li Ahkam al-Qur'an by al-Qurtubiy, Tafsir al-Qur'an al-'Azim by Ibn Kathir, Fi Zilal al-Qur'an by Sayyid Qutb, Tafsir al-Azhar by Abdul Malik Karim (HAMKA), Al-Tafsir al-Munir fi al-'Aqidat wa al-Syari'at wa Manhaj by al-Zuhayliy, Tafsir al-Maraghiy by Ahmad Mustafa al-Maraghiy and Tafsir Al-Misbah by M. Quraish Shihab.

Conceptual of Halal Science

Islam defines science as an approach that, while staying true to the concept of Allah SWT's monotheism, uses specific scientific procedures to describe natural events (Othman, 1996). Islamic science is a particular endeavor that seeks to discover the truth and provide solutions to issues, according to Sardar (1992) and Nasr (2008). Everything must function within the specific framework of Islamic principles. This implies that Islamic objectives, instruments, procedures, and methodologies are required. Stated differently, science is a tool for understanding God's might, but it cannot describe God (Akdogan, 2008; Awang, 2003).

Meanwhile, Ismail (2006) stated that studying the rules of nature entails learning the laws of Allah SWT and that these activities are part of human devotion, with revelation serving as the primary source in the study of science. Experiments are employed as a secondary source for studying Allah's sunnah, which contrasts modern science from Islamic science.

In conclusion, science, as articulated by Othman (1996), Sardar (1992), and Nasr (2008), is deemed more suitable and precise for use in this study. Science is a systematic process that elucidates natural occurrences using methodologies that are inherently scientific yet grounded in monotheistic to Allah SWT. All entities must function

within their own frameworks of Islamic principles. All tools, procedures, and processes must adhere strictly to Islamic principles. The primary objective of Islamic-based science is to pursue the welfare of humanity in this life and the kindness of Allah SWT in the afterlife.

The definition of halal according to Islam covers a wide space in life. It is not only about food and beverages but more than that. Halal in terms of terminology means getting out of the haram (Ibn Manzur, n.d) and in general halal according to al-Ghazaliy (1988), Ibn Kathir (1998), al-Qutb (2003) and Hamka (1990) means halal which includes only good things. In turn, it brings benefits to a person's physique and his religion. It is contrary to the concept of haram which is that there are bad and vile elements in it that affect a person's religion and physicality. However, Hamka (1990) further explained that something that is halal also includes a good source, which is not stolen and robbed, not from deceiving and harming others.

In the comprehensive framework of halal, Muhammad et al. (2008), Nuryani et al. (2015), and Abd Rahman (2014) assert that the scope of halal in Islam extends beyond food and consumer products to encompass the economic and financial systems as well as all facets of human existence.

Consequently, there is not much of a difference between the concepts of halal that have been explained. Therefore, the terms "halal" and "tayyiba" used in this study refer to halal products that are permitted by shariah, including food, medications, cosmetics, personal care items, and others. All facets of halal and *tayyiba* (good, pure and uncontaminated) must be covered, including the method of provision, the sources, and perceptions of their use in society.

Halal science refers to research activities associated with halal, incorporating scientific and technological features. The Academy of Sciences Malaysia (2019) elucidated that halal science pertains to halal knowledge acquired through systematic investigations, including observations and experiments, aimed at elucidating natural phenomena related to halal practices. This scientific research typically addresses concerns of contemporary legislative processes. Halal science encompasses not only research efforts but also the processes of production, processing, packaging, distribution, and the final delivery of halal products to customers.

The Significance of Tafsir *al-Mawdu'iy*

The phrase "*tafsir al-Mawdu'iy*" is composed of two words: "*tafsir*" and "*al-Mawdu'iy*". The definition of tafsir will be the first topic of this study, and it will be followed by the definition of *al-Mawdu'iy*.

From a linguistic perspective, the wazan "*taf'il*" is followed, which is derived from the Arabic word *al-fasr*, which means to clarify, disclose, or provide an explanation for an abstract concept. The verbs "*fasarayafsiru*," "*yafsuru*," "*fasran*," and "*fasarahu*" are used to provide an explanation. The terms *al-tafsir* and *al-fasr* are used to elucidate and disclose something that is concealed (Manna Khalil al-Qattan, 2001; Muhsir 'Ali al-Musawiy, 1995).

To use language correctly, the word "tafsir" or exegesis refers to knowledge that shows what the Qur'an reading means and how it can help you in a short or long way (Ibn Asyur 2003). To go into more detail, tafsir is the study of how a verse falls and what problems, stories, or reasons it falls. It also looks at the order of *makkiyyat* and *madaniyyat*, *muhkam* and *mutasyabihat*, *nasikh* and *mansukh*, *khas* and *am*, *mutlaq* and *muqayyad*, *mujmal* and *mufasir*, *halal* and *haram*, good promises and bad promises, instructions and prohibitions, the *ibrah* and the examples it contains (Mat Zin, 1997).

According to Manna Khalil al-Qattan (2001), tafsir is among the best-known sharia sciences. This is so because the topic of discussion is Allah SWT's revelation, which is the wellspring of all goodness and intelligence. The world and religion need to work together to satisfy the demands, which makes this information extremely vital. Three key components explanation, comprehension, and action are crucial to the interpretation of the Qur'an, according to Misrawi (2010) and Said (2013). Being able to interpret the Qur'an involves more than just translating it; it also involves helping others understand it so they can return to their faith and good acts. Even though there are numerous ways to read the Qur'an, each one is organized to meet the demands and circumstances of the moment and then applied for the benefit of society as a whole.

Meanwhile, Ibn 'Asyur (2003) and al-Khalidiy (2001) asserted that tafsir is a discipline employed to comprehend, elucidate meanings, and derive the laws of the Qur'an. This seeks to emphasize the Qur'an as a guidance for

humanity. Terminologically, *al-Mawdu'iy* derives from the Arabic phrase *Mawdu'iy*, which is the *isimma'ful* of the verb *fi'ilmadi-wada'a*, signifying to place, create, or negate. *Al-Mawdu'iy* refers to a compilation of disparate verses from the surahs of the Qur'an that are connected by a singular title through phonetics or jurisprudence. Consequently, the interpretation must align with the objectives of the Qur'an. Tafsir *al-Mawdu'iy* is defined as the study that addresses the issues of the Qur'an from a singular surah in line with the stated purpose of the Qur'an (al-Khalidiy, 1996; al-Farmawiy, 1977).

Additionally, there are three ways to interpret Tafsir *al-Mawdu'iy*, each with its own significance. The first way is to use Tafsir *al-Mawdu'iy* for phrases found in the Qur'an. Third, the tafsir of *al-Mawdu'iy* for the surahs of the Qur'an (al-Khalidiy, 1996 and Mustafa Muslim, 1997). The second is the tafsir of *al-Mawdu'iy* for themes or referring to certain meanings in the Qur'an.

Moreover, Bahrom and Ismail (2005) make a direct connection between the value of scholarly research and the tafsir of *al-Mawdu'iy*. The author claims that the goal of interpretation or analysis is to arrive at a conclusion that is consistent with the issue at hand. The needs of the research being done or its backdrop have an impact on interpretation as well. Though they work in diverse domains, scholars of Sufism, Islamic politics, and *fiqah*, for instance, have different patterns and approaches to processing data, and their interpretations must nonetheless adhere to the established guidelines.

Al-Khalidiy (2001) asserts that the tafsir *al-Mawdu'iy* approach can yield a scientific study due to its ability to incorporate current and diverse disciplines of knowledge. According to al-Farmawiy (1977), studying the interpretation of *al-Mawdu'iy* also improves the systematic nature of research because it enables one to discern the connections and significance among Qur'anic verses on a given subject, even when the verses themselves have distinct positions.

Al-Qardawiy (2004) states that an analysis of the interpretation of *al-Mawdu'iy* can also clarify why all of the guidelines and precepts found in the Qur'an are up to date and appropriate for the society we live in today. This was further supported by M. Quraish Shihab (1996), who claimed that tafsir *al-Mawdu'iy*, or the explanation of the interpretation of the Qur'an, can be used to directly examine the connection between the Qur'an and contemporary social issues, demonstrating the Qur'an's applicability across time.

Furthermore, Tafsir *al-Mawdu'iy* emphasizes that the best approach to comprehend the meaning of Qur'anic verses is to compare them with other Qur'anic verses or with Qur'anic verses and Prophet PBUH hadith. However, their interpretation needs to be guided by experts in the subject matter that has been studied as well as the scholar's interpretation (Muhiddin, 2002; M.Quraish Shihab, 1996).

Mapping Halal Science Verses in the Qur'an

This study found that the term halal frequently correlates with various phrases, namely *tayyiba*, *kulu* (to eat), and *isyrahu* (to drink). A study by Wan Harun (2015) indicates that the phrases of *halalantayyiba* in the Qur'an is linked to the term 'eat'. This clearly demonstrates the relationship between consumption and the concept of '*halalantayyiba*'; the identification of Qur'anic verses contains not only the term 'halal' but also other related language as elucidated. The four phrases were agreed upon by experts during the verification of the Qur'an's verses with specialists in tafsir.

The study determined that the Qur'an contains 41 verses that are halal in phrases, *tayyib* (good, pure and uncontaminated), *kulu* (food), and *isyrahu* (drink) after analyzing the verses using Mu'jam al-Mufahras li Alfaz al-Qur'an al-Karim. Table 1 displays all of these sentences and their translations:

Table 1:-List of Qur'an Verses According to Halal, *Tayyiba*, *Kulu* and *Isyrahu*Phrase.

No	Surah	Verse	Halal	Tayyiba	Kulu	Isyrahu
1	Al-Baqarah	2:57		1	1	
		2:58			1	
		2:60			1	1
		2:168	1	1	1	
		2:172		1	1	

2	Ali-'Imran	3:93	1			
3	Al-Nisa'	4:160	1	1		
4	Al-Ma'idah	5:1	1			
		5:4	2	1	1	
		5:5	1	1		
		5:87	1	1		
		5:88	1	1	1	
		5:96	1			
5	Al-An'am	6:118			1	
		6:141			1	
		6:142			1	
6	Al-A'raf	7:31			1	1
		7:32		1		
		7:157	1	1		
		7:160		1	1	
		7:161			1	
7	Al-Anfal	8:26		1		
		8:69	1	1	1	
8	Yunus	10:59	1			
		10:93		1		
9	Al-Nahl	16:69			1	
		16:114	1	1	1	
		16:116	1			
10	Al-Isra'	17:70		1		
11	Maryam	19:26			1	1
12	Taha	20:54			1	
		20:81		1	1	
13	Al-Hajj	22:28			1	
		22:30	1			
		22:36			1	
14	Al-Mu'minun	23:51		1	1	
15	Ghafir	40:64		1		
16	Saba'	34:15			1	
17	Al-Jathiyah	45:16		1		
18	Al-Ahqaf	46:20		1		
19	Al-Mulk	67:15			1	
Total		41	16	21	24	3

Table 1 lists the 41 Qur'anic verses that have been determined to have certain phrases. These Qur'anic verses are all marked according to one of four core codes: *halal*, *tayyiba*, *kulu*, or *isyrabu*. They are all categorized according to the Qur'anic verses themselves, not translations. The PAV8 software's cross-tabulation analysis (co-documents table) was used to get these outcomes. The second step involved a preliminary examination of the 41 Qur'anic verses with the objective of identifying connected themes, following the procedure of classifying the verses based on four phrases.

Classification of Qur'anic Verses by Theme

The following step, which comes after the verses that have halal meanings have been recognized, is to classify the verses of the Qur'an according to themes that are dictated by the meaning of the Qur'an verses themselves. After doing the analysis, it was discovered that each of the 41 verses taken from the Qur'an can be interpreted as relating to one of the three main themes. The first theme is the understanding of the creation of nature. Second, revelation as the ultimate source of knowledge, and third, ethics and human values as creatures. Additionally, this analysis discovered that certain Qur'anic verses had several meanings.

The Understanding of the Creation of Nature

For the first theme, Table 1.1 shows the verses of the Qur'an that are related to the fact of the creation of the natural world. The list of verses and a summary of the interpretation that meets the meaning of the fact of the creation of the natural world is as follows:

Table1.1:- Output PAV 8-List of Understandings of the Creation of Nature Verses.

No	Surah	Verse	Summary of Tafsir
1	Al-Baqarah	2:57	Various halal foods are also good, including <i>Manna</i> and <i>Salwa</i>
		2:60	The miracle (<i>mukjizat</i>) of the Prophet Moses (a.s.) removing water from the stone
		2:168	The need to eat different kinds of halal foods around the world
2	Al-Ma'idah	5:1	There is a human covenant to obey Allah SWT
3	Al-An'am	6:141	Various halal and good foods are bestowed on humans
		6:142	Farm animals for the benefit of humans
4	Al-A'raf	7:160	Various halal foods are also good, including <i>Manna</i> and <i>Salwa</i>
			The miracle of the Prophet Moses (a.s.) removing water from the stone
5	Al-Anfal	8:26	Man is given help and shelter
			Human nature is afraid
6	Al-Nahl	16:69	A drink made from various fruits and used as honey as a healer
7	Al-Isra'	17:70	Allah SWT has glorified and blessed the son of Adam with various blessings including vehicles at sea and on land as well as good food
			Allah SWT has glorified and blessed the children of Adam (a.s) with various blessings including vehicles at sea and on land as well as good sustenance
8	Maryam	19:26	Eating and drinking can calm your mind away from all the worries
9	Taha	20:54	Farm animals for the benefit of humans
10	Al-Hajj	22:28	
		22:30	Farm animals for the benefit of humans
		22:36	
11	Ghafir	40:64	Exaggerated by humans with a beautiful appearance
12	Saba'	34:15	Various halal and good foods bestowed by Allah SWT on humans
13	Al-Jathiyah	45:16	The Children of Israel were overburdened with the Torah, prophethood and good sustenance
14	Al-Mulk	67:15	Earth Genesis for the benefit of mankind

Based on Table 1.1, all the selected sentences are directly or indirectly related to the first theme, which is the fact of the creation of nature. This first theme describes the creation of man and the environment as His creatures. Understanding this, indirectly appoints Allah SWT as the Great Creator. In the philosophy of halal science, human beings are beings of higher rank than other beings and are endowed with various advantages as stated in Ghafir (40:64), al-Isra' (17:70), al-Jathiyah (45:16). All these verses explain the advantages of human beings from the physical aspect and human prowess to hold the various trusts of Allah SWT. Allah SWT provides sustenance and halal and good food actually symbolizes the glory and superiority of human beings. In addition, there are other verses that also explain the weaknesses and shortcomings that exist in humans such as fear, sadness and many others. This matter is stated by Allah SWT in Surah Maryam (19:26) and al-Anfal (8:26).

After describing the creation of humans as creatures, verses in the Qur'an explain the power of Allah SWT to create the entire universe. The proof that Allah SWT created everything in the heavens and on earth can also be seen in surah al-Ghafir (40:64) and various food sources, such as those found in surah al-Baqarah (2:57 and 60), al-Ma'idah (5:1), and Saba' (34:5). In the meantime, Allah SWT also explained that among the wisdom of everything that is given to humans is the blessings bestowed on His servants. This can be explained in Surah al-Ma'idah (5:3), al-Baqarah (2:57 and 168), al-Ma'idah (5:88) and Taha (20:53-54). All these verses explain the natural sources of halal food such as gardens, rainwater that falls from the sky, animals in the sea and on land, mineral resources from the mountains and many others.

Understanding the creation of Allah SWT can increase human faith and belief that Allah SWT is the One and the Creator. This is stated in surah al-Baqarah (2:57; 2:60; 2:168; 2:172), al-Ma'idah (5:1; 5:5; 5:87-88), al-A'raf (7:32), al-Anfal (8:69), al-Nahl (16:69; 16:114; 16:116), al-Isra' (17:70), Taha (20:54; 20:81), al-Hajj (22:30), Saba' (34:15), Ghafir (40:64) and al-Jathiyah (45:16). It is the responsibility of human beings to think about the oneness and greatness of Allah SWT as stated in Surah Al-Nahl (16:69; 16:114), Allah SWT emphasized that He is the one who gives food easily, so he thinks of his greatness and worships only Allah SWT.

The Revelation as the Ultimate of Knowledge

Furthermore, the second theme, namely revelation as the ultimate of knowledge in the philosophy of halal science, is explained as in Table 2.1.

Table2.1:-List of Revelation as the Ultimate of Knowledge Verses.

No	Surah	Verse	Summary of Tafsir
1	Ali-'Imran	3:93	The Torah (revelation) conveys the true news about halal and haram food
2	Al-Ma'idah	5:1	Farm animals are allowed unless there are some things that prohibit them
		5:4-5	It is permissible to hunt animals, the slaughter food of the Booker when mentioning the name of Allah SWT. It is permissible to hunt sea animals while on a voyage and it is forbidden to hunt animals on land while in ihram
		5:96	It is permissible to hunt animals of the sea while on a voyage and it is forbidden to hunt animals on land while in ihram
3	Al-An'am	6:118	Animals slaughtered in the name of Allah SWT
4	Al-A'raf	7:157	The Prophet PBUH conveyed what is written in the Qur'an regarding halal and haram in life
5	Yunus	10:93	Good food was provided for the Children of Israel and the coming of the Prophet Muhammad was explained in the Torah
6	Al-Nahl	16:69	Eat all kinds of fruits and honey as an antidote. There is the power of Allah SWT for those who think
7	Taha	20:54	Allah SWT is Most Merciful to those who are sensible
8	Al-Hajj	22:30	Obey the law of Allah SWT as written in the Qur'an
		22:36	Sacrifice and the rules that need to be obeyed

Based on Table 2.1, the revelation in question is its role as a source of knowledge, explanation of halal and haram laws and many others. Thus, through this theme, there are several verses of the Qur'an that explain in more detail the characteristics of halal food such as surah al-Ma'idah (5:96). The obligation of human beings to obey and respect the laws of Allah SWT is also explained in al-Hajj (22:30). Additionally, the importance of referring to revelation is explained, ensuring that people do not doubt the commands of Allah SWT. This refers to Surah al-An'am (6:118). Meanwhile, the apostles also explained the revelation that Allah SWT revealed. This illustrates the limitations of human reason in comprehending and reasoning through the verses of the Qur'an. An explanation of the role of the apostle can also be seen in Surah al-A'raf (7:157) and Ali 'Imran (3:93-95).

The Ethics and Human Values as Creatures

The third theme relates to the concept of humanity being creations of Allah SWT. Sentences on this theme are explained in Table 3.1:

Table3.1:- Output PAV8- List of Ethics and Human Values Verses.

No	Surah	Verse	Summary of Tafsir
1	Al-Baqarah	2:57	Wronging yourself and others
		2:58	Prostrate and beg forgiveness
		2:60	Don't ruin the earth
		2:168	Don't act like the devil does.
		2:172	Grateful
2	Al-Nisa'	4:160	Stopping individuals from following the path of Allah

			SWT
3	Al-Ma'idah	5:4	God-Fearing
		5:87	Do not exceed the limit. to allow the illegal and prohibit the legal.
		5:88	God-Fearing
4	Al-An'am	5:96	God-Fearing
		6:141	Do not exceed the limit. Give the right
		6:142	Don't act like the devil does.
5	Al-A'raf	7:31	Do not exceed the limit.
		7:32	To allow the illegal and prohibit the legal.
		7:157	Successful people
		7:160	Harming yourself and others
		7:161	Prostrate and pray for forgiveness
6	Al-Anfal	8:26	Grateful
		8:69	God-Fearing
7	Yunus	10:59	Lie in the name of God To allow the illegal and prohibit the legal.
8	Al-Nahl	16:114	Grateful
		16:116	Lie in the name of God
9	Taha	20:81	Do not exceed the limit.
10	Al-Hajj	22:28	feed the poor
		22:30	Lie in the name of God Do not associate with God And obey the law of Allah, as it is written in the Qur'an.
		22:36	Grateful
		23:51	Good worship
11	Saba'	34:15	Grateful
12	Al-Ahqaf	46:20	Arrogant Disobedience and neglecting the commandments of Allah (<i>fasiq</i>)

Table 3.1 states that humans' values are characterized by their dual roles as caliphs and slaves. Axiologically speaking, man needs to behave in accordance with Islamic morality and principles. One of the reasons for this is that, as a slave, man must obey the laws of nature when performing or dispensing with halal and unlawful practices. The Surah al-Baqarah (2:60) explains that humans have certain obligations when it comes to controlling their subsistence, such as not insulting oneself, not causing harm to anybody, and not believing in Satan's instigation. Then, according to Surah al-Anfal (8:69), God gave the Muslims permission to the spoils of war.

Furthermore, as stated in al-Nahl (16:116), mankind has a duty to neither support the illegal nor prohibit the legitimate. Allah gave the Messenger instructions to eat nutritious food and carry out good deeds in Mu'minun (23:51). Other verses that address the responsibilities and duties of man as a caliph are Surah al-A'raf (7:31–32; 7:157; 7:160), Yunus (10:93), and Taha (20:81). Generally, all human obligations and responsibilities are intricately connected to the law of *fiqah*, which is deemed unlawful in life. Finally, every sentence that has been cited discusses halal science in general or in particular terms. Certain sentences cover more than one theme. Consequently, Table 3.2 elucidates the correlation between the chosen verses of the Qur'an and the three subjects of halal science.

Table 3.2:-Mapping of Qur'anic Verses Related to Halal Science.

No	Surah	Verse	Understanding of the Creation of Nature	Revelation as the Ultimate of Knowledge	Ethics and Human Values
1	Al-Baqarah	2:57	1		1
		2:58			1

		2:60	1	1
		2:168	1	1
		2:172		1
2	Ali-'Imran	3:93		1
3	Al-Nisa'	4:160		1
4	Al-Ma'idah	5:1	1	1
		5:4		1
		5:5		1
		5:87		2
		5:88		1
		5:96	1	1
5	Al-An'am	6:118	1	
		6:141	1	2
		6:142	1	1
6	Al-A'raf	7:31		1
		7:32		1
		7:157	1	1
		7:160	2	1
		7:161		1
7	Al-Anfal	8:26	2	1
		8:69		1
8	Yunus	10:59		2
		10:93		1
9	Al-Nahl	16:69	1	1
		16:114		1
		16:116		1
10	Al-Isra'	17:70	1	
11	Maryam	19:26	1	
12	Taha	20:54	1	1
		20:81		1
13	Al-Hajj	22:28	1	1
		22:30	1	1
		22:36	1	1
14	Al-Mu'minun	23:51		1
15	Ghafir	40:64	1	
16	Saba'	34:15	1	1
17	Al-Jathiyah	45:16	1	
18	Al-Ahqaf	46:20		2
19	Al-Mulk	67:15	1	
Total		41	21	11
				35

Table 3.1 lists 41 verses of the Qur'an related to halal science. To achieve the final outcome, the researcher applies a code-document table technique, creating a cross tabulation by selecting 41 verses from the Qur'an (documents) associated with three primary codes: the understandings of creation of nature, revelation as the ultimate of knowledge, and ethics and human values. The findings of this study indicate that the discourse on ethics and human value in the chosen verses of the Qur'an surpasses the other themes among the 35 verses. Subsequent 21 verses pertaining to the theme of the understanding creation of the natural universe and 11 verses regarding revelation as ultimate knowledge.

Conclusion and Recommendations:-

Based on the whole discussion, there are 41 verses identified, all of which are divided into three main sections of halal science namely the first, the understanding of the creation of nature. Second, revelation as the ultimate of knowledge and Ethics and Human Values. However, there are sentences that classify more than one theme. Although the theme is divided into three parts, research and development of halal science are interrelated. Future research should involve an in-depth analysis of the verses of the Qur'an, focusing on the three topics. Each subject

possesses relevance concerning the philosophical aspect of Islamic science; specifically, the first theme, which addresses the creation of the natural universe, serves as a reference to ontology. The second revelation's theme pertains to epistemology, whereas the third theme concerning morality and human values relates to axiology.

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