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#

Shari'ah Principles for Halaal Standardization

As a Mufti, a person who is in charge of a Halaal Certification Body, a member of the Pakistani Halaal Technical Department and a person who has been involved in preparing, implementing and studying the outcomes of various Halaal Standards at various levels and stages over the last 6 years, I would like to present an academic overview of the Halaal and Haraam Standards which have already been prepared or are currently being prepared both locally and internationally. This document has been prepared with the hope that organisations involved in preparing Halaal Standards would be able to derive benefit from it and, in so doing, achieve the desired objective of the Halaal Standards which they are preparing.

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Fundamental Principles for Determining Standards

It is imperative to bear the following basic principles in mind when preparing standards for anything, whatever it may be. These principles include:

1. Why is there a need for a Halaal Standard?
2. Who is the target market of this standard?
3. What are the objectives of this standard?
4. What is the scope of this standard?

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5. What are the principles upon which this standard will be based?
6. Who will prepare this standard?

If one studies any standard on the planet, all these points are taken into consideration during the preparation phase to ensure that it is of benefit to society and a means of its upliftment and progress. However, the responsibility is far greater when it comes to preparing a Halaal Standard, because the scope of any other standard is restricted to the worldly affairs of mankind whereas Halaal Standards affect both their worldly affairs as well as the outcome of their life in the hereafter. Hence, before going any further, we need to understand the answers to the above-mentioned 6 questions.

(1) Why is there a need for a Halaal Standard?

In order to answer this question, we first need to understand the meaning of “Halaal” because it is the foundation upon which all the Halaal Standards of the entire world are based.

What is “Halaal”?

The word “Halaal” is an Arabic word which literally means “untying a knot” and, its technical meaning in the Shari’ah is “to allow or permit”. This word has been used with the meaning of permission in various places in the Quran Kareem. For example:

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ .

“You have been permitted to go to your wives during the nights of the fasting month – they are garments unto you and you are garments unto them.”

It has also been used with reference to business transactions:

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا .

“...Whereas Allah has permitted business and prohibited interest.”

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The very same word has been used while explaining the limits and regulations regarding man's food and nourishment:

• وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا

“And eat from that which Allah provided for you – which is Halaal and pure.”

Islam is a complete system and way of life which is why it addresses each and every aspect of man's needs together with setting a standard for how man should conduct himself in each sphere of his life. Therefore, determining the Halaal Standards and principles for food is the sole right of the Islamic Shari'ah and can only be prepared in light of the principles of the Shari'ah. If the Islamic principles and regulations are not taken into consideration while preparing these standards, the Shari'ah will not recognise it as a Halaal Standard and it will never be acceptable to any Muslim society.

The Shari'ah Status of Halaal Food

According to the Shari'ah, Halaal food is related to the concept of *Diyaanaat* or Purely Worship. This means that it is something which is solely the prerogative of Allah ﷻ and His right alone. Other examples of *Diyaanaat* include prayer, fasting, pilgrimage etc. Therefore, it is only the Shari'ah that has the right to determine the conditions and clauses of this branch of Islam.

Thus, only the Muslims have the right to determine the standards as well as supervise the Halaal Certification process – non-Muslims are neither eligible nor entitled to fulfil this duty. The reason for this is simple: they do not even believe that Islam is the true religion, nor do they implement any of its laws in their lives. No matter how skilled a non-Muslim may be at planning and organizing, the responsibility of making the arrangements for *Hajj* (Pilgrimage) may not be given to him. In fact, he may not even enter the boundaries of the *Haram* (Holy Sanctuary). No matter how sharp the eyesight of a non-Muslim may be, his testimony to having sighted the new moon for *Ramadhaan* or *Eid* will never be accepted. This is why Muslims around the world make their own arrangements

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and moon-sighting committees to see the moon. They do not ask NASA to announce it.

Certification of Halaal food, witnessing it and testifying to it is such a delicate matter that the statement or verification of a sinful Muslim will not be accepted regarding it. How, then, can the testimony of a non-Muslim be accepted regarding these matters?

(2) Who is the target market of this standard?

Since Islam has ordained upon the Muslims that they should only consume Halaal food and it is their religious duty to comply with this injunction, therefore, this Standard is actually being drawn up for the benefit of the Muslims. If their Shari'ah needs are not being addressed by the Standard, it would (from a Muslim's point of view) be detrimental to them both in this life and in the afterlife. Nevertheless, there is nothing preventing the entire mankind from benefitting from Halaal food.

(3) What are the objectives of this standard?

The purpose of having Halaal Standards is to ensure that all the food which is consumed by Muslims around the world are prepared and certified according to that particular Standard so that the Muslims can eat it without the slightest reservations and fulfil their Shari'ah duty of eating only that which is Halaal.

(4) What is the scope of this standard?

The scope of the Halaal Standard is the preparation of Halaal food stuffs, supervision of the preparation process etc. upon which the success of every Muslim's worldly life and afterlife depends.

(5) The principles upon which this standard will be based are:

The fundamental principle upon which the Standard has to be based is the Shari'ah. This may be divided into 2 parts:

1. Strictly religious and related to worship (*Diyaanaat*)
2. Related to transactions and dealings (*Mu'aamalaat*)

The First Part:

From this part, the basis of the Halaal Standard is to be found in the Quran, the Sunnah and their explanation – i.e. Islamic Jurisprudence. Only those standards which are prepared in light of the above-mentioned three aspects of the Shari'ah will be considered Halaal standards.

The Second Part:

This pertains to the running and administrative dimension of the Standard and may be divided into 2 parts, as well:

1. If the Shari'ah itself has determined any specific method of administration, that will be given first preference.
2. If the Shari'ah has not stipulated any specific method, practical experience may determine it on condition it is not contrary to any command of the Shari'ah.

(6) Who will prepare this standard?

One has to solicit the services of numerous professionals when drawing up this standard. However, whoever draws up the standard will have to be Muslim. This is why, in 2016, the Muslim countries rejected the ISO's proposal to form a Halaal Standards Committee (to draw up a single, internationally applicable Halaal Standard) by voting against it.

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These professionals include professionals in the field of Shari'ah law, food scientists, industrial specialists, specialists in drawing up standards, specialists in the language in which the standards are being drawn up etc.

If the above-mentioned conditions are met when drawing up the standards, it will have the soul which a Halaal Standard needs to have and the Muslims around the world will be able to derive benefit from it. However, in the current prevalent set-up, these conditions are not given their due importance which is what drove me to write this treatise.

A Humble Appeal from One Brother to Another

As I have already mentioned, I have had the opportunity to read the Halaal Standards of various countries due to my association with the field of Halaal. For some time now, various Muslim countries have prepared standards for Halaal certification and accreditation. Having read these standards, I would like to make a humble appeal to my brothers in the fraternity.

There are several discrepancies in these Standards:

- 1.** The Halaal Standards generally comprise only a few pages with the rest of the Standard merely providing references to the ISO Standard.
- 2.** A few pages of Halaal Standards have been written with the rest of the Standard literally copied from the ISO Standard, verbatim.
- 3.** The ISO Standard was adopted in its entirety with only a few minor clauses added in to accommodate Halaal matters.

In principle, I feel that the three above-mentioned methods do not do justice to Halaal Standards, which is against the Shari'ah, unwise and undiplomatic. The negative impact which this has had includes the following:

- I have seen the Standard of a certain Halaal Accreditation Organisation in which it was not even considered necessary for the Halaal Certification Body

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to belong to Muslims for the simple reason that the ISO has not mentioned any such clause in their Standard, whereas the entire Muslim ummah unanimously agrees that it is a basic condition for any Halaal Certification Body to be owned by Muslims.

- In the conditions of accreditation in a certain Standard, I read that the body was encouraged to take out insurance whereas insurance is impermissible in Islam and an alternative system – *Takaaful* – is available.
- In the financial agreement of a certain Halaal Accredited Certification Body, it was clearly written that the body would charge its clients 5% interest if they do not pay their fees within 30 days – whereas interest is completely forbidden in Islam.

It is not the ISO's fault because the ambit of its operation is not religion, whereas Halaal Standards are purely religious in nature. Therefore, it was the duty of those who drew up the standard to scrutinise each and every clause and discuss it from a Shari'ah perspective so that dangerous mistakes of this nature are avoided.

The Shari'ah binds us to draw up any and every standard strictly according to and within the rules and regulations of the Shari'ah, especially when it comes to purely religious matters. This is precisely why Islam has its own complete and perfect system of marriage, divorce, inheritance, business, social and domestic interaction etc. For this reason, every single word of the Halaal Standard should be our own. There is nothing wrong if we have to "borrow" a clause regarding any secular aspect from any other standard. However, it should be done according to our needs, according to our environment, in our own words and in our own style. In fact, this is the very method that is adopted when any standard is drawn up, the world over. As evidence for my claim, I will now present some anecdotes from Islamic history:

When Rasoolullaah ﷺ migrated to Madinah Munawwarah, the Sahaabah ؓ would gather for prayer without being called and without any announcement. The Sahaabah ؓ were consulted regarding an appropriate method of announcing the

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time for prayer and were asked for their ideas. Some of the Sahaabah ϕ suggested the method of the other religious groups such as **blowing a trumpet** or **bugle, blowing a horn, lighting a fire** etc. However, Rasoolullaah γ did not like to adopt the method of others. Instead, he instructed them to walk around and announce the commencement of the prayer. During this time, some of the Sahaabah ϕ saw a dream in which the *Azaan* (call to prayer), as we know it today, was being taught to them and Rasoolullaah γ approve this as the method of calling everyone to prayer.

In the story above, the actual objective was gathering people to pray and this is an administrative issue. However, Islam showed its awe and dignity, kept its exclusive identity by implementing its very own distinct method of gathering its adherents for prayer in the form of the *Azaan* and showed its express dislike for adopting the methods and style of others.

Another story can be found in the books of Hadith: One day, Rasoolullaah γ saw a few pages of the Torah in the hands of Hazrat ‘Umar η. Seeing this, he said: “Why do you feel the need to read this when the Quran has been revealed to you? By the oath of Allah! If Moosa v was alive today he would also have no other option but to follow me.”

In *Mir-aatul Mafaateeh* the commentary of *Mishkaatul-Massbeeh*, it is mentioned that the content of those few pages from the Torah only comprised stories and advice.

Are we, the Muslims, so incompetent that we cannot draw up our own standards? Are we incapable of determining and expressing the administrative clauses in our own words and with our own phraseology? The cherry on the cake is that we even go as far as saying that it is indispensable and of the utmost importance to implement the international standards which we have referred to. As far as I am concerned, the word “indispensable” is incorrect from both a Shari’ah and technical dimension.

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Allow me to present an alternative:

As I have mentioned, a proposal was sent to the ISO last year that they should draw up a Halaal Standard for the Muslims. The ISO sent this Proposal to all its members and the majority of the Muslim countries like Pakistan, Iran, Malaysia etc. rejected the idea solely because the issue of Halaal and Haraam is a purely religious matter and solely the prerogative and domain of the Muslims. Halaal Standards are a representation of the Quran and Sunnah and it is only the Muslims who have the right to interpret the Quran and Sunnah. Since the ISO is a private, non-Muslim owned and non-Muslim run organisation, it does not have the right to venture in this direction.

Bear in mind that the ISO clearly stated that the Halaal Standards will be drawn up by a committee consisting only of Muslim members. However, since this project would have been run under the supervision of the ISO and it would be attributed to and owned by a non-Muslim organisation – the ISO – which the Shari'ah does not allow, the entire idea was repudiated.

My Question:

A question arises at this juncture: If it is not permissible in the Shari'ah for a non-Muslim to determine and supervise any Halaal Standard and the Muslim countries have also voiced their agreement with its impermissibility, how can any Muslim country, claiming to represent the Muslims, adopt the standards of non-Muslims as part of their Shari'ah Halaal Standards and then force everyone to accept it? The reason why this can never be allowed is that, in both cases, the non-Muslims become shareholders, owners, and participants in determining and explaining the Shari'ah Halaal Standards, whereas the adherents and followers of every religion reserve the sole right to interpret and determine their own individual religious matters and teachings¹.

¹ To put it bluntly, the Jews would never allow the Muslims to set up and supervise an internationally binding Kosher Accreditation and Certification Body, nor would the Hindus or any other religious group ever allow the Muslims to set up and supervise a similar organisation for their religiously ordained dietary needs. Why should the Muslims then allow the non-Muslims such authority?

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Shari'ah Terminologies in the Halaal Accreditation System

If one has to look at the Halaal Accreditation System which is currently in place, it addresses a vast array of administrative elements in order to ensure that the Halaal Certification Body can work within a strong and consolidated structure while ensuring that it can be properly evaluated, thereby increasing the confidence which the consumers have in the Halaal Body.

Until now, people seem to have the impression that, since a popular international system has already been put in place, it seems appropriate to integrate it into the Halaal System so that we do not cut ourselves off from the world. In principle, this notion seems correct and Islam would never instruct us to cut ourselves off from all civilisation. On the contrary, Islam encourages us to lead communal and social lives. However, one should understand that there is some law or the other of the Shari'ah linked to each clause in the Accreditation System. A few examples include the following:

a. Accreditation

According to the Shari'ah, Halaal accreditation falls within the ambit of the Halaal Certification Body's sole discretion (*wilaayat-e-khaassah*) due to which certain aspects of the Shari'ah apply to it. This includes *Huqooqullaah* (sole rights of Allah), *Qadhaa* (administration of justice), *Iftaa* (passing Shari'ah rulings), *Wakaalah* (power of attorney or acting as a legal proxy), *Shahaadah* (giving Shari'ah testimony), *Khobar* (conveying information which is valid in the Shari'ah) to name the main aspects.

b. Certification

The Shari'ah considers this equal to Shari'ah testimony which has its own set of Shari'ah rules. For this reason, the word "certification" has a far broader meaning in the Halaal Standards than what it has in any other standard.

c. Auditor

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The Shari'ah considers the one who fulfils this duty to have 3 dimensions: inspector, proxy and witness. Each dimension has its own set of rules which are connected to this person's worldly and religious dealings. Hence, the Halaal Auditor has a far greater responsibility than any other auditor. Furthermore, monitoring things in this manner is established from the noble practice of Rasoolullaah ﷺ.

Hazrat Abu Hurayrah ؓ has narrated that the Noble Messenger ﷺ once entered the market place as saw someone selling wheat. He asked the price of the wheat and took a handful of the wheat in order to weigh it. Upon entering his blessed hand into the mound of wheat, he felt that the wheat on the inside of the mound was moist while the outer layer of wheat was dry. Rasoolullaah ﷺ asked him: "What is this?" The shopkeeper responded that: "It rained last night and some of the wheat got a little wet." Rasoolullaah ﷺ said: "If that was the case, why didn't you place the wet wheat on top so that the people can see it is wet? Remember – Whoever deceives us is not one of us!"

The above-mentioned terminologies already have their own independent meanings and status in the Shari'ah and each one comes with its own set of rules and conditions. This does not only have an impact on this worldly life, but also introduces and conscientises one about the hereafter and that is something far superior to any international standard. However, we either need to study our Shari'ah or we need to put together a team that knows both Shari'ah terminologies as well as the terminologies of the current international standards and is able to combine the two so that the Muslims are able to practise upon the Shari'ah completely while simultaneously meeting the administrative marks.

- *We are currently adjusting and cross-referencing the Pakistani Halaal Standard according to the Shari'ah, and – in shaa Allah – it will be available for scrutiny and public review very soon.*

Finally, My Proposal:

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In my opinion, we will be able to derive multiple benefits if we accord the status of **Informative References** to the international standards **instead of a Normative** status together with changing the clauses according to the needs and demands of the Shari'ah so as to preserve both the essence and the objectives of Islam. A glaring example of this is the constitution of each country. No country would ever refer to the clauses in another country's constitution. Instead, they maintain their exclusivity so as to preserve their sovereignty and authority.

Does the Shari'ah not demand its own independence and sovereignty?

Furthermore, if we do not do this, we will be forced to amend our standards whenever there is an amendment to the International Standards. For example, adherence to the Quality Manual was compulsory according to ISO 9001-2006 but this no longer applies. Previously, it was compulsory to have an M.R. which has now become redundant.

I have also heard some notable people stating that they only use the ISO or any other International Standard as the Halaal Standard in order to obtain international acceptance. In response to this, allow me to ask a few questions:

Is it the Muslims of the non-Muslims who need a Halaal Standard? Hence, do we need the acceptance and acknowledgement of the non-Muslims or of those people for whom we are drawing up and determining the Halaal Standards? Secondly, assuming we conform to and harmonise with the International Standards, will we not still need the ISO 9001; 17021 and 17025? In other words, would you be able to export products which are certified Halaal according to Halaal Standards to those countries without an ISO 9001 certification? Would those countries accept these products according to their laws purely because they were prepared according to the Halaal Standards? Would a Halaal Accredited Body receive an ISO 17021 or 17025 certificate purely because it is Halaal accredited?

Looking at the current scheme of things, the answer to all these questions is a plain and simple **NO!** So, if this Halaal Standard cannot replace any other



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International Standard, how is it an intelligent move to make it conform to any International Standard?

In conclusion, I would like to make a simple request – as a national organisation, we are entrusted with the responsibility of fulfilling the rights of millions of Muslims. Whatever we do, do it with this in mind that we will have to explain ourselves before Allah ﷻ on the Day of Judgement. In doing so, we will secure our worldly life as well as our salvation in the hereafter.

References

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[حَلّ الشيء حللاً، قال الله تعالى: وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلالًا طَيِّبًا] [المائدة/ 88]-المفردات في غريب القرآن (ص: 251)

¹ عن أبي عمير بن أنس عن عمومة له من الأنصار قال اهتم النبي -صلى الله عليه وسلم- للصلاة كيف يجمع الناس لها فقيل له انصب راية عند حضور الصلاة فإذا رأوها أذن بعضهم بعضاً فلم يعجبه ذلك قال فذكر له القنع - يعنى الشبور - وقال زياد شبور اليهود فلم يعجبه ذلك وقال « هو من أمر اليهود ». قال فذكر له الناقد فقال « هو من أمر النصارى ». فانصرف عبد الله بن زيد بن عبد ربه وهو مهتم لهم رسول الله -صلى الله عليه وسلم- فأرى الأذان في منامه - قال - فغدا على رسول الله -صلى الله عليه وسلم- فأخبره فقال له يا رسول الله إنى ليبن نائم ويقظان إذ أتانى أت فأرانى الأذان. قال وكان عمر بن الخطاب - رضى الله عنه - قد رآه قبل ذلك فكتمه عشرين يوماً - قال - ثم أخبر النبي -صلى الله عليه وسلم- فقال له « ما منعك أن تخبرنى ». فقال سبقتى عبد الله بن زيد فاستحييت فقال رسول الله -صلى الله عليه وسلم- « يا بلال قم فانظر ما يأمرك به عبد الله بن زيد فافعله ». قال فأذن بلال. قال أبو بشر فأخبرنى أبو عمير أن الأنصار تزعم أن عبد الله بن زيد لولا أنه كان يومئذ مريضاً لجعله رسول الله -صلى الله عليه وسلم- مؤذناً. (ابوداؤد، باب بدء الأذان)

ابن جريج قال : أخبرني نافع أن ابن عمر كان يقول كان المسلمون حين قدموا المدينة يجتمعون فيتحينون الصلاة ليس ينادى لها فتكلموا يوماً في ذلك فقال بعضهم اتخذوا ناقوساً مثل ناقوس النصارى وقال بعضهم بل بوقاً مثل قرن اليهود فقال عمر أولاً تبعثون رجلاً ينادي بالصلاة ، فقال رسول الله صلى الله عليه وسلم يا بلال قم فناد بالصلاة.(بخارى ،باب بدء الوحي)

عن أنس بن مالك قال

ذكروا أن يعلموا وقت الصلاة بشيء يعرفونه فذكروا أن ينوروا ناراً أو يضربوا ناقوساً فأمر بلال أن يشفع الأذان ويوتر الإقامة وحدثني محمد بن حاتم حدثنا بهز حدثنا وهيب حدثنا خالد الحذاء بهذا الإسناد لما كثر الناس ذكروا أن يعلموا بمثل حديث الثقي غير أنه قال أن يوروا ناراً.(صحيح مسلم،الامر يشفع الأذان وإيتار الإقامة)

1 عن جابر عن النبي صلى الله عليه وسلم حين أتاه عمر فقال إنا نسمع أحاديث من يهود تعجبنا أفترى أن نكتب بعضها ؟ فقال : " أمتهوكون أنتم كما تهوكت اليهود والنصارى ؟ لقد

جنتكم بها بيضاء نقية ولو كان موسى حياً ما وسعه إلا اتباعي " . رواه أحمد والبيهقي في كتاب شعب الإيمان.-مشكوة ،باب الاعتصام بالكتاب والسنة]

عن جابر : (أن عمر بن الخطاب رضى الله عنهما أتى رسول الله صلى الله عليه وسلم بنسخة من التوراة فقال يا رسول الله هذه نسخة من التوراة فسكت فجعل يقرأ ووجه رسول الله يتغير فقال أبو بكر ثكلتك الثواكل ما ترى ما بوجه رسول الله صلى الله عليه وسلم فنظر عمر إلى وجه رسول الله صلى الله عليه وسلم فقال أعوذ بالله من غضب الله وغضب رسوله



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الهيئة لتوثيق الحلال بباكستان

صلى الله عليه وسلم رضينا بالله ربا وبالإسلام ديناً وبمحمد نبياً فقال رسول الله صلى الله عليه وسلم : " والذي نفس محمد بيده لو بدا لكم موسى فاتبعتموه وتركتوني لضللتكم عن سواء

السبيل ولو كان حياً وأدرك نبوتي لاتبعني) [مشكوة، باب الاعتصام بالكتاب والسنة]

[قوله: (إنا نسمع أحاديث) أي حكايات ومواضع (من يهود) قال الأبهري: غير منصرف للعلمية والتأنيث؛ لأنه يجرى مجرى القبيلة. وقيل: الأولى أن يقال: للعلمية ووزن الفعل؛ لأن أسماء القبائل التي ليست فيها تأنيث لفظي، يجوز صرفها حملاً على الحي، وعدم صرفها حملاً على القبيلة، ويهود لا يجوز فيها إلا عدم الصرف. (تعجبنا) بضم التاء وكسر الجيم أي تحسن عندنا، وتميل قلوبنا إليها. (أفترى) أي أتحسن لنا استماعها "فترى" يعني فتأذن. (أمتهوكون) أي متحيرون في الإسلام، لا تعرفون دينكم حتى تأخذوه من غير كتابكم ونبيلكم (أنتم) للتأكيد (كما تهوكت اليهود والنصارى) أي كتحرهم حيث نبذوا كتاب الله وراء ظهورهم، واتبعوا أهوائهم ورهبانهم وأخبارهم. (لقد جنتكم بها) أي بالملة الحنيفية بقرينة الكلام (بيضاء) أي واضحة، حال من ضمير "بها". (نقية) صفة "بيضاء" أي ظاهرة صافية خالصة، خالية عن الشرك والشبهة. وقيل: المراد بها أنها مصنونة عن التبدل والتحريف والإصرار والأغلال، خالية عن التكاليف الشاقة، وأشار بذلك إلى أنه أتى بالأعلى والأفضل، واستبدال الأدنى بالأعلى مظنة التحير. وقال الطيبي: "بيضاء نقيه" حالاً مترادفان من الضمير المفسر بالملة - انتهى. وإنما أنكر عليهم؛ لأن طلبهم يشعر بأنهم اعتقدوا نقصان ما أتى به النبي - صلى الله عليه وسلم - . (ولو كان موسى حياً) الخ. أي إذا كانت هذه حالة موسى فيكف بكم؟ وأنتم تطلبون من هؤلاء المحرفين ما تنتفعون به. (ما وسعه) أي ما جاز له (إلا اتباعي) في الأقوال والأفعال فكيف يجوز لكم أن تطلبوا فائدة من قومه مع وجودي. [مرعاة المفاتيح شرح مشكوة المصابيح-1/282، ط: إدارة البحوث العلمية هند]

1صحيح مسلم (1/99)

(102) وَحَدَّثَنِي يَحْيَى بْنُ أَبِي حَبْرٍ، وَابْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، قَالَ ابْنُ أَبِي حَبْرٍ: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: أَخْبَرَنِي الْعَلَاءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى صُبْرَةٍ طَعَامٍ فَأَدْخَلَ يَدَهُ فِيهَا، فَقَالَتْ أَصَابِعُهُ بَلَّأَ فَقَالَ: «مَا هَذَا يَا صَاحِبَ الطَّعَامِ؟» قَالَ أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ، قَالَ: «أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ كَي يَرَاهُ النَّاسُ، مَنْ عَشَنَ فَلَيْسَ مِنِّي»

1 Table A.1 — Major differences in terminology between ISO 9001:2008 and ISO 9001:2015- Page21