



MALAYSIAN STANDARD

MS 2393:2013

Islamic and *halal* principles - Definitions and interpretations on terminology

ICS: 01.020

Descriptors: terms and definitions, Islamic and *halal* terms

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MS 2393:2013

Contents

	Page
Committee representation	iii
Foreword.....	iv
1 Scope.....	1
2 Terms and definitions	1
Annex A The transliteration of Arabic terms	10
Bibliography	13

MS 2393:2013

Committee representation

The Industry Standards Committee on *Halal* Standards (ISC I) under whose authority this Malaysian Standard was developed, comprises representatives from the following organisations:

Department of Islamic Development Malaysia
Department of Standards Malaysia
Department of Veterinary Services
Federal Agricultural Marketing Authority
Federation of Malaysian Manufacturers
Halal Industry Development Corporation Sdn Bhd
Institute of Islamic Understanding Malaysia
Institute of Quality Malaysia
International Islamic University of Malaysia
Malaysian Agricultural Research and Development Institute
Malaysian Association of Standards Users
Ministry of Domestic Trade, Co-operatives and Consumerism
Ministry of Health Malaysia (Food Safety and Quality Division)
Ministry of Health Malaysia (National Pharmaceutical Control Bureau)
Ministry of International Trade and Industry
Muslim Consumers' Association of Malaysia
SIRIM Berhad (Secretariat)

The Working Group on Islamic Terminology and Nomenclature which developed this Malaysian Standard consists of representatives from the following organisations:

Department of Islamic Development Malaysia (Hub Halal Division)
Department of Islamic Development Malaysia (Publishing Division)
Dewan Bahasa dan Pustaka Malaysia
Halal Industry Development Corporation Sdn Bhd
Institute of Islamic Understanding Malaysia
International Islamic University of Malaysia
Muslim Consumers' Association of Malaysia
SIRIM Berhad (Secretariat)
Universiti Malaya
Universiti Putra Malaysia
Universiti Sains Islam Malaysia
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MS 2393:2013

Foreword

This Malaysian Standard was developed by the Working Group on Islamic Terminology and Nomenclature under the authority of the Industry Standards Committee on *Halal* Standards.

Compliance with a Malaysian Standard does not of itself confer immunity from legal obligations.

MS 2393:2013

Islamic and *halal* principles - Definitions and interpretations on terminology

1 Scope

This Malaysian Standard defines the terms used in Islamic and *halal* related standards particularly that are of Arabic origins and/or to clearly illustrate the Islamic principle behind it.

This standard will allow for uniformity and consistent build-up in the body of knowledge as well as in the promotions, applications and practices of Islamic and *halal* Standards.

2 Terms and definitions

For the purposes of Islamic and *halal* standards, the following terms and definitions apply.

2.1 *Allah*

Proper name that refers to the absolute and one God who possesses all attributes of perfection, who is the Creator of the universe.

2.2 *ahkam*

Plural of *hukm* (*Shariah* rulings). Refer to 2.37.

2.3 alcohol

Any organic compounds having hydroxyl functional groups (-OH) divided into two categories namely alcohol (liquid intoxicant) and alcohol (industrial).

2.3.1 alcohol (liquid intoxicant)

Ethanol (liquor or wine) from the result of fermentation of fruits such as grapes, dates, and grains such as rice, wheat, barley and maize (wine fermentation).

2.3.2 alcohol (industrial)

Alcohol produced by chemical synthesis of ethylene.

2.4 *al-Hadis*

Narration of the sayings, act, tacit approval or characters of the Prophet Muhammad (pbuh).

NOTE. pbuh means "peace be upon him".

2.5 *al-Ijma'*

Unanimous agreement of all *mujtahids* on a particular ruling after the demise of the Prophet Muhammad (pbuh) based on the *al-Quran* and the *al-Sunnah*.

MS 2393:2013

2.6 *al-Sunnah*

Any sayings, act or tacit approval of the Prophet to explain Islamic rules and regulations and used as a second source of reference of Islamic law.

2.7 *al-qawaid al-fiqhiyyah*

A branch of shariah knowledge that discusses Islamic legal maxims.

EXAMPLES:

1. All matters are based on intention.
2. When *halal* and *haram* mix, *haram* prevails.
3. Necessity renders prohibited things permissible.

2.8 *al-Qiyas*

Extending existing ruling to the new cases based on common effective cause (*'illah*).

2.9 *al-Quran*

Islamic scripture containing the revealed words of Allah to the Prophet Muhammad (pbuh) through the medium of Angel Jibrail in Arabic as the primary source of Islamic law.

2.10 *baligh*

A person who has reached puberty by way of the exit of sperm through a wet dream or otherwise (for men) or menstruation (for women) or have reached the age of 15 year (*Hijri*) (according to Shafie school), whichever is earlier.

2.11 *fatwa*

Legal opinion concerning Islamic law issued by competent Muslim scholar.

NOTE. In Malaysian context, fatwa means any religious decree related to the religion of Islam which is verified by an authority, which consists of competent scholars.

2.11.1 *fatwa council*

An official body in charge and has the power to issue *fatwa*.

NOTE. In Malaysia, this council is a body issuing a *fatwa* at the national level on any matter referred to it by the Conference of Rulers; or by the state's *sultan* or *Majlis Agama* for state level.

2.12 *fiqh*

The knowledge of the *shariah* rulings pertaining to the acts of the *mukallaf* which are derived from the detailed evidence.

MS 2393:2013

2.13 *halal*

An act or product that is lawful and permitted in Islam based on the authoritative sources.

NOTE. The opposite is *haram*.

2.13.1 *halalan tayyiba*

Lawful, safe, good quality and wholesome.

2.13.2 *tayyiba*

Safe, good quality and wholesome.

2.14 *haram*

An act or product that is unlawful and prohibited in Islam based on the authoritative sources.

NOTE. This definition differs from 2.37.1.1 (c) where this term describes the effect of the prohibition.

2.15 *hayah mustaqirrah*

Condition of animals to be slaughtered which believed to be still alive. *Hayah mustaqirrah* can be identified when there is blood spurting during slaughter and the movement after slaughter.

2.16 *ijtihad*

Total effort of a *mujtahid* to derive *shariah* rules from the detailed evidence of the *shariah* sources.

2.17 *istihalah*

The changes of the substances to become new substances with difference in taste, color and odour. It involves the transformation of a compound to other compound(s).

2.18 *istihlak*

Decomposition of a substance in a dominant medium which transforms the substance into the nature of the latter.

2.19 *jallalah* animals

Animals which eat *najs* that change the smell and taste of the animals.

2.20 *khal*

Vinegar.

2.21 *khamar*

Wine or any drinks that intoxicate.

2.22 *kiblat*

Direction of prayer towards the Kaabah in Makkah.

MS 2393:2013

2.23 *masfuh*

Flowing.

2.23.1 *dam masfuh*

Flowing blood.

2.24 *maslahah*

Consideration which secure a benefit or prevent a harm which are simultanously harmonious with the objective of the *shariah*.

2.25 *maqasid al-Shariah*

The objectives of the *shariah* which is the protection of the five essential elements namely religion, life, intellect, lineage and property that secure the benefit and safeguarding the peoples' interest in this world and the next.

2.26 *mazbuh or zabihah*

Halal animals that are slaughtered according to *shariah*.

2.27 *mazhab*

In *fiqh*, it indicates one of the major schools of thoughts in Islamic law such as Hanafi, Maliki, Shafie and Hanbali.

2.28 *mubah*

The rules of Allah that gives the *mukallaf* the option to do or not to do something, which result to neither praised nor blame.

2.29 *mujtahid*

A person who is qualified to derive *shariah* rules from the detailed evidence of the *shariah* sources.

2.30 *mukallaf*

An accountable person who has reached puberty, sane, and has received the message of Islam and are required to comply with the rulings of *shariah*.

2.31 *musalla*

Place, space or room that is reserved for *salat*.

2.32 *mustahab*

Equivalent to *sunat* (Refer to 2.37.1.1 (b)).

MS 2393:2013

2.33 *musta'mal*

Something that has been used.

2.33.1 *musta'mal* soil

Soil that has been used for *tayammum* and ritual cleansing (*samak*).

2.33.2 *musta'mal* water

Water that has been used for ablution, major ritual washing of whole body or cleansing of the impurity.

2.34 *mutlaq* water

Plain and pure water that can be used for ablution, purificatory bath (*ghusl*) and purifying *najs*.

Water which is not:

- a) previously used for purification;
- b) changed in taste, colour or odour; and/or
- c) impure water.

NOTES:

- 1. Ablution is ritual washing with water alone to be pure for the prayer.
- 2. Purificatory bath (*ghusl*) is full ritual washing of the body with water alone to be pure for the prayer.

2.35 *najs*

2.35.1 Something that is impure according to *shariah* law. Divided into three types:

- a) *mughallazah* (severe *najs*): dog and pig, including any liquid or object coming out of the cavity of dogs and pigs; their descendents and derivatives thereof. Body parts, clothing and equipment contaminated by this *najs* should be ritually cleansed (See terms 2.40.1);
- b) *mukhaffafah* (light *najs*) is the urine of a boy with the age of two years *Hijri* and below; and do not take any other food except mother's milk. The cleansing of the *najs* is by sprinkling of water on the *najs*; and
- c) *mutawassitah* (medium *najs*) is all waste that is not included in the category of light *najs* or severe *najs*, such as vomit, pus, blood, wine, and carrion. The cleansing of the *najs* with *mutlaq* water until no more odour, colour and taste.

2.35.2 *najs 'aini*

najs that is visible and can be felt, or smelled.

MS 2393:2013

2.35.3 *najs hukmi*

najs that exists but is not visible and cannot be felt, or smelled.

2.36 *niyyah*

The intention one evokes in his heart to do an act for the sake of Allah.

2.37 *shariah law*

2.37.1 Communication from Allah concerning the conduct of the *mukallaf* which consist of a demand (commandments and prohibitions) and option or an enactment.

Shariah law is divided into two, namely *Taklifi* and *Wad'i*.

2.37.1.1 *hukm Taklifi*

A communication from Allah which demands the *mukallaf* to do something or forbids him from doing something, or gives him an option between the two. It is divided into five parts:

- a) Obligatory (*Wajib*): An imperative and binding demand of Allah addressed to the *mukallaf* in respect of doing something. Acting upon it leads to reward while omitting it leads to punishment in this world or in the hereafter. (i.e: the obligation to pay zakat).
- b) Recommended (*Sunat*): A demand of Allah which asked the *mukallaf* to do something which is not binding. Complying with the demand earns the *mukallaf* spiritual rewards but no punishment is inflicted for failure to perform. (i.e., *Bismillah* before slaughtering of *halal* animal).
- c) Prohibited (*Haram*): A binding demand of Allah in respect of abandoning something. Committing it is punishable and omitting it is rewarded. (i.e., eating un-slaughtered meat, drinking alcohol and corruption).
- d) Abominable (*Makruh*): A demand of Allah which requires the *mukallaf* to avoid something, but not in strictly prohibit terms. Doing it does not incur any punishment, while neglecting is rewarded. (i.e., slaughtering of animal until the neck completely cut off).
- e) Permissible (*Harus*): Communication from Allah concerning the conduct of the *mukallaf* which gives him the option to do or not to do something. (i.e., food and drink)

2.37.1.2 *hukm Wad'i*

Communication from Allah which enacts something into a cause (*sabab*), a condition (*shart*) or a hindrance (*mani'*) to something else. It is divided into several parts.

- a) Cause: An attribute which is evident and constant, and which the *Shariah* has identified as the indicator of *hukm* in such a way that its presence necessitates the presence of the *hukm* and its absence means the *hukm* is also absent. (i.e., time as a start for prayer, *najs* mix in a product making it *haram* products).

MS 2393:2013

b) Condition: An evident and constant attribute whose absence necessitates the absence of the *hukm* but whose presence does not automatically bring about the *hukm*. (e.g., purification is a requirement for validity of prayer, a condition for the slaughter is slaughtered by the Muslims).

c) Hindrance: An act or an attribute whose presence either nullifies the *hukm* or the cause of the *hukm*. The presence of the hindrance means the absence of the *hukm*. (i.e., menstruation as a hindrance for women to pray, committing suicide as a barrier for *takaful* claims).

d) Valid: When an act fulfils all the requirements pertaining to the essential requirements, causes, conditions and hindrances. (i.e., slaughter that meets the conditions is judged as valid, prayers that meet the rule is valid).

e) Void: When an act does not fulfil all the requirements pertaining to the essential requirements, causes, conditions and hindrances. (i.e., to slaughter animals without cutting any one of the veins which is compulsory, to sell something that does not exist).

2.37.2 Shariah law defined by Malaysia law means the laws of Islam in the Mazhab of Shafie or the laws of Islam in any of the Mazhabs of Hanafi, Maliki, and Hanbali or fatwa issued by the Islamic Authority.

2.38 *shariah*

Overall legal and regulation of Allah pertaining to life and welfare of mankind for the prosperity of life in this world and in the hereafter.

2.39 *slaughtering*

The act of cutting the respiratory tract (*halqum*), oesophagus (*mari'*) and both carotid and jugular vein (*wadajain*) with a sharp tool to expedite the flow of blood and death of *halal* animals.

2.39.1 *halqum*

Trachea: a tube-like structure of the breathing or 'respiratory' tract that connects the 'voice box' (larynx) with the bronchial parts of the lungs.

2.39.2 *mari'*

Oesophagus: a tube-like structure that connects the throat (pharynx) with the stomach.

2.39.3 *wadajain*

Two vessels found at the neck of an animal which are:

- a) Jugular veins: a blood vessel which is responsible in carrying deoxygenated blood from tissues back to the heart
- b) Carotid arteries: a blood vessel which is responsible in carrying highly oxygenated blood from the heart to the tissues

MS 2393:2013

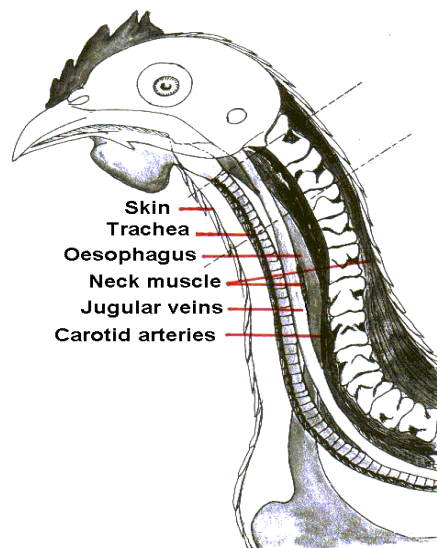


Figure 1. Slaughtering part for chicken

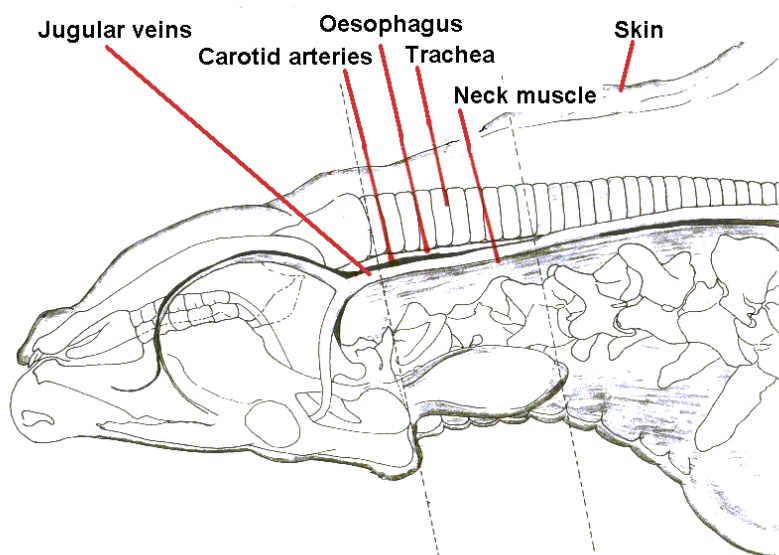


Figure 2. Slaughtering part for cattle

2.40 ritual cleansing *samak*

Ritual cleansing consist of two types; *dibagh* for animals' skin and *sertu* for other items.

MS 2393:2013

2.40.1 *dibagh*

The act of ritual cleansing of animals' skin, other than dogs and pigs, until the smell and the remains of meat and fat are removed.

2.40.2 *samak of mughallazah najs* *sertu*

The act of cleansing with intention of purifying the body, clothing, spaces, utensils and equipment that was in contact with *mughallazah najs*; by washing seven times using *mutlaq* water, the first time being with water mixed with soil.

2.41 *tasmiyah*

Mentioning the name of Allah while slaughtering a *halal* animal.

EXAMPLE Reciting بِسْمِ اللَّهِ (BISMILLAH) which means "In the name of Allah".

2.42 *tayammum*

The act of wiping soil dust on face and hands to replace ablution or bath when water is unavailable or when using water could be detrimental to health.

2.43 *ulama*

Muslims who are experts in matters of Islam

2.44 *usul al-fiqh* principles of Islamic jurisprudence

A branch of shariah knowledge that discusses the sources, principles and rules in deriving shariah legal rules.

MS 2393:2013

Annex A (normative)

The transliteration of Arabic terms

A.1 The transliteration and spelling of the Arabic script for Arabic terms used in the standards are summarised in Table A.1.

Table A.1. Transliteration of Arabic terms

Terms	Transliteration	Arabic words
Allah	Allah	الله
Ahkam	Ahkam	أحكام
Alcohol	Alkuhul	الْكُحُول
Al-Hadis	Al-Hadith	الْحَدِيث
Al-Ijma [‘]	Al-Ijma [‘]	الْإِجْمَاع
Al-Sunnah	Al-Sunnah	السُّنَّة
Al-Qawaid Al-Fiqhiyyah	Al-Qawa'id Al-Fiqhiyyah	الْقَوَائِدُ الْفِقْهِيَّة
Al-Qiyas	Al-Qiyas	الْقِيَاس
Al-Quran	Al-Qur'an	الْقُرْآن
Baligh	Baligh	بَالِغ
Fatwa	Fatwa	فَتْوَى
Fiqh	Fiqh	فِقْه
Halal	Halal	حَلَال
Halalan Tayyiba	Halalan Tayyiban	حَلَالًا طَيِّبًا
Tayyiba	Tayyiban	طَيِّبًا
Haram	Haram	حَرَام
Hayah Mustaqirrah	Hayah Mustaqirrah	حَيَاةٌ مُسْتَقَرَّة
Ijtihad	Ijtihad	اجْتِهَاد
Istihalah	Istihalah	اسْتِحَالَة
Istihlak	Istihlak	اسْتِهْلَاك
Jallalah (Animals)	Jallalah (Animals)	جَلَالَة
Khal	Khal	خَلّ
Khamar	Khamar	خَمْر
Halqum	Halqum	حَلْقُوم

MS 2393:2013

Table A.1. Transliteration of Arabic terms (continued)

Terms	Transliteration	Arabic words
Kiblat	Qiblah	قِبْلَة
Mazbuh	Madhbuh	مَذْبُوح
Masfuh	Masfuh	مَسْفُوح
Dam Masfuh	Dam Masfuh	دَم مَسْفُوح
Maslahah	Maslahah	مَصْلَحَة
Maqasid Al-Shariah	Maqasid Al-Shari'ah	مَقَاصِد الشَّرِيعَة
Mazhab	Madhhab	مَذْهَب
Mubah	Mubah	مُبَاح
Mujtahid	Mujtahid	مُجْتَهِد
Mukallaf	Mukallaf	مُكَلَّف
Musalla	Musalla	مَصَلَّى
Mustahab	Mustahab	مُسْتَحَب
Musta'mal	Musta'mal	مُسْتَعْمَل
Mutlaq (Water)	Mutlaq (Water)	مُطْلَق
Najs	Najis	نَجِس
Najs 'Aini	Najis 'Ayni	نَجَس عَيْنِي
Najs Hukmi	Najis Hukmi	نَجَس حُكْمِي
Niyyah	Niyyah	نِيَّة
Shariah	Shari'ah	شَرِيعَة
Hukm Taklifi	Hukm Taklifi	حُكْم تَكْلِيفِي
Hukm Wad'i	Hukm Wad'i	حُكْم وَضْعِي
Halqum	Halqum	حَلْقُوم
Mari'	Mari'	مَرِيء
Wadajain	Wadajayn	وَدَجَيْن
Dibagh	Dibagh	دِبَاغ
Mughallazah (Najs)	(Najis) Mughallazah	(نَجَس) مُغَلَّلَازَة
Tasmiyah	Tasmiyah	تَسْمِيَة
Tayammum	Tayammum	تَيَمُّم
Ulama	'Ulama'	عُلَمَاء
Usul Al-Fiqh	Usul Al-Fiqh	أُصُولُ الْفِقْه
Zabihah	Dhabihah	ذَبِيحَة

MS 2393:2013

A.2 Transliteration of Arabic terms according to the spelling as found in Table A.2 and the use of vowel spellings are as in Table A.3.

Table A.2. Transliteration table

ء	‘	خ	kh	ش	sh	غ	gh	ن	n
ب	b	د	d	ص	s	ف	f	هـ	h
ت	t	ذ	dh	ض	d	ق	q	و	w
ث	th	ر	r	ط	t	ك	k	ي	y
ج	j	ز	z	ظ	z	ل	l		
ح	h	س	s	ع	c	م	m		

Table A.3. Use of vowel

Short vowel		Extended vowel	
ا	a	ا + َ	a
ي	i	ي + َ	i
و	u	و + َ	u

MS 2393:2013

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