

Malaysia's halal industry resilient

Halal Development Corporation Berhad (HDC) says Malaysia's performance continues to spearhead economic development — **p14&15**

Challenges in the industry

Halal food implementation and certification, as well as the use of the logo to rectify halalness, were also reviewed — **p20&21**

A lady of courage

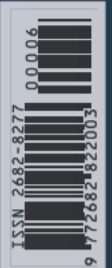
Despite suffering tragedies in her life, Noraafiza Ariffin has always bounced back due to her strong determination — **p26&27**



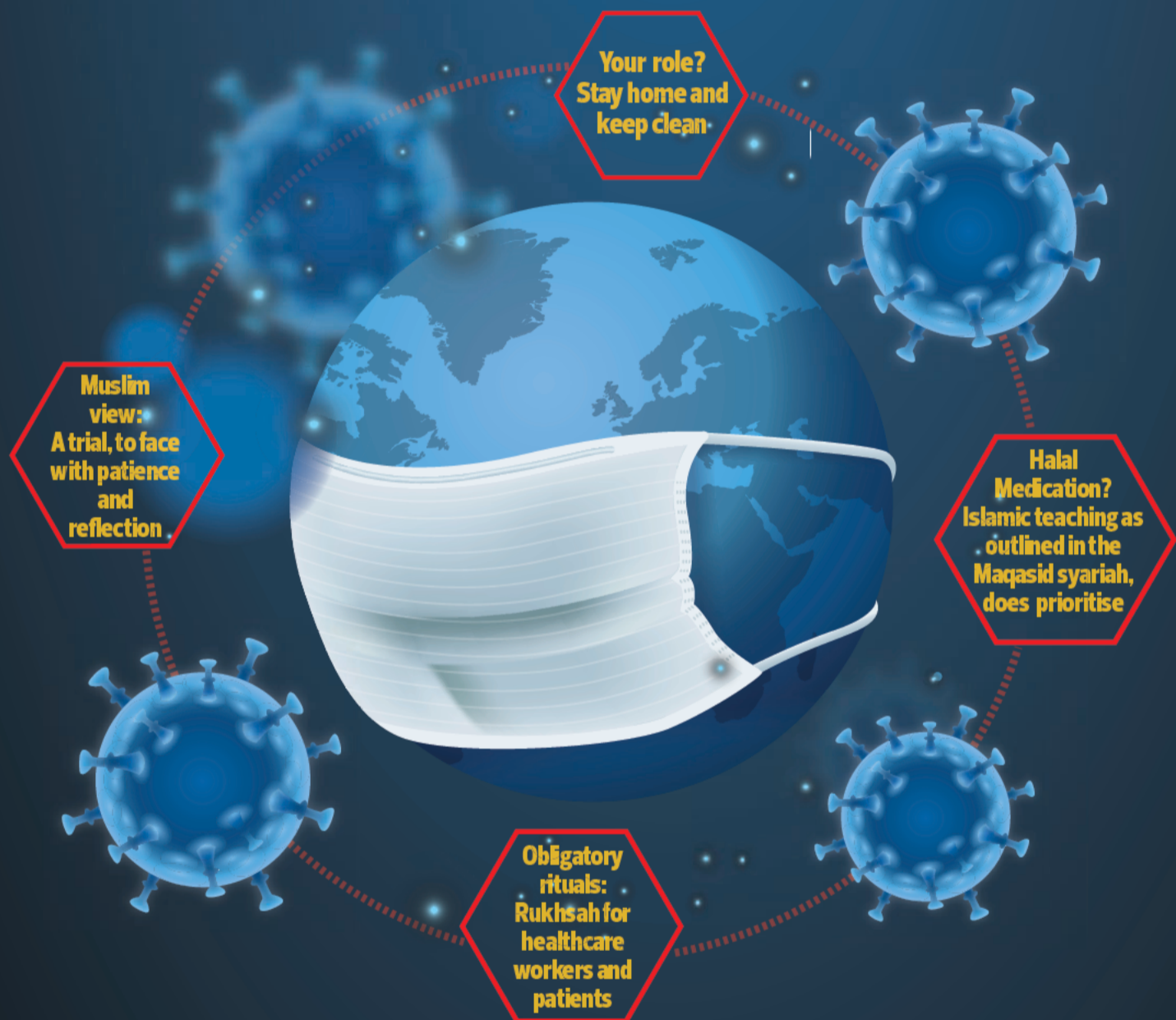
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TEST OF FAITH

Covid-19 is one of the many trials and tribulations faced by human beings, regardless of age, gender, religion, race or social hierarchy **p10-12**

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Scrambling back to the drawing board

AS THE WORLD retreats and takes stock of the Covid-19 nightmare, another industry which is seeing its numbers been torn and tattered concerns the halal sector.

Once considered epitomising and catering to Islamic values, the halal industry has seen it being embraced by non-Muslims as well, sparking an impressive growth.

The global halal industry is estimated at USD\$2.3 trillion (excluding Islamic finance), confined not only to food and food-related industries but encompassing pharmaceuticals, cosmetics, health products, toiletries and medical.

The service industry that falls under this category includes tourism, fashion, travel and logistics. The list grows every year.

The Tokyo Olympics has been postponed from this year to 2021, again breaking the knees of the entire chain like producers, suppliers, retailers and caterers.

The biggest losers - Malaysia.

Malaysia is the only country that reached an understanding with Tokyo to provide halal food during the Olympics and Paralympics, initially scheduled for July-September this year.

In 2018, Malaysia exported US\$604mil (about RM2.5 billion) worth of halal products to Japan, 90 per cent of which were food items.

The country is looking at the Olympics as a jumping board to boost the country's halal exports and increase it by at least one fifth from what it is now.

Malaysia was targeting to gain about US\$300 million (about RM1.2 billion) during the Games.

In other words, it was a jackpot.

But, unfortunately, it is now not show in the 2020 audit. But thankfully, it is not lost, but only delayed.

The Halal Development Corporation (HDC), the world's first government-backed halal industry development corporation, is to be credited for creating the ecosystem for the country's halal industry players to showcase their products and services on the world stage.

The Halal Industry Master Plan 2030 (HIMP 2030) was developed by HDC to drive Malaysia towards holistically developing its halal industry. The theme 'Prominent, Visible and Globalised Halal Malaysia' depicts Malaysia's goal to achieve socio-economic development through leading the global halal industry, given especially that the global Muslim population will grow.

Muslims represent an estimated 23 per cent of the global population or about 1.8 billion consumers, with an average growth rate of three per cent per annum. If this growth trend continues, Muslims are expected to make up about 26 per cent or 2.2 billion of the world's total projected population in 2030.

Now, that's a market to look forward to.



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GET TO KNOW



Halal Development Corporation

HALAL DEVELOPMENT Corporation (HDC) spearheads the development of Malaysia's integrated and comprehensive halal ecosystem and infrastructure to position Malaysia as the most competitive country leading the global halal industry. Established on 18 September 2006, HDC as it is also known, is the central coordinator that promotes participation and facilitates growth of industry players in the development of Malaysia's Halal ecosystem. It is the world's first Government-backed halal industry development corporation.

Having grown from strength to strength in building the capacity of Malaysia's halal ecosystem to advance its industry players, HDC had transformed Malaysia into a leader in the world's halal industry through the creation of opportunities, investments, trade, employment, information sharing and technology of transfer within the halal ecosystem.

With HDC as the backbone of the multiple facets of the progresses in the halal market, Malaysia now houses a diverse and competitive halal ecosystem that connects the government, industry players and consumers.

Halal is no longer about religion; it is fast evolving towards lifestyle, driven by more than 1.8 billion global Muslim population and the increasing number of halal consumers from non-Muslim population around the world placing the industry on an exponential growth platform.

Malaysia, a leading global halal hub, contributes an annual export value of US\$10 billion or RM40 billion for halal products, approximately 4% of the country's total exports. In contrast, the total halal industry is predicted to be US\$30.6 trillion where only US\$7.7 trillion are from Muslim consumers over the next decade.

This represents an enormous growth potential for HDC to partake, to widen the network and in the process, increase halal industry players; while enhancing the country's halal industry development in leading the Islamic economy ecosystem and internalization agenda. 

Mandatory

to seek treatment

A matter of concern during this pandemic is the ability to perform obligatory rituals

ON MARCH 11, 2020 the World Health Organisation declared Covid-19 a pandemic, sweeping across the globe, disrupting the social and economic life of humankind, regardless of their age, gender, religion, race or social hierarchy.

In the absence of a vaccine and direct cures to combat this virus, social distancing measures were encouraged to slow the transmissions and to ease the burden on healthcare institutions.

With regards to understanding the pandemic and the treatments available, Dr NorsidahKu Zaifah, Associate Professor of Pharmacology from the International Islamic University Malaysia, shed some light on the proper reaction in the perspective of Islamic teaching and healthcare.

"The Islamic view towards medical treatment generally falls into five categories," Dr Norsidah shared.

They are:

- Permissible if there is no certainty that it is of benefit, such as the treatment of cancer, primarily if it has spread.
- Recommended, if the use of medicine is most likely to be beneficial, whether to reduce the symptoms or heal the disease.
- Obligatory to use the medicine if the treatment is curative.
- It is makruh to use doubtful medical treatments when the permissible ones are available.
- The last is haram to use medical treatment when there is no need to do so.

In the medical context, the principle of halal generally means the same — things or practices that are permitted, allowed or lawful as opposed to haram.

"As for seeking treatment for Covid-19, it may fall within the second and third category, as for some categories of patients, the disease can be fatal without appropriate management and treatment," Dr Norsidah explained.



Dr NorsidahKu Zaifah, Associate Professor of Pharmacology from the International Islamic University Malaysia.

Muslims must seek treatment when afflicted with illness, and so in the case with Covid-19. The management of Covid-19 involves the screening, collection of sample and treatment of patients based on the severity of the disease.



According to DrNorsidah, there is no proven effective medication for Covid-19 at the moment. However, the drug Aviganor Favipiravir, has been proposed as a potential treatment for Covid-19 inflicted patients. The antiviral influenza drug, approved for clinical use in Japan in 2014, has shown good clinical efficacy against Covid-19.

"It is a pyrazine analogue that is shown to exert potent antiviral activity against a broad spectrum of viruses in multiple in vivo disease models. The chemical used is not from an animal; thus, there is no restriction in term of its usage for Muslims," said Dr Norsidah.

There is no restriction concerning the medical equipment used for the management of patients, as it is the same equipment used for patients of other illness as well.

As vaccines are being researched for Covid-19, Dr Norsidah asserts that while halal certification is essential, it is not urgent in this current situation.

"The general guideline is as the Maqasid Syariah outlines, whereby any lawful health practices that help preserve life are allowed, thus would include successfully developed vaccines," she added.

Non-halal medications are allowed if there is a need for it and no permissible alternative that can treat the illness is available. Nonetheless, it is legally obligated (fardki-fayah) for Muslims to do research that can

Your body has a right over you

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Please explain what halal means in medical terms?

Halal in medical terms means that the medicine or treatment (expanding beyond the classical definition of halal in fiqh):

- "Does not contain substances from animals that are not halal or not slaughtered according to Islamic law.
- Does not contain substances which are considered najis by Islamic law.
- Safe to be used, non-toxic, would not cause damage or intoxication and not harmful to health.
- Not prepared, processed or manufactured using equipment contaminated with najis according to Islamic law.
- Does not contain human body parts or products which are not allowed by Islamic law."

What is the Muslim view of the Covid-19 pandemic and treatment?

Covid-19

The coronavirus disease 19 (Covid-19) is a highly transmissible and pathogenic viral infection. It is caused by a novel/newly-discovered severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2) and detected first in Wuhan, China,

in late December 2019.

The intermediate source of origin and transfer to humans is not precisely known. However, it was established that there is a fast rate of human to human transmission. The virus later spread across China from and eventually to other countries and continents in a short time, infecting the human species rapidly. To date, there is no clinically approved antiviral drug or vaccine available to be used against Covid-19.

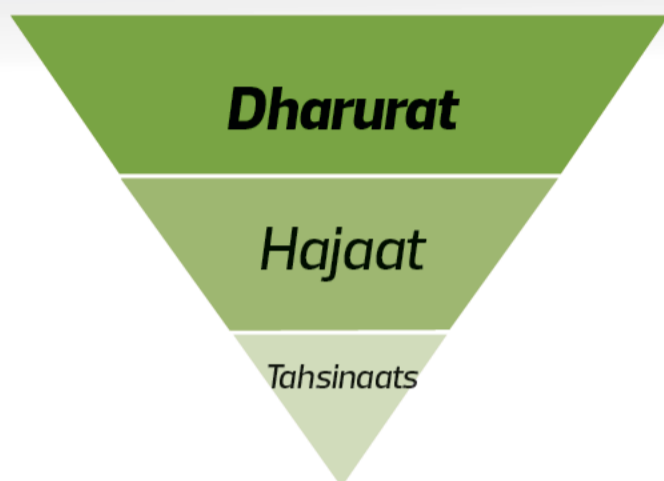
The Muslim worldview

In mid-March 2020, the World Health Organisation (WHO) declared the outbreak of Covid-19 a pandemic. Before that, the situation has forced certain countries to take pre-emptive measures to curb the spread of the deadly virus. Malaysia in particular, having 61% of its population Muslims, began to suspend mass gatherings following the detection of the virus spreading among individuals attending an international convention late March this year.

Subsequently, mosques and other houses of worship were instructed to close. Congregational prayers including Friday prayer were suspended until further notice.

turn to p12

- 1 Preservation of the religion
- 2 Preservation of life
- 3 Preservation of intellect
- 4 Preservation of progeny
- 5 Preservation of wealth



Relationship between Dharurat, Hajaat and Tahsinaats (their scope and importance).

from p10

Similar actions were also seen elsewhere, especially in the Holy City of Mecca whereby the Saudi Arabian authorities barred Muslim worshippers from entering and praying outside two holy mosques in Makkah and Madinah in a move to prevent the spread of the Covid-19 coronavirus.

Allah AWJ mentions in the Quran:
"And strive for Allāh with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty."

The Holy Qur'an 22:78

"And do not throw yourselves into destruction with your own hands..."

The Holy Qur'an 2:195

This is following the provisions of Shari'ah rules which is guided by one of the essential Maqasid As-Syari'ah (objectives of Islamic law), i.e. the "preservation" of human life as a duty. Islam prioritizes health and well-being among its followers as health is a means to preserve human life. Therefore, it becomes an obligation of a Muslim to seek treatment and medication when sick or ill. Similarly, it is an obligation to exercise any practical measures to protect against infectious disease such as COVID-19.

As recorded in several hadiths,

"Your body has a right over you."

"A stronger believer is better than a weak believer."

HR. Muslim

Atiyah, J.A. D. (2007). Towards Realization of the Higher Intentions of Islamic Law: Maqasid Al-shari'ah: a Functional Approach. IIIT.

Most World Fatwa Body of Authorities and scholars generally agree that drastic measures to contain the disease are to be taken and implemented urgently. According to the Wilayah Persekutuan Office of the Mufti, it is deemed compulsory (wajib) that Muslims seek and receive medical treatment and abide by the advice and instructions as suggested by the Ministry of Health. It is also mandatory (wajib) to avoid travel to recognised epidemic areas, especially overseas. Individuals who are tested positive are impermissible to socialise and interact with others, such as attending events or gatherings to prevent the epidemic from spreading to others.

"And We sent not before you except men to whom We revealed [Our message]. So ask the people of the message if you do not know."

The Holy Qur'an An-Nahl (16:43)

In a hadith narrated by Imam Muslim from Jabir bin Abdullah (RA), the Prophet (saw) said,



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"Every illness has a cure, and when the proper cure is applied to the disease, it ends it, Allah willing."
(Sahih Muslim, volume 14 page 191).

Another hadith narrated by Usāma b. Zaid serves as one of the main foundations in dealing with a pandemic of contagious disease where the Prophet said:

"If you hear of a plague in a land do not enter it; and if it breaks out in the land where you stay, do not leave."

Agreed upon. Sahih al-Bukhāri: 5728; Sahih Muslim: 2218

Dols, M. (1974). Plague in Early Islamic History. *Journal of the American Oriental Society*, 94(3), 371-383.

What are the current predicaments faced for the need for halal medication during this Covid-19 pandemic?

In general, the regular supply of medication is essential, especially so during pandemics. According to the Maqāsid al Shari'ah, Preservation of Life, in situations where halal medication is not available, it is permissible to use medicines which may contain items or processing methods that are considered ritually unclean (haram).

The fundamental principles about pharmaceutical ingredients as specified by Islamic law are:

- (1) the concept of istihāla and istihlāk
- (2) the concept of emergency (darūra)
- (3) preventing harm through treatment
- (4) the concept of maṣlahā

A person whose life is in danger can use such medicines, which are forbidden on him to save his/ her life on the following conditions:

- There is an extreme necessity that a person's life is in danger.
- Alternative lawful medicine is not available or of lower efficacy.
- It is highly likely that the disease can be cured by using the medicine.
- Only the necessary amount (minimum effective dose) is used.
- It has been established by an expert Muslim doctor who is at least outwardly upright and god-fearing.

Allah AWJ says:

"He (Allah) has only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name has been invoked besides that of Allah. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits, then he is guiltless. For Allah is Most Forgiving and Most Merciful."

The Holy Qur'an Surah al-Baqarah Verse 173
 Imam al-Haskafi (Allah have Mercy on him) states:

"The scholars differed regarding the usage of unlawful medication. The apparent opinion in the (Hanafi) school is that it is haram. However, it is said that, it will be permissible when the medicine is known to be effective and that there is no other alternative, similar to the dispensation of drinking alcohol for a person dying of thirst, and the fatwa is given on this opinion."
Radd al-Muhtar ala al-Durr, 1/210

During this pandemic, how should one pursue halal medication?

In Malaysia, Halal certificates are issued by JAKIM - Dept of Islamic Development of Malaysia (Jabatan Kemajuan Islam Malaysia). It is a competent authority recognised by 71 bodies in 29 different countries. Among the role of JAKIM is to identify possible present of non-halal ingredients in the products available in the market. Upon approval by the Drug Control Authority in Malaysia, each halal pharmaceutical may be marked with the halal certification mark of Islamic authority.

As for patient care, how should the healthcare accommodate Muslim beliefs and practices for Muslim patients seeking their preferred levels of religious observance?

Communication is always key to a produc-

tive therapeutic relationship between the healthcare provider and the patient. From a pharmacological point of view, creating awareness with regards to the medication would be the first step. This includes the name of the drug, indication of usage with regards to the illness and the reason for choosing it over other medications - (options) if available. The patient is encouraged to participate in the treatment process and provided with all information relevant. They are also allowed to seek a second opinion or advice from religious authorities.

At the moment, vaccines are being researched for Covid-19. If a successful vaccine is developed; would it require to have halal certification, for Muslims to be administered with it?

In situations considered of darurah, when there is an urgent need to preserve life according to the Maqasid As-Syari'ah, administering medications which are uncertain or containing ingredients which are haram, therefore becomes permissible.

Sayyiduna Anas ibn Malik (Allah be pleased with him) narrates that the Messenger of Allah (Allah bless him & give him peace) permitted Zubayr and Abd al-Rahman (Allah be pleased with them both) to wear silk because of the itching they suffered from."
(Sahih al-Bukhari, no: 5501)

Wearing of silk has been categorically forbidden for men by the Messenger of Allah (Allah bless him & give him peace), yet it was allowed for medical purposes.

Which does not comply with the halal certification, will there be further research for the development of a halal alternative vaccine?

Further research to find a halal alternative would always be encouraged and supported.

How should one validate information and prescriptions of traditional and halal medications and treatments on the internet?

One must always exercise certain principles when presented with information, especially from the internet. Simply put, one must ascertain the authority of which the information is obtained from, the accuracy and Purpose of the content.

What is your advice to the public during this crisis?

In general,

- a) Prevent the spread of the virus
 - Good practice of hygiene and cleanliness
 - Ethical practice when coughing or sneezing
 - Physical distancing
 - Stay at home
 - Seek treatment early when having symptoms of infection such as fever, cough, sore throat and difficulty in breathing.
- b) Obtain adequate and relevant information
 - Avoid spreading false news
 - Avoid panic buying
- c) Look after our health
 - Physical
 - Mental and emotional

CONCLUSION

In conclusion, Islam puts a significant emphasis on health care at all levels. And the Islamic Ruling, although it exists to provide a general guide for its followers, it also allows for specific adjustments to accommodate different situations and needs with the ultimate aim to observe the Maqasid As-Syari'ah.

The key points that can be gathered are:

1. Islam is a religion that features ease and eliminates hardship
2. Prevention is better than cure
3. Muslims are obliged to seek treatment and abide by the relevant authoritative bodies for information and advice. 