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Food quality standards in developing quality human capital: An Islamic perspective

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Islam outlines two important standards to ensure foods consumed by Muslims are good quality, pleasant and healthy. The first is the most well-known, that is *halal* or lawful. The second, equally important, is *tayyib* or good quality. Some foods may be *halal*, but it may not be good (*tayyib*) for consumption. Therefore, food quality standards which based on the concept of *halalan tayyiban* (lawful and good) should be implemented to offer reassurance to those of the Muslim faith as well as developing good quality human capital. This paper, therefore, aims to offer an instructive understanding of food quality standards in Islamic perspective and to discuss on the significance of the food quality standards which entail the holistic concept of *halal* and *tayyib* in developing good quality human capital. The concept of this paper is qualitative in nature. The authors apply a document analysis approach through deep and intense readings of the previous texts and literature related to the topic. The authors thoroughly analyse the pertinent literature and develop the relationship between quality foods and quality human being. This paper reveals that consuming good quality food bounded by Islamic dietary laws has an intense relationship in generating good health which leads to developing good quality human capital.

Key words: Food, quality standards, human capital, *halal* food, Islamic perspective.

INTRODUCTION

Islam is a systematic way of life which covers all human activities and behaviors. Each and every activity comes with comprehensive standards and guidelines that need to be adhered to by all Muslims. Islam also provides dietary code of laws as the guidelines. Muslims should follow the guidelines that have been underlined in the Islamic dietary code as eating is considered a matter of worship of God. Muslims are supposed to make an effort to consume good quality food so that their lives will be blessed by Allah. Food is definitely man's basic need for survival. Therefore, consuming good quality food bounded by Islamic dietary laws is vital for good health

which will lead to the development of good quality human capital.

Islamic dietary code of laws basically based on the concept of *halal* (lawful) and *haram* (unlawful). Muslims must eat *halal* food and must prevent themselves from consuming any *haram* food. On top of that, food that is *halal* to be consumed must also good (*tayyib*) of nutritional quality which are a foundation of good health. Allah says in the Quran in Surah al-A'raf, verse 160 which means: "Eat of the good things We have provided for you....". The meaning of the verse indicates that the concept of *halal* food discussed in the Quran comes together with the concept of *tayyib* (good). The importance of combining the concept of *halal* and *tayyib* in determination of *halal* foods is clearly emphasized by Allah as He mentioned it so many times in different verses in the Quran.

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The study cannot deny the fact that today's technology innovations have developed lot of changes in food industries and have produced more complex foods in the market. Hence, Muslims have to adhere on the guideline, be more aware as well as be knowledgeable about food products available in the market before consuming them and are not to be misled by their appetites unchecked by knowledge (Lokman, 2005). Muslims should check and judge the permissive and prohibitive nature of all the ingredients of any particular food or drink before consumption (Hussaini and Sakr, 1983). All these must be put in to practice so that food consumed will safeguard human beings from spiritual and physical afflictions. Therefore, the objective of this paper is to offer an instructive understanding of food quality standards in Islamic perspective and how it relates in the development of good quality human capital.

LITERATURE REVIEW

In Islam, food quality standards are based on the concept of *halal* and *tayyib* as discussed in the Quran and Hadith. A review of previous literature identifies that the basic principles of *halal* and *tayyib* (good quality) portray the symbol of intolerance in the hygiene, safety and quality (Lokman, 2001; Saifuddeen, 2001). A review of evidence in the Quran and Hadith on the concept of *halal* (lawful), *haram* (unlawful), *makruh* (reprehensible) and *mandub* (recommendable) is the basic knowledge in better understanding of *halal* and *haram* parameters (Hashim, 2008) as well as the concept of *tayyib* to be bind together with the concept of *halal* (al-Qurtubi, 1999; al-Sayuti, 1990; Ibn 'Asyur, 1984; Ibn Kathir, 1988).

Basically, foods are considered to be *halal* unless they are specified to be *haram* as mentioned in the Quran or Hadith. *Halal* food simultaneously refers to food which is good to consume as *halal* means good in terms of its process and its ingredients (Jasimah, 2000). Whereas, prohibited food means the food is not good to consume due to its impurity and harmfulness. A Muslim is not required to know exactly why or how something is unclean or harmful in what Allah has prohibited. There might be obvious reasons and there might be obscure reason (al-Qaradhawi, 1984; Hussaini and Sakr, 1983). Muslim jurists have identified four grounds of *haram* in foodstuffs. Those are manifest harm, intoxication, filth/ natural repulsiveness and encroachment on the rights of others (The Ministry of Pious Endowments and Islamic Affairs, 1993; Hashim, 2008). And even between these two boundaries of lawful and unlawful, there exist the things which are doubtful (*mushtabihat*), which must be refrained from in order to avoid excesses (al-Ghazzali, 1993). There are several factors determine the *halal* or *haram* status of particular foods.

It is dependent on its nature, how it is processed and how it is obtained (el-Mouelhy, 2008). It must be

prepared under and maintained in strict compliance with the laws and customs of the Islamic religion as expressed by reliable recognizes Islamic entities and scholars (Riaz and Chaudry, 2004). There are few principles pertaining to *halal* and *haram* which provide guidance to Muslims in their customary practices that can be summarized as the principles of *halal* and *tayyib* (al-Qaradhawi, 1984; al-Sayuti, 1998; Ibn 'Abd al-Salam, 1962). Thus, the unification of the concept of *halal* and *tayyib* is very vital for Muslims in choosing quality food to consume. This is due to the reason that what is permitted by Islam (*halal*), may still be impure (*ghayr tayyib*) and doubtfully *tayyib* in the sense that the food has either become stale, unhygienic or was improperly prepared, harmful and intoxicant (Saifuddeen, 2001).

A review of previous literature also identifies that there are many definition of food quality in the food manufacturers' perspective especially on the implementation of food quality practices such as Good Manufacturing Practices (GMP) and Hazard Analysis Critical Control Point (HACCP) (Nurulhuda et al., 2009; Hayati et al., 2008). In Malaysia, *halal* food certification involves certain standards of quality (Pahmi, 2005; Shahidan and Nor, 2006; Department of Islamic Development Malaysia, 2005; Lokman, 2001). It is the Malaysian Halal Food Standard globally recognized MS 1500 which should be read with MS 1480 (HACCP) and MS 1514 (GMP) (MS 1500, 2009). These standards provide guidance to manufacturers to ensure the food products are complying with Syariah as well as good, safe and fit to consume (Department of Islamic Development Malaysia, 2005; MS 1500, 2009; Lokman, 2001).

Food quality standards

In Islam, food quality standards are based on the concept of *halal* and *tayyib*. *Halal* requirement as a standard plays a very important role in determining the quality of food consumed by Muslims. A part of *halal* as a standard, Islam clearly outlines the standard of *tayyib* (good quality) to be bind together with the concept of *halal*.

Halal is an Arabic word which means lawful or allowed, which is permitted, with respect to which no restriction exists and the doing of which the Law-Giver has allowed. Most diets and foods are considered to be *halal* unless they are specified or mentioned in the Quran and tradition (Hadith). Human beings cannot change the unlawful (*haram*) into lawful food as Allah is the only One has the right (al-Qaradhawi, 1984; Hussaini and Sakr, 1983). Based on the Malaysian Halal Food Standard MS 1500:2009 (2009), *halal* food must fulfill the following conditions:

1. The food or its ingredients that are not filthy (*najs*) according to Syariah law.
2. The food does not contain any ingredients that are

filthy (*najs*) according to Syariah law.

3. The food that is safe and not harmful.
4. The food is not prepared or manufactured using equipment that is contaminated with things that are filthy (*najs*) according to Syariah law.
5. The food or its ingredients does not contain any human parts or its derivatives that are not permitted by Syariah law.
6. During its preparation, processing, packaging, storage or transportation, the food is physically separated from any other food that does not meet the requirement stated in all above items (i-v) or any other things that have been decreed as filthy (*najs*) by Syariah law.

The opposite of *halal* is *haram*. *Haram* is an Arabic word which means prohibited or unlawful. *Haram* is which Allah has absolutely prohibited; anyone who engages in it is liable to incur the punishment of Allah in the Hereafter as well as legal punishment in this world (Ibn Hazm, 1983; al-Zuhayli, 1969; al-Qaradhawi, 1984; Hussaini and Sakr, 1983). Compared to *makruh*, *haram* is absolutely prohibited by Allah. *Makruh* is an Arabic word means religiously discouraged and disapproved by Allah but not very strongly. The punishment for *makruh* acts is less than for those that are *haram* (al-Jaziri, 1970; Madkur, 1984).

Any food which is not recommended to eat or drink could be suspected (al-Qaradhawi, 1984; Hussaini and Sakr, 1983). If through the process of verification, one finds a record of information that a food is probably harmful to individual's health, then the food is said to be *makruh* (discouraged). The food will be considered *haram* if it undeniably proven harmful to physical, psychological, mental and spiritual of human beings (Hussaini and Sakr, 1983).

The second food quality standard is *tayyib*. It is an Arabic word which means good, agreeable, palatable, pleasant, pleasing, delightful, delicious, sweet, embalmed, perfumed and soothing to one's mind (al-Ghazzali, 1993; al-Amidi, 1980). *Al-tayyibat* used as a terminology to describe the moral virtues binding these products and the religious obligations associated with them. The term *al-tayyibat* refers to goods that are *halal* and pure (al-Qurtubi, 1999; al-Sayuti, 1990; Ibn 'Ashur, 1984; Ibn Kathir, 1988; Lokman, 2001).

The Islamic principles pertaining to *halal* and *haram* which provide guidance to Muslims in their customary practices as well as in choosing good quality food are (al-Qaradhawi, 1984):

1. The basic *asl* (origin) is that all things created by Allah are *halal* with few exceptions that are specifically prohibited (*haram*) (al-Sayuti, 1990).
2. To make lawful and to prohibit is the right of Allah alone. No human being, no matter how pious or powerful may take this right into his own hands (al-Bakri, 2008).

3. Prohibiting the *halal* and permitting the *haram* is similar to committing Shirk (ascribing partners to God).

4. The basic reasons for the prohibitions of things are due to their impurity and harmfulness. A Muslim is not required to know exactly why or how something is unclean or harmful in what Allah has prohibited. There might be obvious reasons and there might be obscure reason.
5. What is *halal* is sufficient, what is *haram* is superfluous. Allah prohibited only things that are unnecessary while providing better alternatives.
6. Whatever is conducive to *haram* is itself *haram*. If something is *haram* (prohibited), anything leading to it is also *haram* (Ibn 'Abd al-Salam, 1962).
7. Falsely representing the *haram* as *halal* is prohibited. To represent lawful as unlawful is also *haram*.
8. Good intentions do not make the *haram* acceptable. In the case of *haram*, it remains *haram* no matter how good the intention or how honorable the purpose is.
9. Doubtful things are to be avoided.
10. The *haram* is prohibited to everyone alike. Islamic laws are universally applicable to all races, creeds and sexes.
11. Necessity dictates exceptions.

Quality human capital

Quality is the totality of features and characteristics of a product or service that bear on its ability to satisfy implied or stated needs. When mentioning about products or services, people often use 'quality' to refer to excellence or perfection. But in business, it more accurately means the extent to which the product or service meets the defined requirements. A commonly accepted definition of quality is 'the degree to which a set of inherent characteristics fulfils requirements' (Business Definition For Quality Standard, 2009). Quality in food discussion can be defined as fitness for consumption which leads to what experts in ISO standard called customer or consumer satisfaction. Thus, quality can be described as requirements necessary to satisfy the needs and expectations of the consumers (Caludio, 2006).

Human capital can be viewed in general terms, such as the ability to read and write, or in specific terms, such as the acquisition of a particular skill with a limited industrial application (Becker, 1964). According to Schultz (1993), the term "human capital" has been defined as a key element in improving a firm assets and employees in order to increase productive as well as sustains competitive advantage. To sustain competitiveness in the organization human capital becomes an instrument used to increase productivity. Human capitals refer to processes that relate to training, education and other professional initiatives in order to increase the levels of knowledge, skills, abilities, values, and social assets of an employee which will lead to the employee's satisfaction and performance, and eventually on a firm performance. Rastogi

(2002) stated that human capital is an important input for organizations especially for employees' continuous improvement mainly on knowledge, skills, and abilities.

In an economic context, human capital refers to the stock of skills and knowledge embodied in the ability to perform.

It is the attributes of a person that are productive. In this discussion, the term human capital is recognition that people in organizations and businesses are important and essential assets who contribute to development and growth, in a similar way as physical assets such as machines and money (Stockley, 2009).

Thus, the definition of human capital is referred to as "the knowledge, skills, competencies, and attributes embodied in individual that facilitate the creation of personal, social and economic well-being" (Organization for Economic Co-Operation and Development (OECD), 2001).

Developed countries succeed due to the quality human capital which covers mentality, intellectual, physical, spiritual, moral and ethical values. Good quality people are the most precious assets of a nation. Therefore, one should observe whatever food taken for his body to forbid him from any bad effects.

This is because what is good for our body is also good for our mind, spirit and therefore good for the development of good quality human being. Consuming the prohibited foods and drinks are not only being harmful to one's physical health but also affect the character and spiritual abilities of man.

Thus, Islam underlines the standards of *halal* and *tayyib* as the basic guideline for its believers to adhere throughout the consumption of food.

METHODOLOGY

Research objectives

The objectives of this study are to offer an instructive understanding of food quality standards in Islamic perspective and to discuss the significance on the food quality standards which entail the holistic concept of *halal* and *tayyib* in developing good quality human capital.

Research design

This study is a qualitative in nature. The authors apply a document analysis approach through deep and intense readings of the previous texts and literature related to the topic.

The authors thoroughly analyze the pertinent literature and develop the relationship between quality foods and quality human being.

RESULTS AND DISCUSSION

Food quality standards in Islamic perspective

Food quality standards in Islamic perspective are based on the concept of *halal* and *tayyib*. In several places in

the Quran, Allah mentions *halal* and *tayyib* together, He does not say just *halal* or just *tayyib*. Therefore, quality foods that could only be consumed by Muslims are those which meet the standards of *halal* and *tayyib*. In other words, both standards that are *halal* and *tayyib* must be addressed. As Allah states in al-Quran in Surah al-Baqarah, verse 168 which means: "O mankind! Eat of that which is lawful and good on the earth".

The first standard that is *halal* or lawful is the most well-known standard. The second that is *tayyib* or good quality is equally important but ironically not given much attention by many. Sadly though, as a consequence of not many give due attention to the *tayyib* requirement as stated in the Quran, some foods may be *halal*, but it may not be good for consumption (Saifuddeen, 2002). This is due to the reason that what is permitted by Islam, may still be impure and doubtfully *tayyib* in the sense that the food has either become stale, unhygienic or was improperly prepared, harmful and intoxicant (Saifuddeen, 2001).

The second food quality standard is *tayyib*. The word *tayyib* is not only clarified as good, pleasant and delightful, clean but also healthy and beneficent to our body. Impure and unclean things should therefore not be eaten. What is good for our body certainly good for our spirit, mind and consequently good for the development of good quality human being. This is because the effects of consuming the prohibited foods and drinks are not only being injurious to one's physical health but also affect the character and spiritual faculties of man. It can be said that the consumption of unlawful food is amongst the main causes which lead a man to bad deeds. On the contrary, consuming *halal* and good food enables man to promote virtues. al-Ghazzali (1996) says that the Creator asks the creatures to follow His command and eat what is pure, clean, wholesome, nourishing and pleasing to the taste that summed up in the word *tayyib*.

There are several factors determine the good quality foods. No doubt that it is dependent on its nature, how it is processed and how it is obtained. As an example, any product from pig would be considered as *haram* because the material itself is *haram*. On the other hand, beef which has not been slaughtered according to Islamic way would still be considered *haram* (el-Mouelhy, 2008). Thus, the concept of *halal* and *tayyib* not only look into the way of slaughtering or from material itself, but it covers all aspects including safety and quality of food as well as the necessities of hygienic along and sanitation requirements which encompass the holistic standards of good and wholesome (*tayyib*) as well as lawful (*halal*) by Allah.

Food quality standards in developing quality human capital

In order to preserve the health of man as well as the

good quality moral and spiritual of man, the doctrines of lawful and unlawful are very important. The basic principle of Islamic dietary code is that all pure, good and wholesome things (*tayyib*) are lawful (*halal*) and all bad things (*khabeeth*) are prohibited (Chand, 1998). The reminder from the Quran to eat what is lawful and wholesome or good (*halal* and *tayyib*) from the earth should remain as the basic code if we wish to develop a good quality human capital. One should follow the holistic concept of quality food according to Islam which includes wholesome, safety, hygiene and sanitary aspects. The high quality and safety aspects underlined by the standard of *halal* and *tayyib* offer reassurance to those of the Muslim faith as well as developing good quality human capital as a whole.

The lawful and the unlawful status of a certain thing are not looked upon from the perspective of Islamic confinements only. Rationales and exceptions are also taken into consideration. The benefits and consequences from the *halal haram* requirements have in certain instances been justified by modern scientific researches. Some scientists have attempted to explain or justify some of these prohibitions based on their scientific understanding. Of course, the study cannot fully give all reasons here, but it can merely mention that there has always existed a tendency to interpret the prohibited foods in a rational and scientific way. Al-Marghinani (1991) points out that the aim of the prohibition is to preserve the nobility of the human body by preventing its being disgraced through engaging in prohibited food.

In general the prohibition of food is based on the aim of the purification of one's nature, because food consumed does not merely enter the stomach and intestines. It is absorbed and metabolized into the system and circulated to all parts of the human body, including the brain, and this is no small way affects man's nature. Reliable medical doctors and social scientists are able to realize how foods and drinks forbidden by Islam are harmful and destructive to the human spirit and morality as well as to the physical and moral characteristics of man (Shamsi, 1999).

The prohibition of eating pork in Islam is relevant in this context. It is mentioned that Allah prohibits pork because it is filthy by nature (al-Shirazi, 1992). Only Allah knows the exact reason(s) and the real wisdom as to why the pork is prohibited. But one is sure that it is to protect His servants from harm that can befall them. And nowadays, many medical researchers are of the opinion that pork is harmful to human beings.

According to physicians and medical experts, pork is a harmful diet. Consumption of swine-flesh creates lowliness in character and destroys moral and spiritual faculties in a man (Shamsi, 1999). The pig is a scavenger and eats everything. There are many diseases carried from swine to man, particularly parasite infestations. Lately extensive research has been focused on senility

old age is characterized by hardening of inner lining of the blood vessels of the heart and brain, a process called atherosclerosis. When a clot forms, it results in coronary thrombosis or a heart attack, cerebral thrombosis or stroke (Kazim, 1971). To clarify further the hazard of pork, al-Nasimi has listed nine kinds of diseases which have been discovered in pork in modern researches. This has become more serious when he found the number of patients suffering from tapeworm disease is the highest in the world among the pork eating nations (al-Nasimi, 1991).

Swine serves as a vector for pathogenic worms to enter the human body. Infection by *Trichinella spiralis* and *Taenia solium* are not common. The trichina may be transferred to humans if raw or inadequately cooked pork is ingested and serious, sometime fatal illnesses may result. Furthermore, fatty acid composition of pork fat has been mentioned as incompatible with the human fat and biochemical systems (Riaz and Chaudry, 2004). Some people have argued that if the pork was completely cooked, its flesh should be consumable. However, according to Islamic law, that even if the pork is adequately cooked and feed the pig with clean wholesome foods, its flesh is still prohibited because we still cannot change its nature.

Take a look at the nature of the pig for example. The pig is naturally lazy and indulgent in sex; it is dirty, greedy and gluttonous. It dislikes sunlight and lacks the spirit and will to "fight." It eats almost anything, be it human excreta or anything foul and unwholesome. Amongst all animal flesh, pork is the favoured cradle of harmful germs. Pork also serves as a carrier of diseases to mankind. Anything, which is harmful for the body, hurts the soul as well. Consumption of swine-flesh reduces the feeling of shame and as such the standard of modesty. It is for this reason that its flesh is not suitable for consumption.

Prohibition of consuming meat of dead animals or carrion (*maytah*) is also considered for the sake of preservation of physical health and moral health. The word *maytah* in the terminology of Islamic law means an animal that has not been slaughtered in the manner prescribed by Islamic law (al-Jaziri, 1970). Carrion and dead animals are unfit for human consumption because the decaying process leads to the formation of chemicals which are harmful to humans (Riaz and Chaudry, 2004). Any animal which dies of it must have died due to some reason. If death was due to a disease, then there is no doubt that the disease or poison still dwell in the animal's body though the flesh is sterilized by cooking. This is because all hormones and antibodies of dead animals are retained in the blood and all infective viruses flourish in blood (al-Nasimi, 1991). There are a few diseases that would be transmitted through the flesh and other organs of the dead animal. Among the diseases are anthrax, malignant, pustules, brucellosis, hemorrhagic septicemia (Kazim, 1971; Salim, 1988).

Therefore, Islam has introduced the concept of slaughter, whereby a naturally *halal* animal would have to be properly slaughtered prior to consumption. The act of slaughtering is to ensure the quality of meat and to avoid any microbial contamination. Most diseases originated or carried in the animal's blood. Hence, slaughtering is mandatory to ensure the complete drainage of blood from the animal's body, thus minimizing the chance of microbial infection. This is compatible with the overall concept of cleanliness that is always emphasized in Islam (el-Mouelhy, 2008).

Apart from Islam prohibits pork and *maytah*, Islam also prohibits the usage of any materials that are harmful to spiritual or mental well-being of a person, such as alcoholic drinks and drugs. The prohibition of food and drinking intoxicating drink (*khamr*) and all ways leading to them, as prescribed by Allah is for the benefit of human beings. It is for the reason to protect man's health including mind and body of the individual and society from diseases and the consequences of the absence of the mind (Irfan UI Haq, 1996).

Islam forbids *khamr* because it is very harmful for human health. *Khamr* will effect on the nervous system. In chemical terms, *khamr* or alcohol is defined as a substance that dissolves lipids and lipoids. Brain and nerve cells contain mainly lipids and lipoids in their structure and membranes. When *khamr* or alcohol is taken, it goes to cells via blood; there is dissolves the cell membrane that filters all substances and penetrates into the cell. Thus, the cell is poisoned. This poisoning manifests itself as numbness and malfunction in the cell. It is seen that *khamr* or alcohol enters into brain and nerve cells by force and disables them for a certain period of time. If this effect is continuous, as in the case of alcoholics, then, structurally, the cell will be it unable to fulfill its function properly (Soysaldi, 2005).

Khamr or alcohol demonstrates its harmful effect on the heart, kidneys and circulation. Alcohol reduces the contraction capacity of the heart and dilates peripheral veins. In this case, blood pressure decreases. When extra effort is spent, oxygen consumption of the heart increases. Blood pressure increases depending on the amount of alcohol taken. Only after several weeks after stopping taking alcohol can blood pressure return to normal values, however there is a significant loss in the contraction capacity of cardiac muscles. In addition, after stopping taking alcohol, severe cardiac failure, which is irreversible and can lead to death, develops (Soysaldi, 2005).

The unlawful foods and drinks mentioned above are only a few examples among those foods that Allah forbids us, which is definitely for good reasons. The prohibition of consuming pork, *maytah* and *khamr* clearly stated in the Quran. Consequently, any food or drink hazardous to physical health and moral health have been prohibited or declared hateful under the Islamic law. Al-Qaradhawi (1984), underlines that a general rule of the

Islamic law is that it is *haram* for the Muslim to eat or drink anything which may cause his death, either quickly or gradually, such as poison, which are injurious to health or harmful to body. It is also *haram* to eat or drink large quantities of a substance if large quantities of it cause illness. The reasons behind the Divine intervention are numerous and the real wisdoms behind the prohibitions are relevant in rational and medical way. They are of a nature intellectual and spiritual, moral and mental, physical and economic. And the sole purpose is to show man how to develop himself according to an upright course of life in order to be a healthy unit in the structure of the family, then of society and eventually of humanity at large.

Undoubtedly, consuming *haram* food will affect mentally, psychologically, physically, spiritually and other aspects of a person. Some of these adverse effects observed are (Lokman, 2001):

1. His prayers go unanswered by Allah. Abu Hurairah reported that Prophet Muhammad (pbuh) said:

"Allah is good and does not accept anything but good, and Allah has commanded the believers, as He commanded His Messengers, saying "O you messengers!, Eat of whatever is good and work rights indeed, I am aware of what you do". He also said, "O you who believe! Eat out the good things which We provided for you". The Prophet (pbuh) then said, A man travels far, unkempt and dust-satined (for hajj, umrah or the like), raising his hand to the sky (and saying), "O Lord! O Lord!" While eating what was haram, drinking what was haram, wearing what was haram and nourishing himself through haram means, how then could his prayers be accepted?"

2. His body becomes fuel to hell fire.
3. His mind and body will not be able to accept the truth.
4. Becomes insensitive to goodness and kindness.
5. Having the urge to influence and to commit wrongful and destructive actions.
6. Inhibits bad personality.
7. Misuses of one's intelligence.
8. Causes illness.

Although, Allah prohibits all types of foods which are unhygienic, dispensable and dirty but Allah has substituted those with fresh and good (*tayyibat*) food instead. All these demonstrate that Islam does not impose difficulties to its believers without providing them with alternative food to choose from. In this regard, we believe that Allah has prohibited intoxicating drinks in order that we may enjoy other delicious drinks which are wholesome for the body and mind. He has prohibited unclean food but provided alternative wholesome food.

Something is not considered *halal* in Islam unless it is pure and fresh and is not deemed *haram* unless it is bad and filthy, which brings about negative effects to the

development of human being (Lokman, 2001). In this context, any food that cause or has the potential to cause any negative effect to the mind, spirit, integrity and health is *haram*. The habitual consumption of *haram* foods may be manifested by exhibiting an impure spirit, unsound mind, impairment of personal character and unhealthy body. On the contrary if Muslims eat and consume what is on earth based on the standard of *halalan tayyiban* (lawful and good), in return the effects on behavior, mind and soul are also good.

Since Islam has always encouraged its followers to choose foods of *halalan tayyiban*, Muslims should put more awareness and be more knowledgeable with regards to food consuming. Moreover, Muslims nowadays are more exposed to the various kinds of ingredients and manufactured foods, arising from the advancement of science and technology; variety of foods with food additives named gelatin, emulsifiers, rennet and many more. All these manufactured foods are only *halal* to be consumed if the ingredients or the finished foods do not contain any *haram* substance, the raw materials are *halal* and the process is in compatible with the Islamic way. In short, whatever food consumed must meet the criteria of *halalan tayyiban* (lawful and good quality food) which encompass the holistic concept of quality including hygiene and sanitary, safety, wholesome and the permissible by God.

If look carefully, the concept of *haram* food underlined in Islam has very specific motives. By obeying Allah's command not to eat, consume and stay away from all the *haram* food could preserve the purity of religion, safeguard the Islamic mentality, preserve life, safeguard property, safeguard future generations and maintain self-respect and integrity.

Thus, the consumption of *haram* foods and drinks may have undesirable effects on the above mentioned factors. Indirectly, it shows that men are accountable to Allah and his fellow man when he consumes any foods. The only food and drink acceptable to Islam are those which are *halal*, having good values, pure and safe for consumption. On the other hand, foods which are impure, unbeneficial and worthless are prohibited and are not considered as worthy product and unacceptable. Simultaneously, in order to develop good quality human capital to develop a good quality developed country, foods consumed based on the standard of *halalan tayyiban* must be a priority.

Conclusion

The purpose of eating is sustenance that is to build and maintain body cells, regulate body processes and supply energy and stamina. Islam has laid down dietary rules to maintain a balance between the requirements of the body and soul. Islam allows its adherents to eat all that is pure

and nutritious but it also prohibits certain categories of food and drink which can be considered as *haram*. That is what we can understand from the concept of *halal* and *tayyib* as food quality standards. These standards highlight the idea of permissible from Islamic perspective, *halal* and good quality food which encompasses its security, safety as well as the quality and incorporate the necessities of hygienic and sanitation requirements. Preservation of health is generally based on the condition of the stomach and its condition is generally based on what was consumed. Therefore, to develop good quality human capital, strict adherence by consuming only *halal* food is a must.

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