



CONCEPT AND GUIDELINES OF CONSUMING HALAL-TAYYIBAN FOOD FROM ISLAMIC AND HEALTH PERSPECTIVES: A MEANINGFUL LESSON FROM COVID-19 OUTBREAK



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ABSTRACT

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The first outbreak of the Covid-19 pandemic in Wuhan, China proves consuming non-halal and non-tayyib food leads to widespread diseases and viruses. Since this occasion, the Covid-19 virus has widespread worldwide and has left negative impacts on the economic development, health quality, and social development of human beings. Therefore, this paper reports on the concept and guidelines of consuming halal-tayyiban food following the current situation of the COVID-19 pandemic and highlight the importance of practicing a healthy lifestyle with an ideal selection of food to maintain a good immune system and preventing from harmful diseases. The data and information were gathered from electronic sources such as journal articles and trusted websites. It is hoped that the outcome of the paper will assist other researchers to come out with new ideas for a healthy lifestyle such as practicing a good Halal lifestyle and consuming Halalan Tayyiban products.

Contribution/ Originality: This paper reports on the concept and guidelines of consuming halal-tayyiban food in the current situation of the COVID-19 pandemic and highlight the importance of practicing a healthy lifestyle with an ideal selection of food to maintain a good immune system and preventing from harmful diseases.

1. INTRODUCTION

Generally, the interpretation of *halalan tayyiban* food has often been identified similarly to halal food while sometimes neglecting *tayyiban* elements. The term halal food does not necessarily represent the food that fulfills *tayyiban* elements because there is a tremendous of food stamped with the halal logo, but is not healthy for the consumer's health (Othman, Md Hamdani, Sulaiman, Mutalib, & Ramly, 2018). *Halalan tayyiban* captures a significant aspect of the best ideal food as recommended by Shariah. The terminology of halal is obtained from an Arabic word that refers to lawful and permissible (Kamali, 2013). Meanwhile, *tayyib* refers to pure and good. The former signifies a state of permissibility for objects or actions following Shariah principles which cover various

subjects. Allah s.w.t has laid out His commands concerning "halal" discourse as a guide for Muslims. For instance, the prohibition of carrion, swine and blood as stated in Surah Al-Baqarah verse 173;

"He has made unlawful to you only carrion and blood and the flesh of swine and that over which there has been pronounced the name of anyone other than Allah's.171 But he who is constrained (to eat of them) – and he neither covets them nor exceeds the indispensable limit incurs no sin: Allah is All-Forgiving, All-Compassionate".

Whereas in broader interpretation of *halalan tayyiban* imbued also one's intentions, words acts, and beliefs as a requirement to establish *halalan tayyiban* lifestyle (Ali, 2014). In another context, *halalan tayyiban* is not exclusively for food and beverages scope only, but it covers the whole aspect of human life. In the context of food, *tayyib* specifically implies a quality standard for good, pure and wholesome food. Abdul Wahab and Azhar (2014) noted that *tayyiban* means good and must be completely safe for physical and spiritual health. Nowadays, it is prevalent among the halal food producer to use the terms halal and *halalan tayyiban* interchangeably, to leave an intrinsic meaning to the consumers that halal foods are fulfilling *halalan tayyiban* characteristics (Mohd & Fadzillah, 2020). These two terms signify different interpretations, but the combination of both terms is the best manifestation of an ideal food (Shafiee, Karim, Razali, & Abidin, 2018).

In Malaysia, the Department of Islamic Development Malaysia (JAKIM) is a responsible body to govern Muslim Islamic affairs. Recognized as a Muslim dominant country, *halalan tayyiban* food has become a crucial topic for decades that needs to be addressed. Therefore, Halal certification is established through the development of a holistic set of standards for food manufacturers to follow. As a way to fully address the issue of *halalan tayyiban* food, JAKIM goes hand in hand with other government agencies such as the Ministry of Health and Ministry of Agriculture to govern the quality and safety of foods to comply with *halalan tayyiban* requirements (Arif & Sidek, 2015).

From a health perspective, there are numerous studies have reported the benefits of consuming *halalan tayyiban* foods for human physical health. Apart from that, prevalent *halalan tayyiban* foods will keep the body healthy through moderation practices in food intake (Salamon et al., 2021). The selection of an ideal food helps to maintain a good immune system and preventing from harmful diseases (Aslan & Aslan, 2016). Moreover, with the current situation of the COVID-19 pandemic, it is important to practice a healthy lifestyle.

2. OVERVIEW OF COVID- 19 PANDEMIC

According to Zheng (2020), coronavirus is a type of virus that causes infection in the area of the nose, sinuses, and upper throat. The first outbreak of this pandemic occurred at the end of December 2019 in China. World Health Organization (WHO) has identified SARS-CoV-2 as a new type of coronavirus. Covid 19 has been declared a global pandemic to spread widely across the world. Infected with the COVID-19 virus will experience mild, moderate, and serious respiratory infections. Recently, there is no special treatment that can completely be treating the infection. Senior citizens and those facing severe health problems like cardiovascular disease, diabetes, chronic respiratory disease, and cancer are more likely to have a tendency to be easily infected (Struyf et al., 2021). The virus will spread primarily through droplets of saliva or particularly once an infected person coughs or sneezes (Galbadage, Peterson, & Gunasekera, 2020).

The community started to feel frustrated with seems the endless point of this pandemic. Most of them are mentally burnt out and economically unstable. Some companies minimize the number of workers to minimize production costs. Due to this situation, a large number of workers lose jobs. This phenomenon leads to negative economic impact worldwide as a result of less productivity, lower fatality rate, business closures, trade disruption, and recession in several industries. This pandemic urges a "wake-up" call among the global leaders to promote cooperation and provides effective solutions to support the community with sufficient economic support and health security (Tandon, 2020). Currently, isolation, social distancing, and closure of formal educational institutes, workplaces, and restrictions of social activity urged the community to stay at home to break the COVID-19 chain of

transmission. However, these restriction measures undoubtedly contribute to social and mental health problems. The community is in high potential exposure to the mental health problem as a result transformation of schedules and life routines (Javed, Sarwer, Soto, & Mashwani, 2020).

3. CONSUMPTION OF EXOTIC ANIMALS AND COVID-19 PANDEMIC

“Exotic” food dishes reflect the peculiarity of human culture. In Australia, the food hunter will find bunches of exotic food. In the Asia continent, raw turtle eggs and raw snake meat is preferred as exotic dishes. On the other hand, in Vietnam, raw duck blood soup is a favorite dish among the Vietnamese. These are a few examples of food exotic are favorable among exotic food lovers. The advanced development of the tourism industry contributes to the increasing demand for exotic food supply (Hochberg & Bhadelia, 2016). With regards to the outbreak of Covid -19, Huanan Seafood Wholesale Market was identified as a potential port where Covid -19 virus is initially detected. There are numerous exotic animals including wild animals and rare seafood species targeted by exotic food lovers (Li et al., 2020).

3.1. Raw Seafood

Raw seafood is recognized as the most demanded product among consumers regardless of religious ethnicities. In the European continent, raw, undercooked, salted, or pickled herring, anchovies, and oysters are the most favorable raw seafood products. Meanwhile, in the Mediterranean, South America, the Caribbean, and the Far East continent, sea urchins and ceviche (raw seafood marinated in lemon or lime juice and spices) are the best choices among raw seafood lovers. In Korea, raw crab meat is spiced with a special soy sauce known as ‘*kejang*’ to balance the taste. In China, raw grass carp are preferred among exotic food lovers. In Thailand and Laos, raw or fermented fish called ‘*lab pla*’, ‘*koi pla*’, ‘*pla som*’, and ‘*pla ra*’ become the best choice of the community. Scientific evidence demonstrates eating raw or non-cooked seafood leads to various infectious diseases such as anisakidosis which is known as a cod worm, whale worm, herring worm, and seal worm specifically prevalent in eating raw, undercooked, half-pickled, salted, or smoked marine fish or squid. The four major clinical of symptomatic anisakiasis are gastric, intestinal, extra-intestinal, or ectopic, and also lead to allergic reactions (Imataki, Bandoh, Kawakami, & Uemura, 2016).

Besides that, eating raw seafood without proper heating will cause Eustrongylides as a result of parasite infections obtained from fish, amphibians, and reptiles. Infected individuals with this parasite will develop lower quadrant pain or intestinal digestive problems. It is because small pink-red worms are developed in the peritoneum part. Keeping consuming pufferfish will cause tetrodotoxin that leads to paresthesias. In addition, it also can cause respiratory failure and paralysis often in need of immediate respiratory support. Other than tetrodotoxin, the consumption of raw tuna, mackerel, and other fish can cause scombroid poisoning which is an allergic-type reaction as a result of high levels of histamines and other biogenic amines. The infected individuals will develop rapid-onset facial rashes, diarrhea, and another histamine-mediated symptom (Cohen et al., 2009). Meanwhile, Kim et al. (2018) noted consuming raw fish and other raw shell- seafood is associated with infection of Vibrio Cholerae. The dehydration associated with cholera diarrhea is possibly leading to death within 6 hours. The rehydration process is applied to avoid the potential of cholera. Due to this possible effect, citrus juices such as lemons are added to raw fish or seafood dishes to minimize the potential of Vibrio cholera infection.

3.2. Reptiles

Reptile animals specifically crocodiles, alligators, turtles, iguanas, and snakes are hunted by exotic animal suppliers, particularly in the parts of sub-Saharan Africa, Central and South America, Asia, Australia, England, and North America. The community in parts of Central and South America are eating iguanas as part of traditional delicacies. Meanwhile, in some parts of Asian countries specifically in China, Japan, and Taiwan, turtle, terrapin

meat, eggs, and blood are part of the cultural delicacies. The Mexican and American have transformed snake flesh into dried and powdered form for medicinal purposes. But, the reality is eating reptile animals will be exposed to severe infections (Hochberg & Bhadelia, 2016).

The reptiles food lovers have the potential to be exposed to Sparganosis disease as a result of consuming raw snake, frog, and bird. Generally, this disease is widespread within Asian continents. The effect of infection will cause slow growth of tissue development specifically in the parts of the abdominal wall or chest that channel to the central nervous system which will be leading to fatal consequences (Mendoza-Roldan, Modry, & Otranto, 2020). Reptile animals are well known for the Salmonella host reservoir. This bacteria species is commonly found in fresh and frozen crocodile meat, raw soft-shelled terrapin blood, viscera meat, sea turtle, and raw snake meat. Moreover, the consumer also will be infected with Vibrio bacteria after consuming terrapins and raw sea turtle eggs. Another type of toxin that may develop is known as Lyngbyatoxins due to the presence of cyanobacteria in the consumption of seagrass and rocks by sea turtles. This result leads to the development of chelonitoxism. The consumer who consumes sea turtle delicacies will cause nausea, vomits, epigastric pain, diarrhea, and malaise. However, the effects will be more severe when the organ system will meet failure and neurological dysfunction (Mitchell & Shane, 2001).

3.3. Bats

Bats are the type of mammal species that have an along-shelf of life. Some people mistakenly interpret bats as a type of rat or mice species based on their physical characteristics. They belong to the Chiroptera group which is also known as "hand-wing". There are more than 1,300 species of bats in the world. The size of bats is different ranging from bumblebee bats to black flying foxes. There are certain species which are insectivores, carnivorous, and vampire bats depending on their daily feed routines. Scientific studies have proven that bats may carry bacteria and viruses which are harmful to human health although the risk of infection is probably low. Hence, people who are not well trained and vaccinated are not recommended to catch the bats for business purposes particularly if the bats are caught in injured conditions. The first disease derived from the bat's virus is the Australian Bat Lyssavirus (ABLV). This virus can spread to human beings through the saliva of infected bats. An infected person with ABLV causes a rabies-like symptom that leads to a fatality threat (Young, El Saadi, & McCall, 2014).

Next, the Nipah virus (NiV) is another type of zoonotic virus transmitted from animals to humans. In some cases, this virus is also potentially transmitted through contaminated food or directly from human beings. The infected people usually will experience a range of illnesses from asymptomatic (subclinical) infection to acute respiratory illness and fatal encephalitis. Although there are a few Nipah virus cases reported outbreaks in Asia, it has infected a big number of animals and contributes to a high fatality rate previously (Yob et al., 2001). Nipah virus infections are detected with recognized clinical tests such as real-time polymerase chain reaction (RT-PCR) from body fluids and also through antibody detection via enzyme-linked immunosorbent assay (ELISA). Other applicable tests are polymerase chain reaction (PCR) assay, and virus isolation by cell culture (Udugama et al., 2020).

4. THE CONCEPT OF HALAL AND TAYYIB

Food is an essential need for a human being for survival. The selection of halal food is compulsory among Muslims. The attributes of halal must completely comply from farm to fork to preserve the quality of halal food as a whole (Nee, Jamaludin, & Soon, 2016). Instead of considering halal sources, all the involved processing activities must comply with Good Manufacturing Practice (GMP) and also Good Hygiene Practice (GHP) where hygiene and cleanliness are the important elements (Mohd Aliff, Izhar Hafifi, Hayati Adilin, & Chemah, 2015). This practice attributes to the meaning of *halal tayyiban* term in Arabic denotes permissible and safe for consumption (Arif & Sidek, 2015). Nowadays, non-Muslims also prefer to consume halal food since they believe any products stamped with the *halal* logo are the best products while abstaining from harmful risks to physical health. Some religion except Islam gives freedom to their religious practitioners to select the food based on their preferences. Due to this

freedom, there are numerous of non-Muslim enterprises from China and Korea applying for Halal certification because they are confident in global halal business sectors (Nahar, Karim, Karim, Ghazali, & Krauss, 2018). The high demand for halal products worldwide urges the establishment of Halal standards to ensure all related halal production lines comply with Shariah (Dahlal & Saniff, 2019).

4.1. Halal

Halal, is very synonymous with Muslim. Halal is an Arabic term that means permitted or lawful. The opposite word of Halal is Haram means forbidden and unlawful. Halal is a holistic concept that covers various fields which are Halal foods, Halal financial management, tourism management, etc. The context of halal food production refers to the do's and don'ts in Islamic dietary practice such as ingredients, additives, and processing aids during food production takes place (Jais, 2014). Recently, Muslim consumers are exposed to tremendous doubtful ingredients, particularly products that have no halal logo. Moreover, some producers tend to hide the ingredients' information to avoid consumers' doubtfulness. Application for the halal logo is not mandatory and will open more opportunities for the food producers to adulterate with non-halal and doubtful ingredients (Samicho, Ab Karim, Firdaus, & Nurul Azmi, 2016). Therefore, it is difficult for the consumers to have clear information on the sources of ingredients since it is not mandatory to be transparent in declaring the applied ingredients in the food products (Malaysian Standard, 2009).

From halal perspectives, Allah has specifically outlined the types of food sources or raw materials that are permissible and prohibited. For example, a Muslim is prohibited to consume any carnivores and omnivores animal species. This is because carnivores are classified as predatory animals that eat the flesh of other animals. Meanwhile, omnivores' animals have slight characteristics of carnivores' animals as they are opportunists and sometime also eat other animals' flesh (Raheem & Demirci, 2018). For halal animals, proper slaughtering activities according to Shariah compliance is obligatory (Ab Rahman, Ruzulan, & Karim, 2014). Four main veins must be cut off which are the trachea, esophagus, carotid arteries, and jugular veins without injuring the spinal cord or completely cutting off the head from the animal's physical body (Riaz, Irshad, Riaz, & Regenstein, 2021). This holistic guideline is properly mentioned in Al-Quran, and the Sunnah of the prophet (Arif & Ahmad, 2011).

4.2. Tayyib

The word *Tayyib* is derived from Arabic terms that signifies clean and pure. Technically, it represents a quality of food free of any non-halal sources, toxicity elements, possible contamination, preserving hygienic quality, and safe for consumption (Jawad Alzeer, 2017). In another context, without *tayyib* elements, the food does not reach the status of good quality as recommended by Shariah. Indirectly, it has increased consumers' confidence in the security status of food intake (Raheem & Demirci, 2018). An example of food fulfilling *tayyiban* elements is organic food because is free from chemical hazards and healthier for the consumers (Tiffany, 2015). Meanwhile, an example of food not fulfilling *tayyiban* elements are animals raised in poor conditions, being fed with impure or dirty feeding like *Al-Jallalah* animals such as catfish being fed by impure feeding. In addition, there are a tremendous of junk foods that have been certified halal. However, eating junk food beyond moderation needs is not *tayyib* for human health although the used ingredients are free from non-halal sources (Kartika, Parson, Jamaludin, Husman, & Elgharbawy, 2020). Hence, the preservation of *tayyiban* elements helps the Muslim avoid falling into doubtful matters (Salim & Abdullah, 2020).

A combination of halal and *tayyib* elements is capable to fulfill physical and spiritual health (Salamon et al., 2021). It is because carefully selecting halal and *tayyib* food are generally sufficient to fulfill the nutrients needed in the human body while may increase the level of *taqwa* (God-fearing) and also signifies gratefulness towards Allah s.w.t who provides the sustenance towards the human being. The Muslim consumers who understand the elements

of *halalan tayyiban* will be careful in terms of daily intake frequency and the quality of food that will be consumed (Mohd-Yunus, Wan Chik, & Mohamad, 2010). Allah s.w.t mentioned in Al- Quran;

“ *O ye who believe! Eat of the good things that We have provided for you, and be grateful to God, if it is Him ye worship*” (Abdullah, 2001).

Dahlal and Ahmad (2018) noted the selection of halal and *tayyib* food that possesses a unique intrinsic value will provide unforeseen positive consequences. The authors opined establishment of a good society begins with the selection of ideal food. This is one of the main goals of Muslims to establish a ‘good-wholesome life’ in this world and hereafter (Ali, 2014). *Halalan tayyiban* food has its philosophical value which is closely related to the development of good Muslim characters. Imam Bediuzzaman Said Nursi urged appreciation of the value of food and consuming it moderately links to a spiritual relationship with Allah s.w.t (Mohd & Fadzillah, 2020).

5. THE WISDOM OF EATING HALAL AND TAYYIB FOOD FROM ISLAMIC PERSPECTIVES

Islam provides specific outlines to ensure consumed food is good quality, pleasant, and healthy for the Muslim. Halal food is not necessary fulfilling *tayyib* elements, but definitely, *halalan tayyiban* food comprises holistic characteristics of food as recommended by Islam. This is because consuming *halalan tayyiban* food signifies a Muslim’s obedience to Allah’s commandment (Yahaya & Ruzulan, 2020). Hence; food fulfilling *halalan tayyiban* elements will develop a good quality of Muslims physically and spiritually (Arif & Ahmad, 2011).

In the context of the application for Halal Food certification, Malaysian Standard (2009) becomes one of the major references. Several criteria must be fulfilled which are; not containing any filthy (*najis*) elements as recognized by Syariah law. Secondly, the food that must be free from any harmful elements. Thirdly, the food is not prepared or manufactured using contaminated equipment with any impure elements. Fourthly, the food should not contain any human parts or its derivatives that are prohibited by Syariah law. Lastly, during activities of preparation, processing, packaging, storage, or transportation, the food must be physically separated from any kind of food which are not meet the stated requirements. Each commandment from Allah s.w.t will provide good benefits to Muslims including His commandment to select food fulfilling elements of *halal* and *tayyib* (Nurdeng, 2009).

According to Islamic perspectives, eating halal and *tayyib* food becomes an important requirement for the acceptance of *du’a* (supplication). Everything that comes into a Muslim’s stomach will be the flesh and blood. There is a hadith from Prophet Muhammad s.a.w who emphasizes the importance to consume *halalan tayyiban food*. This hadith is included by Imam Nawawi in his compilation 40 hadith of Imam Nawawi:

On the authority of Abu Hurayrah (RA): The Messenger of Allah said, “Allah the Almighty is Good and accepts only that which is good. And verily Allah has commanded the believers to do that which He has commanded the Messengers. So the Almighty has said: “*O (you) Messengers! Eat of the tayyibat [all kinds of halal (legal) foods], and perform righteous deeds.*” [23:51] and the Almighty has said: “*O you who believe! Eat of the lawful things that we have provided you.*” [2:172]” Then the prophet mentioned [the case] of a man who, having journeyed far, is disheveled and dusty, and who spreads out his hands to the sky saying “*O Lord! O Lord!, while his food is haram (unlawful), his drink is haram, his clothing is haram, and he has been nourished with haram, so how can [his supplication] be answered?*” (Badi, 2016).

Hamzah and Ahmad Zubir (2019) noted the selection of *halalan tayyiban* is crucial to developing the good quality of Muslims with the best characters (*akhlak mahmudah*). In addition, Al-Ghazali (2004) in his book, *Ihya’ Ulum ad-din* highlights encouragement to execute good deeds (*a’mal salih*) is closely interconnected with the quality of food intake. Ibn Kathir and Ibn Rejab also emphasized the declination of Muslim good characters due to the prevalent practice of eating prohibited sources that lead to low quality of human spirituality (Dar al-Ifta, 2020). In this respect, Hamka (1982) noted the sense of gratefulness will naturally touch a human’s heart if a Muslim truly understands the real purpose of consuming *halalan tayyiban* food. Meanwhile, Imam Bediuzzaman Said Nursi also

highlights in his work *Risale i Nur* that consuming halal food is one of the mechanisms to appreciate the values of food. He stated in his work.

“However, the sense of taste of those truly on the way of thanks, those seeking reality, and those who approach reality with their hearts is like a supervisor and inspector in the kitchens of divine mercy”.

From his statement, it is important to highlight the purpose of eating *halalan tayyiban* food not for the sake to satisfy a hungry stomach, but also to guide human beings toward a straight path (Mohd & Fadzillah, 2020). Consuming any non-halal or doubtful sources will put the human being in misguided ways. In addition, Hamka (2007) noted human being tends to act beyond human inclination (*fitrah*) such as killing each other and installing cruelty upon human characters. Surely, Allah s.w.t knows the best for His creatures for the sake of human prosperity. The number of prohibitions is less compared to the permissibility where the Muslims are recommended to cultivate the sources as long as following Islamic ethics. Furthermore, the main purpose is to prevent any harmfulness physically, spiritually, and morally (Qutb, 2000). Hence; a holistic quality of Muslims will be established who show obedience to Allah's commandment (Hamzah & Ahmad Zubir, 2019).

6. THE WISDOM OF EATING HALAL AND TAYYIB FOOD FROM HEALTH PERSPECTIVES

To enhance the arguments, the researcher also justifies the wisdom of eating halal and *tayyib* food from a health perspective. In this subtopic, several points are going to be highlighted which are the halal slaughtering method, prohibition of pig and its derivatives, prohibition of alcoholic drinks, and prohibition of carcasses. These explained subtopics will provide a clear indicator that eating halal and *tayyib* food will guarantee food safety and quality. Each commandment from Allah s.w.t is to guarantee human life prosperity and abstaining falls into harmfulness.

6.1. Halal Slaughtering Method

Halal animals that are going to be slaughtered must be treated inhumanely manner and in deliberate treatment to keep calm and reduce their stress level. The subjected animals which are treated gently usually will not be in a panic and agitated condition before slaughtering activities take place. A humane and gentle treatment will give good effects on meat quality (Abdullah, Borilova, & Steinhäuserova, 2019). Other than that, some of the studies demonstrate the use of stunning is not recommended since it will subject to petechiae, ecchymosis, hematomas, and bone fractures in the meat and organs compared to animals are not subject to electrical stunning (Velarde, Gispert, Diestre, & Manteca, 2003). However, from the Islamic perspective, the application of stunning is needed in certain situations particularly involving mass production of halal meat. There are a few rules and regulations that must take into account in handling stunning activities. Among them are; that it must be handled, monitored, and checked by a well-experienced Halal Executive, the stunning voltage must be implemented according to the determined limit and the most important point is the stunning activity should not leave physical injury and pain (Yang, Febrianto, Abdullah, & Aris, 2012).

This situation is in line with the principle of *u'rf* which considers the reality of the current situation as a factor to deduce Islamic legal rulings. For example, in the context of Malaysia, it is approximately around 725,000 chickens need to be slaughtered to fulfill the customer's demands. If the process of stunning is restricted, this will put the burden upon the slaughterers to handle a large number of chickens (Ab Rahman et al., 2014). In addition, Islam is a religion that promotes facilitation in implementing Allah's commandment. This is in line with an Islamic legal maxim '*Masyaqqah Tajlibu At-Taysir*' which refers to any hard situation that demands facilitation. Meanwhile, this difficulty also includes the matter of *umum al-balwa* if its implementation is avoided. This signifies that Islamic legal rulings are flexible as long as their implementation does not deviate from Shariah (Aziz, Mahaiyadin, Embong, & Alias, 2020). Furthermore, Allah s.w.t mentions in Al- Quran (Surah Al-Hajj; 78);

... “for ‘it is’ He ‘Who’ has chosen you and laid upon you no hardship in the religion”.

Meanwhile, the legal cause leads to an obligation to execute slaughtering activity because the spilled blood is comprised of various harmful bacteria and germs that will be harmful to human health particularly if the blood remained in the animal's veins. There are scientific studies showing animal blood is the best place to breed bacteria and germs. For example, research by Egwuatu et al. (2014) shows the difference between the rapid growth frequency pattern of pathogens in human and animal blood. The sample of animal blood which is cow blood, chicken blood, goat blood, sheep blood, and rabbit blood show the pathogens are growing faster compared to human blood samples within 24 to 48 hours. In addition, the blood also probably functions as a zoonotic disease carrier such as hepatitis E virus (HEV) particularly if the consumers prefer to consume raw blood (Boxman et al., 2017). This is based on test analysis using RT-qPCR to identify the existence of the hepatitis E virus (HEV) on the selected samples comprised of non-heated liquid blood products, plasma, and fibrinogen.

6.2. Prohibition of Pig and Its Derivatives

A pig is a unique animal created by Allah that lives in a filthy and dirty habitat. Naturally, pigs are scavenger-type animals eating everything including carrion and feces of their own or from other animals' (Karen, Thomson, Coates, Buckley, & Howe, 2012; Peta, 2020). The harmful effects of consuming pigs and their derivatives are various particularly on human physical health. The consumption of pork potentially leads to numerous diseases such as thickening the arteries, increasing the blood pressure, angina pectoris (gripping chest pain) and brings inflammation in the joints of the body (Denner, 2014). Pork contains viruses and bacteria which are easily disseminated to human beings. Some of the viruses are retroviruses that potentially lead to cancer (Denner, 2014; Peta, 2020). In addition, the pork also probably spread the virus H3N2 (Hong Kong flu) becomes an agent to spread the pandemic (Edwin, 2006; Mujoriya, Dhamande, & Ramesh, 2011).

On the other hand, pork provides a path for pathogenic worms to breed in the human body such as *Trichinella spiralis* and *Taenia solium*. The former infection may transmit to humans by eating raw or half-cooked pork. This will cause serious or even fatal illnesses. Moreover, the fatty acid composition of lard is not compatible with human fat as well as human biological systems (Riaz & Chaudry, 2004). In the context of moral characters, consuming pork leads to morality and spirituality declination. Generally, consuming pork will attribute to shameless characters and tend to act beyond human inclination (Arif & Ahmad, 2011). Ahmad et al. (2021) provide a detailed study about the utilization of pig and their derivatives in the production industry including medical devices, food, beverages, pharmaceuticals, etc. Despite a lot of benefits, scientific studies have proven pig is a carrier of harmful diseases due it carries parasites, tapeworms, and flukes.

6.3. Prohibition of Carcasses

Carrion or carcasses are part of the prohibited sources according to Shariah's perspective. This is based on the reason that animal carcasses undergo a decaying and decomposition process. This will result in harmful effects on human health if eating animal carcasses without going through a proper slaughtering activity (Riaz & Chaudry, 2004). If the carcasses died due to certain diseases, the disease will keep remain in the animal's flesh although the meat is cooked. It is because all the hormones and antibodies remain in the blood where normally the blood has been infected with pathogens. Eating animals without going through a proper slaughtering activity will transmit various diseases such as anthrax, malignant, pustules, brucellosis, and hemorrhagic septicemia (Arif & Ahmad, 2011).

In addition, Ahmed, Idris, Asiyanbi-Hammed, Mikail, and Hammed (2017) noted *Escherichia coli* is detected on contaminated pork and lamb carcasses. Meanwhile, methicillin-resistant *Staphylococcus aureus* and also *Yersinia enterocolitica* strains are present on animal carcasses. Due to the presence of harmfulness, the use of animal carcasses as any source of production is completely prohibited regardless of the purposes (Fadzillah et al., 2020). Allah s.w.t mentioned in surah Al- Maidah; verse 3, several characteristics of carcasses. Among of them are *al-*

Munkhoniqah, al-Mauquzah, al-Mutaraddiyah, al-Natihah, and Ma akala al-sab'u. The legal cause of prohibition is a result of the harmfulness of carcasses to human health regardless of halal or non-halal animals. However, there are two types of carcasses are permitted for Muslims which are locusts and fish (Nasaruddin, Mel, Fuad, Jaswir, & Abd Hamid, 2011).

Salahudin, Ramli, Zulkepli, and Razak (2017) noted two main factors contribute to the death of animals. The reasons are diseases and death due to man's interference specifically dying before the slaughtering activities take place. To avoid the carcasses being wasted, some poultry producers process the animal carcasses into poultry-based products specifically animal feed. It contributes to the profitability of the meat while minimizing the cost of animal feeding since the price is cheaper compared to other processed animal feeding (Shen, Zhang, Bhandari, & Gao, 2019). However, the producer will select carcasses in good condition to minimize possible infection in the future (Alao, Falowo, Chulayo, & Muchenje, 2017). *Al-Jallalah* animals are animals potentially being fed with impure sources of feed such as catfish and chicken. Since Islam promotes *halalan tayyiban* practice in any production, the meat and milk of *Al-Jallalah* animals are prohibited based on the hadith of prophet Muhammad s.a.w who explained this matter (Muflih, Ahmad, Jamaludin, & Nordin, 2017).

6.4. Prohibition of Intoxicant Drinks

Intoxicant drinks or *khamr* in Arabic terms are part of the prohibited sources. The legal cause of *khamr* prohibition because it is harmful to human health physically, spiritually, and mentally. Allah s.w.t mentioned in Al-Quran;

"Forbidden to you are carrion, blood, and swine; what is slaughtered in the name of any other than Allah; what is killed by strangling, beating, a fall, or by being gored to death; what is partly eaten by a predator unless you slaughter it; and what is sacrificed on altars. You are also forbidden to draw lots for decisions. This is all evil. Today the disbelievers have given up all hope of 'undermining' your faith. So do not fear them; fear Me! Today I have perfected your faith for you, completed My favor upon you, and chosen Islam as your way. But whoever is compelled by extreme hunger—not intending to sin—then surely Allah is All-Forgiving, Most Merciful" (Al-Maidah; 3).

Scientifically, the prohibition of *khamr* helps to maintain nervous system health. Chemically, drinking *khamr* leads to bad impacts on the structure of brain membranes of brain and nerve cells. It will dissolve in cells' membranes and eventually leads to numbness and malfunction in the cell. In a long-term period, the cells will not be able to function properly. In addition, other parts of organs such as the heart, kidney, and also blood circulation will be affected as well. This will increase the probability of blood pressure (Soysaldi, 2005). Hence; any kind of intoxicant drink regardless derived from fruit fermentation or other processes is completely prohibited to preserve a human's precious mind and life (Ab Ghani & Ismail, 2010). This prohibition is in line with the principle of *maslahah* to ensure the Muslims are not involved in any activities leading to immoral declination (Aibak, 2008). The offender is supposedly subjected to '*qadhaf*' ruling if proven intentionally drunk *khamr* according to Islamic law. This is proven Shariah law is strictly considering the prohibition of *khamr* as a serious matter, particularly it leads to the development of bad characters within society (Buang & Hamidon, 2016).

Due to this strict prohibition, ethanol levels in alcohol function as a benchmark for permissibility in foods and beverages products. Some Muslim consumers are confused between *khamr* and alcohol. They regard the prohibition are subject to both (Ab Ghani & Ismail, 2010). There is an ethanol limit to be mixed in pharmaceuticals or other products like antiseptics (Alwi, 2019). Determination of ethanol limit depends on the fatwa decision declared in certain countries after having unanimous agreements among the fatwa committee members (Anis Najiha & Wan Nadiah, 2014). Alcohol is recognized as an important solvent besides water. Its utilization seems unavoids nowadays as food additives specifically in bakery-based products, seafood-based products, and meat-based based products ensure the food products' shelf-life is longer (Jamaludin et al., 2016).

7. CONCLUSION

The term *halalan tayyiban* signifies a holistic meaning that represents ideal food characteristics. Technically, *Halalan tayyiban* and halal food demonstrate different meanings and quality of food. From the Shariah perspective, Allah s.w.t urges Muslim to consume *halalan tayyiban* food to maintain health spiritually and physically. Currently, COVID 19 is an important global issue that threatens human security. Consuming *halalan tayyiban* as a daily dietary routine helps to boost the immune system. The first outbreak of Covid-19 in Wuhan, China becomes a tragic moment for the worldwide community since this virus has spread widely worldwide. The culture of eating exotic and wild animals has proven spread harmful diseases that will be leading to death. This non-halal and non-tayyib eating practice becomes a starting point for the widespread pandemic which affected socio-economic development, physical and mental health. The selection of *halalan tayyiban* food is the best choice as it has been guaranteed clean, hygiene, healthier, and free from any possible hazardous contamination while maintaining good health. This is in line with the objective of shariah; preservation of mind, and life while shows manifestation of obedience towards Allah s.w.t. Each subjected Shariah ruling will bring prosperity and goodness to human beings.

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