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# **The Relationship of The Causes of Pandemic Diseases with Animals Consumption: Observation Studies Based on Halal Standards in Islamic Law**

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## **ABSTRACT**

Humans have been facing confusion in determining the type of animal to become a daily consumption. Many research has proven the link between animals and the onset of disease. This research aims to find the relationship between the pandemic diseases and animals via analyses based on Islamic law. The study utilised qualitative methodology as the main framework. Secondary data have been collected which are related to the record of disease emergence from animal consumption and halal principles literature. Findings show that mostly animals that spread diseases illegal or prohibited to consume in Islam, e.g., pigs, bats, and pangolins. In Islam, principles of halal principles are used in controlling food choices. These principles are built on the basis that all things consumed in the human body must be allowed by the Quran and hadith, clean, permissible, and safe. Therefore, Islam has laid down some conditions in related to the animal consumption. Findings also proved the relationship between the cause of the pandemic disease and prohibited animals based on halal principles. Halal principles can be concluded as a comprehensive instrument compromising the Islamic law in food consumption and recent human necessities. This study suggests for more research be conducted in exploring the impact of halal principles towards human consumption of food in avoiding diseases.

**Keywords:** Pandemic diseases, Animal, Food consumption, Halal principles

## **1 Introduction**

Humans have been facing confusion in determining the type of animal to become a daily consumption. Many researches have proven the link between animals and the onset of disease. In recent years, many diseases of animal origin have spread, and some have been classified as pandemics, for example, SARS, MERS, COVID-19, and Ebola. Most of these diseases spread through "zoonosis," an infectious disease that spreads from animal to human or human to animal. This research aims to find the relationship between the pandemic diseases and animals via analyses based on Islamic law.



## 2 Materials and Methods

The study utilised qualitative methodology, based on desk research as the main framework. Secondary data have been collected which are related to the record of disease emergence from animal consumption and halal principles literature.

## 3 Results

Historically, many cases of pandemic diseases show issues occurring because uncontrolled human consumption on animals. According to Reddy and Saier (2020), there is a causal relationship between animals and pandemic outbreaks. Infectious agents, including pathogenic protozoa, bacteria, and viruses that live in certain animals, can mutate into other forms and infect other hosts, including humans. For decades there have been many dangerous diseases from the consumption of animals [1] [2].

## 4 Discussion

In Islam, the Quran and hadith are the primary sources of reference in using halal standards. Based on halal standards, it can be ascertained which type of animal can be used as a food source. As a basic principle, all animals on this earth are halal. Based on Quran and hadith, there is an explicit proviso stating the types of animals that can be eaten and those that are forbidden. If the proviso stating prohibited animals is examined, it can be ascertained that apart from the group of prohibited animals, there is a group that is allowed to be eaten that is not in the proviso directly [3].

Based on the Quran and hadith, there are clear proviso state types of animals that are forbidden to eat include pigs, lizards, snakes, rats, scorpions, and crows. Furthermore, it's also state that all animals that have fangs, such as tigers, dogs, monkeys, and cats, birds that have talons; like an eagle, an animal that eats carcasses, such as herons, poisonous animals such as snakes, animals that live in two realms such as mud crabs, animals that live in dirty environments, such as rats, and all insects except grasshoppers are included in the prohibition. Based on this prohibition, it can be ascertained the animals can be eaten, such as grasshoppers and birds that do not have talons, such as chickens, ducks, and geese [4].

Islam emphasizes safety for its people; therefore, several conditions must be met in preparing animals for food. Animal food and shelter must be clean and not contaminated with prohibited substances, including fences, alcohol, poisons, and pigs. Islam places the obligatory condition of slaughter as the first step in the preparation of animals.

Islamic law not only looks at the initial process of animal preparation, but all the principles in the halal standards must be applied throughout the food preparation process. This includes how food is prepared in the factory, food storage, and transportation. The entire process must meet the standards to be categorized as halal. This will make sure all the products comply with halal standard [5]

In 2020 has been recorded that halal institutions are able to operate and monitor companies that wish to produce halal products. Based on the operation, it can be ensured that this institution has carried out its duties with strict ethics in ensuring that all food preparation processes in the company meet halal standards. This simplifies the process of specializing in halal products in the market [6].

If we look at this century, many consumers who are non-Muslims choose halal-status products. This is because the cleanliness and safety of this product are guaranteed. Moreover, after the certification process by halal institutions, halal status products are easily seen by consumers. Become ease for users to choose products and allows consumers to feel safe in consuming animal-based foods.

There are wise sayings, "a healthy mind is in a healthy body." Since its inception, Islam has placed a high value on health, placing it second after religious beliefs. The five necessities of faith, life, lineage, property, and mind are enshrined in the essence of divine law. Moreover, with a bit of thought, it becomes clear that the needs of life, offspring, and mind, cannot be successfully protected and preserved without the protection and preservation of health.

Islam attaches importance to all aspects of humanity, especially those related to the safety of human life. Thus, the regulatory aspect becomes a deterrent against any risk that could be a disease to the human body. In the halal principle, the preservation of life is the main structure to protect human beings. Therefore, the use of halal status is not just a certification act but also carries the status of "safe" and "can" for human consumption.

## **5 Conclusions**

In conclusion, based on the observation of the relationship between animals that become a source of pandemic diseases and halal standards, it can be identified that this group of animals is included in the prohibited animals in Islam. Humans should be able to choose animal types as a source of food. Based on historical records, many pandemic diseases have emerged because of animal-based diets. The authorities cannot properly control human food consumption. No clear standards are available among the public for food selection. However, Islamic law created halal standards thousands of years ago as the basis of reference in choosing animals as food. These halal standards are not a barrier that hinders human beings and gives discomfort. However, these standards make it easier for people to make choices. Safety, cleanliness, and authenticity are very much emphasized in halal standards. The public will be prevented from disease risk if they make this standard a reference. This proves that halal standards are reasonable in using animal-based food selection.

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