

PROPOSED ISLAMIC ETHICS FOR FOOD PROCESSING

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ABSTRACT

Processed food is widespread phenomenon all over the world. Some of these foods are ready to be eaten immediately after purchasing, while others need to be cooked before eating them. In order to make higher profits, companies and suppliers of these foods sometimes do not follow the proper production methods, or use unhealthy ingredients, or do not label products correctly. This negligence causes various types of health problems in consumers. To some extent, this negligence can cause human casualties. Islam offers a number of ethics to be followed in food processing. By analyzing the related verses of the Qur'an and ahadith of the Prophet (p. b. u. h.), this paper intends to discuss these ethics. The paper may conclude that Islam has a comprehensive code of ethics for food processing. Implementation of these ethics may help reducing health problems and drawbacks that are caused by neglecting them during food processing.

Key words: Islamic ethics, food, processing, animal welfare.

Introduction

Among others foods and drinks are primary components for keeping a person healthy. Prior to eating or drinking, our foods and drinks should be prepared correctly. This preparation can be made completely by the consumer himself or herself. This paper does not discuss this personal preparation. It also does not talk about normal preservation of agricultural products that require harvesting, cleaning, keeping in a suitable place, etc. Rather, it touches upon processing and preparing foods and drinks for instant consumption, which are presently done by many commercial companies all over the world. These companies are also involved in supplying these processed foods and drinks for the public. Nowadays almost every human being consumes these processed foods. What are the processed foods then? If they are commercially boxed, bagged, canned or jarred or prepared in a way that they can be sold as hot, or ready-to-eat dishes, or refrigerated or frozen products that require minimal preparation (typically just heating), and have a list of ingredients on the label, they are called processed foods. Benefits of food processing include easing marketing and distribution tasks. Additionally, it increases availability of many foods at any time of a year. However, food processing also has drawbacks, such as it can affect its nutritional density; any food additive can cause health risk; there is also a risk of contamination.¹ Likewise, there is possibility of cheating by committing inconsistency between the ingredients written on the packet and what are given inside. For the interest of all consumers, there is a necessity to take some steps to stop or at least reduce these and other drawbacks that are caused by food processing activities. One of these steps could be to prepare a code of ethics for food processing, which should be followed by these companies. Nowadays many professional organizations, such as medical association, engineering association, etc. try to follow code of ethics, in order to provide good and appropriate services to their clients. Food processing is also considered to be a profession, for which many companies and organizations are created. They have also many clients and consumers. In order to avoid the drawbacks mentioned above and to provide good and suitable services to these consumers, these companies also should try to follow certain rules and regulations, which are considered to be ethics for food processing. Food and Agriculture Organization (FAO) of the United Nations long ago invited experts to develop this type of ethics.² This paper could be considered as an attempt to response to this invitation.

Allah (SWT) provides Muslims with a complete *Shari'ah* to accomplish some higher objectives, such as protection of religion (*hifz al-din*), protection of life (*hifz al-nafs*), protection of wealth (*hifz al-mal*), protection of intellect (*hifz al-'aql*), and protection of progeny (*hifz al-nasl*).³ In order for human beings to achieve these objectives, Allah introduces many rulings comprising certain deeds that should be done and some actions that must be abandoned. Among them rulings related to human health have close relationships with all these objectives. In other words, human health plays a central role for them. Without having sound and strong health these objectives cannot be achieved. Therefore, the prophet (p. b. u. h.) says: "A strong believer is better than a weak one" (Muslim and Ibn Majah). In order to maintain human health, beside other things, foods and drinks are required. Processed foods and drinks contribute partially to fulfill this requirement. But since there are

¹Wikipedia, Retrieved on 23-03-2015.

²FAO Ethics Series 1: *Ethical issues in food and agriculture*, Food and Agriculture Organization of the United Nations (Rome, 2001), p. 29

³See Ahmad al-Raysuni, *Nazariyyat al-Maqasis `inda al-Imam al-Shatibi* (Rabat: Dar al-Aman, 1991), p. 252.

some drawbacks caused by processing foods, Islam provides some guidance that may help to stop or at least reduce them. This guidance may be considered as Islamic ethics for food processing.

Islamic Ethics for Food Processing

Some Islamic guidelines or ethics discussed in this section are directly related to food processing procedures, while some others are related to them indirectly. These Islamic ethics may be divided into six sets of rules and regulations under subheadings of animal welfare, ethics related to plants, production methods, quality control and safety of food, pricing and advertising, and several other Islamic principles.

A. Animal Welfare

1. Slaughtering Animals Properly

In order to have lawful processed meat, the lawful animals should be slaughtered properly prior to process their meats. They should be slaughtered by Muslims and Allah's name should be recited at the time of slaughtering. Allah says: "Eat not of (meats) on which Allah's name has not been pronounced."⁴ If people of the Book slaughter these animals properly, their meats are lawful for Muslims. Throat (*hulqum*), gullet (*mari*) and two jugular veins (*wadajan*)⁵ of the animals should be cut properly so that blood can flow easily and completely because flowing blood is forbidden in Islam. Additionally, meat of any animal killed or slaughtered in the name of other than Allah is not lawful for Muslims. Allah says: "Forbidden to you (for food) are: dead meat, blood, pork and that on which has been invoked the name other than Allah; that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which has been (partly) eaten by a wild animal; unless you are able to slaughter it (in due form)."⁶

2. Slaughtering for the Sake of Getting Meat

No lawful animal should be killed for the sake of killing it. The purpose of slaughtering it should be collecting lawful meat for eating. `Abd Allah bin `Umar says: "I heard the Messenger of Allah forbidding to hold an animal, et al. and shoot it for the purpose of killing it."⁷ Ibn `Umar also narrates that the Prophet cursed the one who took anything that has soul as target [to kill it].⁸ The Prophet also says: "Whoever kills a sparrow or any bird or any bigger animal without fulfilling its right, Allah will ask him about his killing. Someone asked: 'O Messenger of Allah, what is its right? The Prophet replied: 'Its right is that he should slaughter it and eat it, and should not cut its head and throw it.'"⁹ Anas says: "The messenger of Allah forbids holding animals for the purpose of killing them."¹⁰

3. Slaughtering Animals Nicely

Muslims should try to inflict as less as possible of pain to lawful animals at the time of slaughtering them. Therefore, they should sharp their knives before slaughtering so that pain of losing life will be less. The Prophet says: "Surely Allah prescribes kindness for everything. So when you perform [lawful] killing, do it nicely. And when you slaughter [animals] do it also nicely. [In order to be nice and kind], one of you should sharp his knife and relieve his slaughtered animal."¹¹

4. Cutting Limbs of Live Animals

Cutting limbs of live animals is severely painful for them. Therefore, Muslims are not allowed to cut limbs of animals before slaughtering them. This type of bad deed is inspired by Satan. Allah says on the tongue of Satan: "Surely I will order them to slit the ears of cattle."¹² If any organ is cut off through this way, it is forbidden for Muslims to eat. The Prophet says: "...Whatever cut off from an animal while it is alive is considered to be dead. It should not be eaten."¹³

⁴ Al-An`am, 6: 121.

⁵ Wahbah al-Zuhayli, *Al-Fiqh al-Islami wa Adillatuh*, 4th ed. (Damascus: Dar al-Fikr, 1997), vol. 4, p. 2758.

⁶ Al-Ma`idah, 5: 3.

⁷ Bukhari, Muslim. See Al-Shaykh Wali al-Din Muhammad bin `Abd Allah al-Khatib al-Tabrizi, *Mishkat al-Masabih* (Lahore: Maktaba`i Mustafa`i, n. d.), p. 357.

⁸ Bukhari, Muslim. See al-Tabrizi, *Mishkat al-Masabih*, p. 357.

⁹ Ahmad, al-Nasa`i, al-Darimi. See al-Tabrizi, *Mishkat al-Masabih*, pp. 358-359.

¹⁰ Bukhari, Muslim. See Abu Zakariyya Yahya bin Sharaf al-Nawawi al-Dimashqi, *Riyad al-Salihin*, 19th ed. Shu`ayib al-Arnabut (Beirut: Mu`assasat al-Risalah, 1991), p. 607.

¹¹ Muslim. See al-Tabrizi, *Mishkat al-Masabih*, p. 357.

¹² Al-Nisa', 4: 119.

¹³ Al-Tirmidhi, Abu Dawud. See al-Tabrizi, *Mishkat al-Masabih*, p. 359.

5. Killing Animals by Burning

Whether their meats are lawful or not, killing animals by burning is painful and inhumane. Muslims are not allowed to kill any animal by burning. Abdullah bin Mas'ud says: "...The prophet saw a village of ants we burned. He asked: 'Who burned it?' We replied: 'We.' Then the Prophet said: 'Nobody should punish anyone with fire except its Lord.'"¹⁴ In another *hadith* the Prophet says: "Surely none should punish with fire except Allah."¹⁵

B. Ethics Related to Plants:

Ethics of plants are closely related to their rights. Western scholars dispute over whether the plants have any right or not. This dispute goes back to another dispute, i.e., whether plants can understand and feel. Some scholars maintain that they can understand and feel; therefore they should have rights. Hence, some ethics should be maintained with the plants. While some other scholars think that the plants do not have understanding and feeling capacity; therefore, they should not have any rights. Hence, no ethics should be maintained with them. Although some Western governments have introduced the law saying that the plants have rights, there is no unanimous view in this regard among the Western Scholars.¹⁶

As for Islam, a number of Qur'anic verses and *ahadith* of the Prophet (p. b. u. .h.) indicate some principles to be followed towards the plants. These principles are as follows:

1. Believing that all creatures including plants prostrate Allah (S. W. T.): Allah says: "See you not that to Allah prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and *Ad-Dawab* (moving living creatures, beasts, animals etc.), and many of mankind?"¹⁷
2. Believing that the plants praise and exalt Allah: Allah says: "There is nothing in this Earth except that it exalts Allah with His Grace, but we do not comprehend their praise (of Him)."¹⁸
3. Avoidance of Wastage: Muslims are not allowed to use any plant more than what they need. Allah forbid wasting anything including plants. Allah says: "Eat and drink but do not waste."¹⁹
4. Keeping a Path Free from Harmful Things: If any path or walking area is full with any harmful thing or any plant that prevents free movement, then we are supposed to cut it and clean the path. In a *hadith*, the Prophet says: "Removing harmful things from the road is an act of charity (*sadaqah*)."
5. Planting Increasing Number of Trees and Plants: Planting trees in Islam is considered to be charity. If a Muslim plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, it is regarded as a charitable gift (*sadaqah*) for him" (Al-Bukhari).
6. Muslims should not destroy or cut trees and plants without any necessity. The Prophet says: "Harm should neither be inflicted, nor should be reciprocated."
7. They are not allowed to consume harmful and intoxicating plants. Alcohol is forbidden because it is intoxicating. Therefore, any plant which is intoxicating also should be forbidden.

C. Production Methods

1. Cleaning and Washing

Prior to their cooking, meat and fish should be cleaned from darts and should be washed with clean water. Likewise, other foods, such as several types of vegetables also should be cleaned and washed properly before cooking them. If vegetables are supposed to be served as salad, extra care should be taken to clean and wash them because they will enter the human stomach without cooking. Likewise, workers who do the works of cleaning and washing should keep their hands and pots used for cleaning and cooking clean. Following

¹⁴Abu Dawud. See al-Dimashqi, *Riyad al-Salihin*, p. 609.

¹⁵ Bukhari. See al-Dimashqi, *Riyad al-Salihin*, p. 609.

¹⁶Linton Weeks, *The Future of Nonhuman Rights: Recognizing The Right of Plants to Evolve*, Retrieved on 23/03/2015 from <http://www.npr.org/2012/10/26/160940869/recognizing-the-right-of-plants-to-evolve>.

¹⁷ Al-Hajj, 18.

¹⁸Al-Isa', 44

¹⁹Al-A`raf, 31.

completion of cooking, foods should be served on clean plates or packed with clean packets. Cleanliness is so important in Islam that it is considered to be a branch of faith. The Prophet says: "Cleanliness is a branch of faith." In another *hadith* he says: "Surely Allah is clean. He loves cleanliness" (Al-Tirmidhi).

2. Refraining from Cheating

Fixed amount of each ingredient for a particular food declared on its label or advertised in media should be maintained accurately during its processing. All ingredients mentioned on the label also should be mixed together without any exception. Likewise, the total weight of a particular processed food written on its packet should be maintained accurately. Any kind of cheating in this regard is forbidden in Islam. The Prophet says: "The one who cheats is not one of us."²⁰ Since the Prophet does not consider a cheater as one of his community, his action, i.e., cheating must be forbidden in Islam. Any kind of hiding the true nature of the food is cursed by Allah and His angels. Wathilah bin al-Asqa' says: "I heard the Messenger of Allah saying: 'The one who sells a defective thing without disclosing its defect will continue to be hated by Allah. Likewise, [His] angels will continue to curse him.'"²¹

3. Avoidance of Forbidden Ingredients

Forbidden ingredients such as alcohol, pork or its bi-products should not be mixed with processed foods. Islam forbade consuming pork and all intoxicating materials including alcohol. Allah says: "O you who believe, surely intoxicants, gambling... are abominations of Satan's handiwork; avoid such (abominations)."²² Allah also says: "Surely He has forbidden you dead meat, blood, and flesh of swine."²³ Jabir narrates that he heard the Messenger of Allah saying in the year of [Makkan] conquest when he was at Makkah: "Surely Allah and His Messenger forbid selling and buying of alcohol, dead meat, pork and idols."²⁴ In another *hadith* the Messenger of Allah also says: "May Allah curse alcohol, its drinker, cupbearer, seller, buyer..."²⁵

4. Cooking Properly

Foods that require cooking should be properly cooked because foods cooked improperly may cause indigestion which is harmful for the health. Several materials, such as salt, red pepper, etc. used for cooking, should be used proportionately. Excessive amount of salt or red pepper should not be used because it is harmful for health. Oil with high cholesterol should not be used for cooking because it is also harmful for health. The Prophet says: "Harm neither should be inflicted nor should be reciprocated."

5. Packets

Packets should be clean. Packets prepared of harmful materials that can cause diseases should not be used for processed foods. The Prophet says: "Harm neither should be inflicted nor should be reciprocated," as mentioned earlier. Likewise, cleaning is a branch of faith as quoted earlier.

D. Quality Control and Safety of Food

1. Throwing Rotten Foods

Rotten foods or foods whose written dates before which they should be consumed are expired should be thrown away; or they could be given to animals, if they are not harmful for them. No rotten food should be supplied or mixed with good foods and delivered to the consumers because they are harmful for their health. The Prophet says: "Harm neither should be inflicted, nor should be reciprocated."

2. Genetic Modification of Any Food

In doing genetic modification of any food, Islamic ethics should be followed. Substance taken from forbidden animals or plants should not be used for this modification. Animals whose whole body is forbidden by the Quran and *Sunnah*, any substance taken from their bodies also should be forbidden.

²⁰Muslim. See al-Dimashqi, *Riyad al-Salihin*, p. 599.

²¹Ibn Mazah. See al-Tabrizi, *Mishkat al-Masabih*, p. 249).

²²Al-Ma'idah, 5: 90.

²³Al-Baqarah, 2: 173.

²⁴Bukhari and Muslim. See al-Tabrizi, *Mishkat al-Masabih*, p. 241.

²⁵Abu dawud and Ibn Majah. See al-Tabrizi, *Mishkat al-Masabih*, p. 242.

3. Making Healthy Foods Should be Preferred to Making Testy Foods

Although making processed foods as testy as possible is desired by the customers, making them testy should not be on the expense of making them healthy. In other words, making these foods healthy should be first priority. This is because some ingredients for making foods testy are harmful for health, such as monosodium glutamate (MSG). According to a *hadith* mentioned earlier, any kind of harming others is unlawful in Islam.

4. Internal Monitoring System

Any company that works for processing foods should have an internal monitoring and evaluating system on those employees and workers who are involved in this processing. Monitoring should include examining cleanliness of their hands and pots of cooking, and also cleanliness of raw foods before cooking them. Monitoring also should be on whether declared ingredients on the labels of packets of processed foods are being mixed together accurately or not. The Prophet says: "Take account of yourself before you are accounted for." The companies and suppliers of processed foods, therefore, should evaluate the performance of their employees and take account of their works before they will be evaluated by other authorities, such as an institution or government.

5. External Monitoring System

Two types of external monitoring systems should be implemented. First, institutions, such as universities or hospitals, etc. should monitor those food outlets and restaurants that supply processed foods within their jurisdictions. Second, the government or its representatives should monitor and investigate the companies, business partners and suppliers of this type of foods through checking their food processing time to time without prior notice, or applying any other type of intervention method. Investigation or monitoring is so important that once at a market place the Prophet himself checked a pile of foods and advised the owner not to hide any damage that might have occurred in his food. Abu Hurayrah narrates: "Once the Messenger of Allah passed by a pile of food. He made his hand to enter into it. Then once his fingers felt wetness, he said: 'O owner of the food, what is this? The owner replied: 'O Messenger of Allah, it is affected by rain. The Prophet said: 'Why didn't you put that wet part on top [of the pile] of the food, so that people could see it? The one who cheats is not one of us."²⁶

6. Guidelines and Conditions

A government should have guidelines for food processing. A government is allowed to impose tough conditions for getting licenses for this type of business. It has the authority to increase tax for unhealthy ingredients. All these fall under man-made conditions (*shurut ja'liyyah*), which are allowed in Islam, if they do not make a forbidden food lawful or a lawful food forbidden. The Prophet says: "Muslims should abide themselves by the conditions [made by them], except a condition that makes a lawful thing forbidden or a forbidden thing lawful."²⁷

7. Halal Sign

An important mechanism of monitoring food processing is that the companies involved in this business should receive *halal* sign for each of their products from the government office that is in charge of issuing this sign. This practice is especially important for non-Muslim companies and suppliers who normally do not bother about *halal* and *haram*. This type of regulation is in line with the instructions given by Allah and His Messenger for consuming lawful foods. Allah says: "O you who believe, eat of what is on earth, lawful and good."²⁸

E. Pricing and Advertising

1. Labeling Accurately

A producer of processed foods should be sincere to write all the ingredients without exception on their labels so that consumers will be able to know what are in them. Because of two reasons labeling is important: first, if any ingredient of a processed food is not suitable for a consumer, he will be able to read it and avoid this food; second, it is a sign of telling the truth and being sincere in processing foods. The Prophet (p. b. u. h.) says: "Seller and buyer have option [of completion or cancellation of a deal] as long as they do not depart [their meeting place]. If they tell the truth and explain [all the attributes of the sold thing] they will be blessed in their transaction [of selling and buying]. But if they tell a lie and hide [these attributes] blessing will be

²⁶Muslim. See al-Tabrizi, *Mishkat al-Masabih*, p. 248; and al-Dimashqi, *Riyad al-Salihin*, pp. 599-600.

²⁷Al-Tirmidhi, *Ibn Maajah*, Abu Dawud. See al-Tabrizi, *Mishkat al-Masabih*, p. 252.

²⁸Al-Baqarah, 2: 168.

erased from their deal of selling and buying.”²⁹ This *hadith* fit perfectly the mentioning of all the ingredients on the labels of processed foods because these ingredients are considered attributes of them which according to this *hadith* should be disclosed. If any producer or supplier of processed foods hides the ingredients, he will be deprived from the blessings of Allah. In another *hadith* the prophet says: “A truthful and trustworthy businessman will stay with the prophets, truthful people and martyrs [on the Day of Judgment].”³⁰ Likewise, telling a lie in mentioning the ingredients is considered to be a sign of hypocrisy. The Prophet says: “Signs of a hypocrite are three: if he talks, tells a lie; if he promises, he violates; and if he is entrusted, he betrays.”³¹

2. Reasonable Price Tag

Compared to their processing costs, price of processed foods is sometimes too high. Price of these foods should be reasonable. However, price should not be reduced for the sake of contest with other businessmen and on the expense of quality and ethical values. Rather, it should be reduced by lessening the percentage of profit. Fixing reasonable price is considered to be a kind of justice to the consumers. Allah says: “Surely Allah orders you to do justice.”³² It is also considered to be public interest, while asking for high price is deemed to be personal interest. Public interest should be preferred to the personal interest.

3. Advertisement

In advertising the processed foods in newspapers, radio, television, internet, etc. accurate attributes and qualities of these foods should be told. Praising foods more or less than that they deserve is not allowed in Islam. Inaccurate explanation of the attributes of foods causes deprivation of their producers from the blessings of Allah as it has been discussed earlier. Likewise, companies and suppliers should not use naked or semi-naked women pictures for advertising their processed foods. This type of advertisement is considered to be direct participation in spreading obscene things among the society, which is forbidden in Islam. Allah says: “And He [Allah] forbids obscene deeds.”³³ Allah also says: “Those who love (to see) that obscene deeds are spread among the believers, will have a painful punishment in this life and in the Hereafter.”³⁴

F. Several Other Islamic Principles

1. Wasting Foods

In processing foods, one should be careful not to waste the left over ingredients because wasting is forbidden in Islam. Those who waste are brothers of Satan. Allah says: “Surely those who waste are brothers of the Evil One.”³⁵

2. Preferring Public Interest Over Personal Interest

Islam orders its followers to prefer public interest over personal interest. This is applicable in observing almost all the ethical values mentioned above.

3. Following Islamic Ethics of Visiting the House of Another Person

An employee who delivers processed foods, such as pizza, MacDonald chickens, etc. should have minimum knowledge and practice of Islamic ethics of visiting the house of another person. He should not violate those ethics when he goes there to deliver these foods. One of these ethics is to seek permission to enter the house, if entering is required for the delivery of processed foods. Likewise, the employee in charge of delivery should greet the owner of the house. Allah says: “O you who believe, enter not houses other than your own, until you have asked permission and greeted those in them.”³⁶ This employee also should control his eyes if he meets a female person for receiving his delivery. Allah says: “Say to the believing men that they should lower their gaze and guard their private parts. That will make greater purity for them.”³⁷ Allah also says: “And say to the believing women that they should lower their gaze and guard their private parts.”³⁸

²⁹Bukhari and Muslim. See al-Dimashqi, *Riyad al-Salihin*, p. 68.

³⁰Bukhari and Muslim. See al-Dimashqi, *Riyad al-Salihin*, p. 321.

³¹Al-Tirmidhi, *Al-Darimi, al-Darqutni*. See al-Tabrizi, *Mishkat al-Masabih*, p. 243.

³²Al-Nahl, 16: 90.

³³Ibid., 16: 90.

³⁴Al-Nur, 24: 19.

³⁵Al-Isra', 17: 27.

³⁶Al-Nur, 24: 27.

³⁷Al-Nur, 24: 30.

³⁸Al-Nur, 24: 31.

4. Keeping Promise

After declaring the ingredients on the labels and after announcing the attributes and qualities of a processed food in the media, it becomes a kind of promise with the customers. There should not be any breach of this promise. Likewise, if a company or supplier receives an order for processing some foods and supplying them for an individual occasion or a collective occasion, this supplier must fulfill his promise in terms of what is requested for and the deadline to supply them. Fulfillment of a promise is required in Islam. Allah says: "And fulfill [every] promise because [every] promise will be enquired into [on the Day of Judgment]."³⁹ Violation of promise is considered to be a sign of hypocrisy. The Prophet says: "Signs of a hypocrite are three: if he talks, tells a lie; if he promises, violates; and if he is entrusted, he betrays."⁴⁰ Giving compensation for being late to supply foods is lawful, but delay should not be intentional for any hidden purpose, such as if a free coupon is given to the customer as compensation for being late, he will make a new order. Thus the business will continue for a long period of time through the chain of giving coupons.

5. Fair Trading

Trade of processed foods should be fair. Competition among the companies and suppliers of this type of foods should not be based entirely on personal interests. Public interest and ethics of food processing should be maintained.

6. Good Working Conditions

Good working conditions for the workers and employees of the sector of food processing should be provided.

Conclusion

Most important findings on this research related to Islamic ethics for food processing are as follows:

1. Sources of lawful meat for processed foods that require meat are animals. In order to get meat from lawful animals, Muslims are obliged to observe animals' welfare by slaughtering them nicely with sharp knives in the name of Allah. They are not allowed to kill any animal for the sake of killing. They are also not allowed to kill them by burning. Moreover, they should not cut the limbs of live animals before slaughtering them.
2. Principles related to plants, such as avoidance of wasting them, removing harmful thing or a branch of a tree from a path, etc. should be followed.
3. Foods should be washed and cleaned properly prior to correctly cooking and/or processing them. Pots of cooking should be clean. No forbidden food or ingredient should be mixed or/and supplied to the customers. Harmful ingredients also should be avoided. Conformity between ingredients and weight declared on the labels and actual processing should be maintained. These foods should be packed properly by healthy materials.
4. In order to maintain and control the quality and safety of the processed foods, internal and external monitoring and evaluation systems should be implemented. Governments should have prescribed guidelines for food processing to be followed by the workers, companies and suppliers involved in this business. Proper *halal* sign must be obtained for this type of foods. Rotten food should be thrown away. Making healthy foods should be preferred to making tasty foods.
5. Price of processed foods should be reasonable. Reduction of price should not be on the expense of quality and ethical values. Rather, it should be based on the policy of getting reasonable profit.
6. All the ingredients used should be truthfully mentioned on the labels of processed foods without hiding anything. Accurate attributes should be mentioned for advertising processed foods in the media. No naked or semi-naked pictures of women should be used on the packets of these foods.

³⁹Al-Isra, 17: 34.

⁴⁰Bukhari and Muslim. See al-Dimashqi, *Riyad al-Salihin*, p. 321. According to this *hadith*, violation of a promise is considered to be hypocrisy and sin. According to another *hadith*, it is not considered to be a sin, if intention is there to fulfill the promise but [because of any valid reason] it is not fulfilled. The Prophet said: "Intending to fulfill it, if a man promises his brother [for doing something for him], but [because of any valid reason] he neither fulfills it nor comes to the place or at the time of appointment, he will not commit a sin." Abu dawud, *Tirmidhi*. See al-Tabrizi, *Mishkat al-Masabih*, p. 416. Combining these two *hadiths*, some scholars said that violation of promise is considered hypocrisy, if this promise is done with the intention of violating it. See footnote of al-Tabrizi, *Mishkat al-Masabih*, p. 416.

7. Several other Islamic ethics, such as keeping promise of delivery on time, Islamic ethics of visiting hoses of other Muslims, refraining from wasting foods, fair trading, and good working conditions for the workers of food processing should be maintained.
8. Thus it may be concluded that Islam has a high quality and comprehensive code of ethics for food processing. Implementation of these ethics may help reducing health problems and drawbacks that are caused by neglecting them during food processing.

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