

Food controls to build workable human resource in Muslim countries for poverty reduction: An Islamic view

Mohammad Nazim Uddin

Department of Business Administration

International Islamic University Chittagong (IIUC), Bangladesh

Abstract

Food controls, also known as multi-functional physical and economic prevention, are significant for maintaining a healthy mind, body, and energy, as well as reducing consumption and poverty. As a result, the study aims to look at the impact of food controls on both human resource development and poverty reduction. The Holy Qur'an and Hadith, as well as the circumstances of Muslim nations, are utilized to describe food behavior and its influence on the workforce, poverty removal, and knowledge development. First, the investigation finds Mohammad's (PBUH) eating pattern and guiding principles, both of which are supported by the Qur'an in terms of food behavior and management. When it comes to eating behavior, the study finds that failing to learn Islam's guiding principles on food control leads to a plethora of problems such as poverty, sickness, greed, corruption, and waste. Those who waste less food and eat less are highly driven to enhance their health and knowledge generation abilities, both of which are advantageous to poverty reduction. As a result of decreased consumption and waste conservation, excess money and food may be used to help people get out of poverty.

Keywords Food behavior, Content analysis, Human resource, Poverty reduction

Paper type Research paper

1. Introduction

Since living on the earth, eating and drinking is a historical habit of a human being. Without eating and drinking, lives are static and groundless. The holy Quran says as "Eat and drink, but do not spoil or abuse (Qur'an, 2:60). Food is considered as blessing and reward from Allah (SWT) for his servants on this earth (Kassam & Robinson, 2014). Islam determined a food menu for the people to eat and drink, which are lawful or Halal (Qur'an, 16:67). The sound body and happiness depend on the practices of accurate food behavior just prescribed in the holy Qur'an for our lives (Qur'an, 80:24). Some guiding principles on the food behavior are mentioned in the Quran and hadith, what, and how the people eat, drink and control



their foods to pursue the purpose of His creativity. Allah (SWT) is curious to design the food menu for his servants so that they can perform their responsibilities as an agent of Allah (SWT) with excellence and beauty of the vicegerent. Therefore, sound minds and health for His creature looks for in the food menu of Islam.

The wellspring of all motivation and enjoyment for functioning and enjoying life is excellent health. Food practice is a pre-condition for leading a life that will lead to the development of a competent country. Several constraints are responsible for not growing such food practice including a lack of understanding, unconsciousness, and a hazy concept of life. A nation made up of healthy brains and bodies only works for the sake of economic prosperity. Bad Health bears blame and liability, which makes all signs of unhappiness in life. "O Children of Adam!" declares Allah (SWT). Put dress appropriately for each act of worship. Eat and drink, but don't throw anything away. Surely, He despises wasteful people" (Qur'an, 7:31). Education and health are the two essential demands of human beings for economic growth and development, which results in the capacity to work hard and intuition for diplomatic economy. The Prophet Mohammad (PBUH) told us, "Allah has given us two blessings; many of us do not importantly consider in our lives good health and leisure." It is said in the Holy Quran (7:31) "Oh Adam's children! Put your handsome dress and say of your prayer for the love of Allah (SWT)". According to the holy Quran and Hadith, balanced eating is required for good health and the ability to function. Less eating, according to Mohammad (PBUH), causes disease or sickness to be controlled. The Prophet (PBUH) said that this is worse for a person who fills his stomach by food. Islam focuses on the practice of eating less as a method of preventing for sickness and disease. The Prophet Muhammad (PBUH) said: "This will be enough for the children of Adam to take a few bites to meet their appetite. If he likes to eat more, what maybe one-third of his stomach by the foods" (Al-Hadith: Al-Tirmidhi, 1381; Sunan Ibn Maajah, 3349). Cleanliness is half of faith and al-Hamdu Lillah (Praise be to Allah) fills the scale (Al-Hadith: Sahih Muslim, 0432). Many Scholars have characterized hygiene in detail as (i) purification or washing five times in order to say prayers for Allah (SWT); (ii) Having enough cloths to cover the body; and (iii) Keeping the environment clean (Heyeti, 2005; Kuscular, 2008; El- Houfey & Areeshi, 2014). On the judgment day, no wealth will be of any benefit, and only he will be benefited who appears before Allah (SWT) with a sound mind or heart (Qur'an, 26:88-89). Only men can restore sound bodies and minds to work in conformity with the holy Quran and Hadith. As a result, every man throughout his life follows the

guiding principles of the Holy Qur'an and Hadith in order to prepare his body and mind for human growth.

Poverty is defined as a scenario in which a person's present income is insufficient to meet his fundamental necessities. According to Nobel Laureate Amartya Sen (1999), poverty poses a danger for men to die of hunger owing to a failure to communicate this message or knowledge to others who have extra supplies. Several factors contribute to visible poverty in the Muslim world, including (i) a lack of proper resource distribution, as Muslim countries are not guided by a Zakah-based economic system that ensures equitable distribution of resources between rich and poor, resulting in increased purchasing power for the poor and increased production. There are common social reviews that a good number of people hold boundless resource, and are regularly abusing in unnecessary hands, but some persons around us are surviving without having sufficient foods to meet up their necessary demands. According to Prophet Muhammad (PBUH), 'A human being fills no worse vessel than his stomach. It is sufficient for a human being to eat a few mouthfuls to keep his spine straight. But if he must (fill it), then one third of food, one third for drink and one third for air (Al-Hadith: Sunan Ibn Majah, 3349) (ii), Another truth is that the extra resources are not being used adequately to regenerate payments to cover unemployment. Despite the fact that Muslim nations own 70% of total natural resources, they only have a population of 24%. They have little value in culture, knowledge, science, ethics, leadership, or civics for a variety of reasons, including greed, excessive consumerism, corruption, and money laundering (Moten, 2005). Fasting allows the soul to shine. Excessive food blinds and darkens the spirit, just as excessive water damages crops, whereas fasting refreshes and cheers it up from its lazy state. Excessive eating makes a guy dull and foolish, and it takes away his ability to think. On the other hand, a hungry stomach is a source of wisdom. This has happened to many religious divines (Hossain, 2012). (iii) Because of a lack of Islamic beliefs and information, Muslims used to unfairly chase resources, money, and punish those involved in illegal behavior. Allah says in the Holy Quran (7:31) Waste not by excess, Allah doesn't love the wasters (iv) Lack of fear and accountability to Allah (SWT) in using and eating. "Sheikh-ul-Islam Ibn Taymiyyah narrated: *"Those who eat little of their food enjoy it far more than those who indulge in excess, when they grow accustomed to eating too much, they do neither enjoy it nor can they quit, despite the fact that it causes them ailments (Khan,2014)"*. However, current poverty is artificially created, and it is prevalent in Muslim nations, which require administration and management based on Islamic values.

For several reasons, the topic has been chosen: (i) Islam offers

reasonable and equitable guidelines for resolving all human issues. Muslims, as the vicegerent of Allah (SWT), unfortunately, from the standpoint of Islamic principles, they were unable to possess the character, values, knowledge, behavior, and leadership model. Muslims have lost their tradition, morals, and achievements as a result of ignoring Islamic principles in favor of western ideas. Despite the fact that Muslim nations own 70% of the world's total natural resources, they live in terrible poverty and are exploited by non-Muslim countries. (ii) The Ibadah, knowledge development, and workability derives from the utilization of food in daily life according to the basic precepts of Islam revealed by Prophet Mohammad (PBUH). The majority of wealthy Muslims and countries had exploited their resources, spoils, and feasting, as well as causing damage to many societal functions that could have been handed to the needy. (iii) Multinational corporations are looking for clever, active, and talent employees, which we can develop utilizing eating behavior control, and who can help promote Islamic ideas and philosophy in this sector. As a result, Muslims have been unable to achieve global leadership in commerce, trade, and technology. (iv) A health-conscious eating pattern may transform one's lifestyle into one that is simple, easy, and pleasurable, while reducing consumption and poverty by directing surplus funds to deficit units. The study is unique in that it is the first to analyze the influence of food controls on smart human resource development and poverty reduction in the search for key locations to control and manage food functions in our everyday lives.

The remainder of the paper is divided into the following sections: The Qur'anic, Prophetic Texts and Literature included in section 2. Section 3 depicts the conceptual framework between food controls and poverty alleviation. Section 4 describes the content analysis for food controls. Poverty reduction according to Islamic and food theory is provided in section 5, and finally the conclusion and policy implications are drawn in section 6.

2. Quranic, prophetic texts and literature

2.1. Food behavior controls

Several verses for food behavior of the Muslims are stated in the holy Quran and Hadith to make them strong and joyful. The Qur'an (7:31) cited that do eat and drink but waste not. Surely Allah does not love the wasters. These directions make us cautious, not to waste anything given for us, and Allah dislikes them, who spoils or use more than necessary. Anybody gains a suitable and energetic body by eating and drinking the lawful (halal) foods and finds mental satisfaction (Qur'an, 5:88). Rahman (2011) examined the relationship between Food and nutrition, and indicated that every man could

be motivated in eating and drinking for developing the bodies and minds following food behavior according to guidelines of their religions. People or Allah's creature should carefully eat and drink by considering the lawful or unlawful of Food, resulting to earn the love of Allah (Qur'an, 2:168).

The food behavior of early Muslims is regarded as health-friendly and adapted (Alam & Sayuti, 2011). Nimrouzi and Zare (2014) revealed that several diseases rose for not to follow Islam in eating and drinking for the want of nutrition. In the holy Qur'an (2:172), Allah (SWT) says that *"eat the lawful things which we have given you be grateful to Him"*. The verse has cited that good health is buried in lawful or halal foods. Halal is the cleanliness and hygienic Food, which provides proper nutrition in the body and minds. Allah (SWT) stated in the Qur'an, *"on what types of Food should be taken or not to eat"*. *We can reap our physical smoothness to follow the food directions of the Holy Quran and Hadith* (Qur'an, 16:66). Halal foods and drinking have fulfilled the requirements of shari'ah law carry the features of good health like religious value and belief, quality and health-friendly (Ambali, & Bakar, 2014). Only halal foods allow Muslims for eating (Quran, 2:168). Therefore, very importantly, food instructions of Quran and hadith for food behavior are to be exercised to build the sound and energetic men.

2.2. Workable human resources

In reality, social development is hardly possible without making the human bodies in terms of education and health. The smart human resource we mean the quality of manpower to change a society bears in values, knowledge, honesty, sincerity, integrity, and skills for doing the work. Such working power can support the organization to gain the vision, goal and objective. To gain the smart human resource, the good health and knowledge are inevitable and will depend on food behavior practice. More and unhygienic eating cause human bodies fat, and ugly and, are not suitable to do hard working. Allah says, "oh Adam's children, put the beautiful dress and eat and drink good food for his gifts, always pray for Allah and waste not any surplus" (Qur'an, 7:31). Less eating leads to a smart and beautiful life, which is more useful for a man (Kim, Mcintosh, Kubena, & Sobal, 2008; Picca, Pesce, & Lezza, 2017). A balanced diet is a helpful for a good health. In this regard, Mohammad (PBUH) mentioned an instruction to eat less food for the prevention of sickness and disease and the person who fills the stomach is worse (Al-Hadith: Sunan Ibn Majah, 3349). Al-Qaradawi (1995) and Qutb (2003) revealed that Muslims get benefits from lawful or halal foods for improving their physical and mental happiness from the list of items given by Allah (SWT) in the Holy Quran (Nurdeng, 2009). Different schools such as

medical science education believed that the relationship between food behavior and good health could be addressed by eating reasonable and economy food might improve the physical conditions (Carolan, 2016; Lupton, 1996). According to the directions of the Holy Quran and Hadith, we can build smart human resources by eating less and halal or lawful food.

2.3. Poverty reduction

Food behavior is deemed as one of the important issues in developing countries as a strategy to reduce the poverty by sharing the food and distribution between rich and poor in the light of Islamic Principles. In reality, no poverty is but it is artificially created by the absence of Islamic values and governance in Muslim counties. If the governments of Muslim countries target the poverty to remove in a short time, it is early possible to do it transferring surplus resources from rich to poor, either creating employment for those persons, who are able to work, or distributing wealth to the poor. The poverty reduction must be considered from the viewpoints of Islamic principles including, efficient utilization of the resource, distribution system through zakat, protecting the abuse, reducing consumption as per Hadith and different gifts to poor people for purposive (Al-Hadith: Sunan Ibn Majah, 3474; Nurdeng, 2009). Such concept can also include the traditional theory of poverty alleviation in different studies (Sen, 1981; Dreze, & Sen, 1989; Sen, 1999).

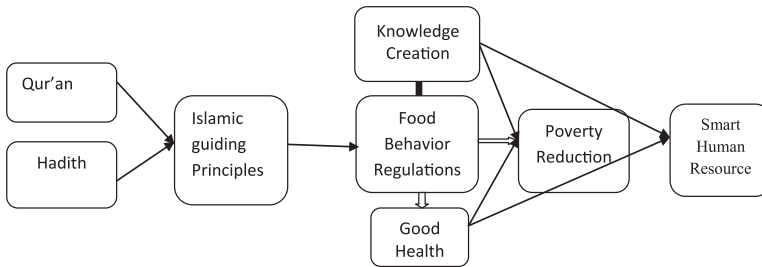
Now it is a necessary to know concerning the Islamic principle of wealth management to meet the gap between surplus units and deficit units. The followers of Mohammad (PBUH) could participate in the pleasure of sharing in case of any lawful or good things in life. Food allocated for one person is enough for two-person and foods of two-person is taken by four persons and four persons 'food could be shared by the eight persons (Hadith: Sahih Al-Bukhari 5392, & Sahih Muslim, 2059). Mohammad (PBUH) said that you must share your foods with neighbors' relatives, friends, the needy and the destitute. The person who eats to fill his stomach but keeps not the position of his neighbors' go without eating is not a believer (Hadith: Al-Sunan al-Kubrá, 19049). Mohammad (PBUH) said that the duty of a Muslim to deny the greedy, who takes two dates together without taking permission from his companions (Al-Hadith: Sahih al-Bukhari, 5446). Mohammad (PBUH) guided us to eat a few bites to fill our hunger, if we like to take more, it should not be more than one-third of his stomach (Al-Hadith: Tirmidhi & Sunan Ibn Majah, 3349). Zakat can be considered as a means of poverty reduction by collecting 2.5 percent on the wealth of rich persons to distribute among poor people in such a way will improve their

lifestyle (Habib, 2004).

In the above studies from the viewpoints of Quran and Hadith, Islam is a science of true life, which gave a nice way of food control to build health and peace to develop a civilized society. In absence of food knowledge given by Islamic principles, Muslim may be hardly possible to gain the aim of life, for which Allah has created Him on the earth, which relates to a sound body for smooth working and alleviate the poverty within scope of facility. Many diseases and heart problems are breakout due to lack of proper food behavior practices. Therefore, this is a first and foremost study to examine the impact of food behavior on smart human resources and poverty reduction.

3. Conceptual framework between food control and poverty reduction

The following figure depicts food control as a result of both effective human resource management and poverty reduction. We build the relationship, how might dietary behavior rules impact the construct of human resources and poverty reduction, based on theoretical considerations in the case of the Quran, Hadith, and prior studies:



4. Content analysis for food control

The study's goal is to create a nation that can achieve Islam's goals in all aspects of life. To meet the study's goal, the only way to eat is to follow the rules of Mohammad (PBUH), who was a follower of the Holy Quran, and his guidelines are the full method of living for all human bodies. In this context, we examined the Islamic Principles in order to create a solution for eating behavior restrictions that is linked to smart human capital building and poverty reduction. In this problem, the research has covered all of Mohammad's (PBUH) accounts and dietary habits, as well as pertinent Quran passages. We are failing to discover serenity and contentment for leading a lifestyle and reducing poverty until we explore the rules and learn

Islamic ideas on eating behavior laws. As a result, we examined Qur'anic and Hadith doctrines, as well as Mohammad's (PBUH) life habits, in order to find a just solution to the dilemma.

5. Poverty reduction according to Islamic and conventional food theories

This section appears how we can discuss two dimensions of food behavior regulations such as smart human formation and poverty reduction according to Islamic principles:

5.1. Food practice and workable manpower

Food and drink are gifts from Allah (SWT) to earth's slaves. All creatures benefit from it in terms of enjoyment, leisure, and growth. People are driven to live, work, or die based on their eating habits. Food is a source of energy, it helps to build a bodily structure, it makes a man more workable, and it keeps him happy if he eats properly. Overeating and drinking are bad to one's health, causing a variety of ailments, making life difficult, and robbing us of any enjoyment. Every man, on the other hand, spends his life deliberately taking or consuming cheap food. Such inexpensive food makes living more joyful while also conserving resources for the needy.

When individuals have less food and drink, they are less likely to become greedy for money and resources, and they are more willing to sacrifice others. The man who used to eat more food will be motivated to make more money and will make the fewest sacrifices for others in society. It is customary in our culture for individuals to consume at least 100 percent or more of their stomach to take part in various cultural and social programs. Several social programs are organized for various ceremonial occasions, and social activities for marriage, birth days, akikah, and other occasion waste money and participants consume far more than is necessary. All Muslims lack the understanding and guiding principles of Islam on dietary behavior, as a result of which they are losing health, money, leadership, and slipping into deeper financial difficulties. However, such eating habits result in the emergence of a number of new ailments for which they must pay a significant sum of money for treatment.

Kabir (2020) recently offered convincing proof that every type of patient may avoid their diseases eating practice without having to undergo any tests or medications, and he advised patients to exercise consistently and eat only the bare minimum of food. However, optimal health may be obtained by eating and drinking fewer items that help the body stay healthy and energized. The lack of information, knowledge, and consciousness

about Islam's guiding principles is causing people to eat more foods. Smart human resource management necessitates both knowledge and physical and mental fitness in order to promote industrious and dynamic management. When one follows Islamic teachings when it comes to eating, he or she must acquire healthy and active health. Kabir (2019, 2020) recently gave a series of talks on the management of food behavior as a treatment for avoiding sickness without the use of medication and for building a smart body. Following his teachings, many of us have successfully treated ailments and transformed our physical structures (Kabir, 2019; 2020). All of his lecturing rules are similar to Mohammad's eating habits (PBUH). As a result, smart human resources can only be formed by conforming dietary behavior restrictions to the Quran and Hadith's guidelines.

5.2. Food controls and workable human resource

Food is a blessing of Allah (SWT) for his creatures, but it must be sincerely used in taking or eating it for the body and mind to be healthy and active. The goal of eating is to make life easier for those who work and to build a dynamic society for everybody. Each and every man wants to live a pleasant life that is governed by food controls.

Good actions and food management are the foundations of inspiration for having mental serenity and pleasure. Such minds and bodies will be reliant on a decent daily lifestyle derived solely from the lessons of the Quran and Hadith. Peace and happiness are the mercy of Allah (SWT) in the life Men may only attain such tranquility and contentment if they follow Islamic precepts when it comes to dietary habits. Fasting, according to Mohammad (PBUH), has two benefits: good health and reward. Mohammad's (PBUH) dietary habit was to prevent all ailments and to seek serenity and pleasure in life. Mohammad's (PBUH) life and functions provide us with comprehensive instructions in how to live a life that inspires us to work hard and eat less. Fasting, according to Takeshige, Baba, Tsuboi, Noda, and Ohsumi (1992), have various advantages in human existence, including (i) cleaning the cells of the body and reducing the risk of cancer and diabetes (ii) It eliminates all waste from the stomach and promotes brain processes (iii) Autophazy makes the body intelligent and resistant to adults (iv) It helps to increase one's life expectancy. However, we must all exercise good dietary behavior in order to have a tranquil and economical existence. People will be happier mentally and physically if they eat less or just 1/3 of their stomach is filled with food. They will be more comfortable, industrious, and have a smarter figure. Excessive eating and drinking causes people to become overburdened, resulting in obesity and illness.

However, the study found that fasting or eating less is the most effective way to prepare the body for hard labor and happiness. Because of overeating, bodily disturbance, and mental illnesses, the righteous practice of food allows him or her to obtain insight of knowledge or information as he or she feels better thinking or expanding understanding on lifestyle. A man should break those practices that lead to unconsciousness, deterioration of mental ability, and stress. Halal and acceptable food consumption is a sign of enjoyment and refreshment, and it creates an environment conducive to their growth. Previous study has found that life expectancy is not increasing as a result of disorders such as obesity, diabetes, heart disease, and other conditions caused by consuming unsanitary food (Sogari, Argumedo, Gómez, & Mora, 2018). Healthy eating takes into account good physical and mental well-being in order to develop lifestyle values and perceptions.

5.3. Food controls and poverty reduction

Islam guided us to avoid the practice of more eating, and drinking in the holy Quran (Qur'an, 20:81; Ali, 2011). Islam encourages people to eat less food for their health and mental well-being, and it also serves as a channel for lowering consumption among the impoverished, with Muslims' stomachs being required to be full to one-third capacity. In reality, in Islamic trust, accept as true is associated with accepting one stomach as opposed to seven in non-Muslim trust (Al-Hadith: Sahih Bukhaari, 5081; Sahih Bukhaari, 1983; Sahih Muslim, 2060; Siddiqui, 2008). Several benefits may be obtained through such culinary practices, including improved health, a calmer mind, and lower consumption. Surplus resources will be transferred to the needy as a result of this strategy. In Muslim nations, where poverty accounts for 75 percent of the population, food behavior or management is both a cause and an effect of poverty (FAO, 1999). (Ramsay, Gavin, & Andrews, 1999)

A man should just take a few bites to satisfy his appetite, as evidenced by the hadith that eating less leads to being healthy and that overeating leads to numerous ailments. As a result, it was recommended that people only eat when they are hungry and that they chew their food properly. Excessiveness and extravagance in eating and drinking is prohibited in its broadest sense, extent, and idea, and does not relate to any specific food or beverage. Islam, on the other hand, promotes moderation. We can lessen poverty in three ways by considering and studying eating behavior laws in accordance with Islamic principles: (i) According to Mohammad (PBUH), if we fill one-third of our stomach with food, we would cut our consumption by 67 percent. As an example, consider a population of 150 million people who are now

consuming 100% of their stomach. People have been accustomed to eating one-third of their stomach in order to follow Mohammad's (PBUH) instructions and improve their physical power. However, the food practice can save the consumption of 100 million people out of a total of 150 million people following Islamic food behavior. Consumption surpluses can be allocated to the poor (deficit) or exported to deficit nations. (ii) Less consumption or eating will cause individuals to be less greedy, and they will choose to transfer excess consumption to the poor or deficit people, since the less consumed people will not be attracted to food savings. (iii). The affluent individuals or countries squander enough food in many social or cultural programs such as marriage ceremonies like Mezban, and Akikah, but Islam has presented ample proof on misuse or waste, not any excess. Poverty may be alleviated by eliminating ineffective services and reducing waste. (iv). there is a viable solution for reducing poverty: appropriately collecting the Zakat at 2.5 percent and distributing it to those in need.

6. Concluding remarks and policy implications

Food controls have been identified as several roles in a nation including as maintaining a healthy mind, body, and energy, reducing consumption, and poverty. The study noticed that now a day, food wastage or abuse has been common practice in all Muslim countries, which goes against Mohammad's (PBUH) ideology and is the main cause of poverty, sickness, and physical degradation. This is true that men's growth and subsistence are dependent on food control, and they do work hard to hunt such food from beginning to ending. As a result, the study looked into the effects of food controls on both smart human resource management and poverty reduction. Muslim countries require an honest, genuine, and talent workforce for the removal of poverty, and the growth of knowledge using the food management and control in order to civilize their community.

The research focuses on three benefits of dietary management in life, including the fact that improper eating habits are at the root of all ailments. The failure to observe Mohammad's dietary practices is the cause of such ailments (PBUH). (i) Islam encourages us to eat less food and consume less in order to be less greedy and to develop a mind capable of self-sacrifice. As a consequence, Islamic eating practices can help a man become more active, endurance, disease-free, and save money. (ii) The money saved by eating less and the expense of good health will be used to help people get out of poverty. (iii) The study also discovers that Mohammad's (PBUH) dietary guiding principles foster social collaboration by sharing surplus meals with

those who are unable to satisfy their fundamental needs. Furthermore, Islamic food practice helps to avoid major ailments like diabetes and cancer, as well as making individuals smarter and more knowledgeable. Food regulations are linked to poverty reduction and healthy bodies and minds. We are not allowed to discard or squander foods in distinct ceremonial programs or any specific scope under Islamic food management guidelines. Poverty reduction and development are achievable, however, if effective food management between surplus units and deficit units is done according to Islamic principles. When individuals go beyond resource greed and stretch their hands to others, even if they are not Muslims, they are practicing social welfare and teamwork. As a result, the study concludes that effective food control is the best strategy to construct a smart nation in terms of physical and mental health in order to achieve inclusive objectives now and in the future by eating less, reducing waste, and contributing to others for basic needs fulfillment.

The findings of the study provided a policy guideline to build a developed nation in terms of education, and a strong workforce include (i) In order to sustain good bodies and minds, government institutions, health policy centers, and people must compel the continuation of Islamic dietary policy. (ii) More ads in the public media are needed by the government to encourage people not to waste food at social festivities or activities, (iii) Surplus food or money must be distributed to others who are less fortunate, resulting in a social collaboration between surplus and deficit units.

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Corresponding author

Mohammad Nazim Uddin can be contacted at: nazim_bgc@yahoo.com