

The Use of Human-Strain Probiotics as a Dietary Supplement from Islamic Perspective

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Abstract: The use of probiotics seems to be well known for its health benefits. It improves the digestive system, promote weight loss, prevents or treats diarrhea caused by infections, improves systems of irritable bowel syndrome, boosts immune system, prevention or treatment of arterial hypertension, reduces inflammation and allergies. However, there are some issues pertaining to some probiotic sources derived from human strains. This study aims to discuss the definition of probiotics, the history, and the content or source of those probiotics. Next, it formed a proposed guidelines to its use according to medicine and Islamic perspective. The methodology of this study uses qualitative methods by collecting data of probiotic-related information from authentic journal articles and newspapers, then analyzed through a descriptive analysis approach based on the method of *fiqh*, *Maqasid al-Shariah* and the concept of *istihalah*. The results of this research show the importance of the use of probiotics for human's well-being and to be declared as Shariah-compliant dietary supplement.

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1. Introduction

Health and well-being of an individual or its practitioner is highly essential in Islam. Therefore, Islam encourages its people to keep themselves healthy and constantly healthy. With a healthy body, we do not have difficulties in worshipping and exercising with ease. Allah SWT loves resilient individuals. If we are tested with pain and hardships, we need to be patient and seek counsel. Therefore, Allah SWT prescribed medicines to treat pain (Zakaria, 2011). Allah SWT said:

And we send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss. (al-Quran 17: 82)

Prophet Muhammad SAW advised his people who were afflicted with pain to heal, in the hadith, Usamah ibn Syarik RA said that a Badawi asked the Prophet SAW when he had the disease,

" O Messenger of Allah SWT, is there a sin upon us if we do not seek treatment? He said, "Treat the servants of Allah, for Allah, glory be to Him, did not create a disease without creating a cure with it." (Tirmizi: #2038).

Scientists and doctors have sought to create a medicine that can cure humans. With the advances in technology today, various medicines are available and help doctors treat their patients. One of the dietary supplements that emerged from technology interest's researcher/s to discuss is probiotics. Probiotics are defined as live microbial food ingredients that have several beneficial effects on human health (Sanders, 1999). It is derived from the gut microbiota, whereby a broad symbiotic community of non-pathogenic (non-disease causing) microorganisms composed primarily of anaerobic bacteria and fungi (Vasquez *et al.* 2019).

Recently, human-strain probiotics can be derived from human feces. Literally, it may come from feces or human guts, but not directly. The bacteria produced by humans had been isolated to convert as a probiotic to the medical field. According to Lewis (2015), he stated that there is a probiotic named *Bifidobacterium* that shows positive health effects in different applications and environments.

Jena *et al.* (2013) has successfully characterised *Lactobacillus* species isolated from the feces (i.e. rat fecal microbiota) of the male rat. It was tested against several pathogens and has given desired results. It gives a positive impact on gastric juice and bile salts (Jena *et al.*, 2013). Furthermore, Nami *et al.* (2015) further claimed that probiotics are considered living drugs that can reduce antibiotic consumption and increase human health development. Probiotics aid could cure diarrhea, bowel syndrome which can help humans find a cure in disease as the result had been documented with it (Nami *et al.*, 2015).

Moreover, probiotics appear to be more capable of handling affecting composition and function of the microbiome. In the future, there is a need to study the effects of specific probiotic strains on the human microbiome, as each of the probiotics is manufactured differently and resulted to different effects in various situations (Versalovic, 2013). The probiotics' quality is highly guaranteed as the selections of human microbiome are conducted carefully and it abides to a strict list of criteria of good manufacturing practices. Because of their general importance, some of the criteria will be further discussed and investigated. This shows that probiotics are depending on their benefits to fits their owners (Kirjavainen, 1999).

According to Julson (2017), there are a few possible side effects of probiotics, such as they may cause unpleasant digestive symptoms, amines in probiotic foods that may trigger headaches and may further increase infection risk. Patients with a compromised immune system, recently undergo implantation of venous catheters, had recent surgery, suffered from acute pancreatitis, or had a prolonged hospitalization should avoid taking probiotics (Julson, 2017). This finding correlates with Carol (2018) finding that there is no guarantee in probiotics because there are some effects in delay (i.e. led to a significant delay in microbiome constitution). Undaunted, researchers have looked into whether probiotics might be beneficial in a host of disorders, even when the connection to gut health and the microbiome was questionable. Reviews show that there is insufficient evidence to recommend their use to treat or prevent eczema, pre-term labour, gestational diabetes, bacterial vaginosis, allergic diseases or urinary tract infections (Carol, 2018).

Through reviews of abovementioned literatures, there is no research that has been conducted on the use of human-strain probiotics according to the Islamic perspective. Moreover, a more in-depth research will be conducted on this dietary supplement from both medicinal and Islamic perspective, as there are a few articles state the negative effects of probiotics to overturn its ability to be Shariah-compliance dietary supplement. From the Shariah law and the application of state of Emergency or *Darurah*, a list of guidelines will be proposed to ensure the permissibility to use a human-strain probiotic once required and for the probiotic manufacturer to abide to.

2. Definition of Human-Strain Probiotics

In this section, probiotics will be defined and share the history of probiotics. Furthermore, to see the content of probiotics and their chemical reactions with the chemicals given to test them. This study will discuss probiotics according to the Islamic perspective to provide exposure to Malaysians, especially to the Muslim community to be more careful in taking drugs derived from probiotics.

Currently, probiotics are defined as ‘microbial cells preparations or components of microbial cells that have several beneficial effects on health and well-being of the host’ (Tamime, 2007). Traditionally, it can be said as live microorganisms that, when administered in adequate amounts, confer a health benefit on the host (Sanders, 2008). Probiotics are live bacteria and yeasts that are good for you, especially your digestive system (Felson, 2020). Probiotics are live microorganisms (usually bacteria) that are similar to beneficial microorganisms found in the human gut that are taken as dietary supplements or found in foods (David, 2021). This definition explains probiotics, which can provide benefits for host health.

Throughout the food and nutraceutical industry, probiotics can be segmented in various fields such as in the food, medicine and pharmaceutical sections. Probiotics must be able to exert their benefits on the host through growth and/or activity in the human body. Topical or local applications of probiotics is also proposed given the recent evolution of scientific data (Guillot, 2018). Therefore, we need to confirm the effectiveness and ability of each strain on its commercialisation aspect. As stated earlier in this article, there are many types of probiotics in this world, however, each of them might have different side effects upon consumption depending on the existing health condition of the consumer, daily intake, time of consumption and human body reaction to the probiotics consumed.

Currently, specific health effects are being investigated and documented including the alleviation of chronic intestinal inflammatory diseases, prevention and treatment of pathogen-induced diarrhoea, urogenital infections and atopic diseases (Pearse & Chapman, 1992). To exhibit beneficial health impact, probiotic microbes should be able to survive in harsh conditions of the stomach and gastrointestinal tract (GI) tract of humans (Galdeano et.al, 2019). Several investigations have been conducted by professional scientists resulting to positive outcomes of probiotics to our human health. It is our responsibilities, to do some research in medicine as it stated in Islam ways which said by the Prophet SAW:

“Allah SWT does not cause any disease unless it is revealed with the antidote”. (al-Bukhari #5678)

Despite the name, human-strain probiotics do not contain human by-products or ingredients. They are simply strains of beneficial bacteria that have been found to live in the human digestive tract. That means they are already adapted to thrive in the human gut. According to research in the International Journal of Medical Science, because they are native to the human intestinal tract, they are superior to probiotics from other sources. The two most prevalent types of native bacteria in your gut and in human strain probiotic dietary supplements are *Lactobacilli*, which are found in the small intestines, and *Bifidobacterial*, which reside in the large intestines (The Story Behind Human Strain Probiotics, n.d.). The positive effects of probiotics on human health have been demonstrated by increasing the body's immunity (immunomodulation) (Markowiak and Slizewska, 2017).

According to the International Scientific Association of Probiotics and Prebiotics, the beneficial human strains naturally found in human's gut do not simply keep pathogens at bay (Hill & Guaner, 2014). They also help our body synthesize vitamins and absorb nutrients. Prevalently, they interact directly with human immune system to improve human overall health. Through this explanation, we can identify that human-strain probiotics are not exactly from faeces, which can be visualised as filthy substance, however, it is the probiotic-producing microorganisms that have been isolated from the human digestive tract. It is one

of the selected strains from the human gut as it managed to survive the extreme environment of the digestive system, such as gastric acidity and the action of bile salts (Bezkorovainy, 2021).

3. History of Probiotics

Probiotics have been with us for as long as people have eaten fermented glasses of milk, but their association with health benefits dated only from the turn of the century when Metchnikoff drew attention to the adverse effects of the gut microflora on the host and suggested that ingestion of fermented milk ameliorated called autointoxication. Later work, based on the assumption that colonization of the gut was essential for the maximum effect, used intestinal strains of *Lactobacillus acidophilus* for the treatment of constipation (Fuller, 1991). Sensitivity of the gastrointestinal tract, which refers both to conscious perception of gut stimuli and to afferent input within gastrointestinal sensory pathways, is inextricably linked, and hence, gut motility can be the consequence of interrelated sensory motor functions (Dimidi *et al.*, 2017).

In 1899 Henry Tissier isolated *Bifidobacterial* from the stools of breast-fed infants. He found that they were a predominant component of the intestinal flora in healthy humans and later recommended the administration of *Bifidobacterial* to infants with diarrhoea. Ilya Ilyich Metchnikoff, a Russian scientist, at the beginning of the early 20th century linked the health and Bulgarian peasant's longevity with their heavy ingestion of yoghurt, which contained large quantities of *Lactobacillus* species (Gogineni, 2013). In the early 1930s, Japan's researcher, *Shirota*, had a focus on his research about selecting strain in intestinal bacteria that could survive passage through the gut and using the strain to develop fermented milk for his clinic. His first product containing *L. acidophilus Shirota* had established in Yakult Honsha company (Soccol, 2010). Nowadays, people do know *Shirota* as a Yakult developer, which develop a yoghurt drink that had probiotics as the main ingredient. Through this information, probiotics has been labelled as safe, however, what happened in the production line is still not unknown and not being disclosed transparently through the probiotics packaging. This may cause doubts among some consumers and the *Halal* certification agencies to ensure the *Halal* aspect of the final product, when the way how the isolated bacterial strain is unknown, in regards to its bacterial strain origin, material, cultured cells and serum used to grow the cell.

Probiotics can be produced from any type of microorganism, but where do the microorganisms come from? The sources of the microorganisms themselves will be questioned by some people. As we know microorganism behaves like a parasite in our body and what parasites do is take advantage of their owner's house. The guidelines that stipulate what is required for a product to be called a probiotic were published by Food and Agriculture Organization / World Health Organization, FAO/WHO in 2002. They require that each strain

to be designed individually, specific and retain available count at the end of its shelf-life in the design product. It means that, through scientific matter, the strain has been proven by the big association that cares about human life, but they do not focus on the Islamic perspective. As Muslims, there are several rules must be highlighted in our daily life such as, food or medicine that we consume, which must be Shariah compliant. Nowadays, JAKIM is a Government Agency that has been assigned to monitor and ensure all aspects in Muslim life and industries to be Shariah compliant, but there are several medicines and dietary supplements that must investigate on the sources and process involved in the production line. As for now, Malaysia might not get involved with this issue, but if it does one day, at least a proper guideline can cover the Shariah compliance of our probiotics manufacturing as well as the Hazard Analysis Critical Point (HACCP) that addresses on the management system, in which food safety is addressed through the analysis and control of biological, chemical and physical hazards from raw material production, procurement and handling, to manufacturing, distribution and consumption of the finished product.

4. Content and Procedure in Human-Strain

Some probiotics have been produced from human strains, which researchers have investigated and found to be among the best types of probiotics to be used in medicine to help to increase these bodies' ability to produce short-chain fatty acids. Generally, short-chain fatty acids (SCFAs) play an important role in the maintenance of health and the development of disease (Tan & McKenzie, 2014). Other important cells that play a pivotal role in the epithelial barrier are the Paneth cells. Probiotics have important effects on these cells, increasing their number in the intestinal crypts with the aim of reinforcing the epithelial barrier (Galdeano et.al, 2019). These studies of scientists who have done this, which they have done on several models and concluded that probiotics of this origin can be exploited as bio-therapeutic for human diseases related to intestinal microbial imbalance and reduce fatty acid production in the intestines. These data are useful for future studies aimed at investigating the effects of probiotics on micro biotics, metabolism, and human-related diseases" (Wake Forest Baptist Medical Center, 2018). One of the probiotics that have been produced from human strain (infants) is *Bifidobacterium*, which have eleven isolates were presumptively identified as *Bifidobacterium* sp. based on its morphological characteristics and biochemical properties such as catalase, oxidase, esculin test, gelatinase activities and production of gas from glucose (Hossain, 2018). This article will focus on *Bifidobacterium* as it is one of the probiotics produced by human impurities.

There are several different ways to produce probiotics from human strain. The first stage, where samples are collected in sterile containers and stored on ice until sent to the laboratory. They are then sent to the lab for further processing. The next step is to clean the selected colonies with their techniques. Then, they will be organized according to the information

available in their specific groups. Next, it will be tested with several tests to see reactions or actions. After that, it will undergo temperature recognition process to determine the temperature that corresponds to it. Subsequently, through the carbohydrate fermentation test, probiotic properties are tested to determine probiotic properties and isolate them into key selection criteria such as resistance to low acidity, bile salt tolerance and antimicrobial activity.

Acid resistance test is intended to look at probiotic resistance in the stomach because food stays in the stomach for 3 hours and it starts to produce acid and acts on the stomach. Then, the next level, salt tolerance and antimicrobial activity response. As a result, the sample will be taken from the baby who is still breastfeeding. The criteria needed is a normal baby and still breastfeeding only. After that, it will pass through the process mentioned above.

Most of the probiotics associated with human strain are babies who are still breastfeeding. This shows that a breastfeeding baby is good for producing good probiotics. According to the preliminary description, impurities from the language medium are all dirty things. As stated by the Prophet SAW said:

From Abu Hurairah R.A., he said, "(One day) there was a Bedouin tribe in the mosque, and his companions went up seven times to stop him (to expel him), then the Messenger of Allah SWT. and he said to them, "Let it be, and let it boil and boil over a pail or a pitcher of water, for you are sent for convenience and not for hardship". (Bukhari: #6128)

Showing that, needs to clean urine with plain water which means that the urine is *najs* (unclean or filth). Likewise, *najs mukhaffafah* (light filth) exclude 2-year-old boys and drink only breast milk.

That the woman had brought her young son, who had not eaten any food, to the Messenger of Allah SWT. Suddenly the boy peed on his shirt. So, he told her to get some water, and he sprinkled it without washing it. (Bukhari: #2021)

Hence, based on the narrated Hadith above, anything coming from 2-year-old boys, still drinking only breast milk is considered clean, not even a light filth. Therefore, as the human strain probiotics are derived from 2 year old babies, drinking only breast milk, is considered as clean and *Halalan toyyiban*.

5. Guideline Based on Islamic Perspective on the Permissibility to Use Human-Strain Probiotics

Islam never forbids its believers from finding a cure for a disease that they are facing until Islam had guided them to find a Syariah-compliant medicine. However, Islam also does not prohibit the use of medicines that are non-*Halal* from Islamic perspectives, but must be identified as a state of an emergency, necessity or known as *darurah*. The meaning of emergency has also been informed in Islam. According to Isa (2015), *Darurah* (necessity) has explicitly been taken into consideration in the formulation of 14 out of 45 fatwas on medicine issued by the National Fatwa Council of Malaysia, including one of the latest fatwas regarding uterine donation and transplantation. In the context of *darurah* in medicine, it applies in a dire situation in which there are no lawful means to prevent harm that may be inflicted upon human life.

Therefore, some guidelines are essential for allowing probiotics of human strains according to the Islamic perspective to prevent confusing people. Basically, for a medicine to be classified as a medicinal product, not only are the sources used as medicinal substances must be *Halal*, but the ingredients themselves must be pure from unclean or impurities, according to the Islamic law and used for legitimate medical purposes. There is a medicine from human, animal and water sources, plants and micro-organisms, land and water sources and synthetic sources. This synthetic source is from a synthetic source in which the synthetic substances produced by the synthetic method are *Halal* except toxic, hazardous and mixed with *najs* (Garis Panduan Bersama Kawalan Ubat-ubat dalam Islam, 2015).

According to the guidelines for the use of medicines from an Islamic perspective, the content of the ingredients used must be pure and does not originate from any contaminated material except in an emergency case (Salleh & Mohd Farok, 2018; Isa, 2015). The use of prohibited substances in these circumstances is to be based on the following methods: *Necessity may authorise forbidden acts* (al-Zarqa, 1996).

However, the emergency needs to be clearly understood so that there is no misuse happens with prohibited substances. There are some conditions for determining a state of emergency, *darurah* or necessity. First, the emergency is either definite or based on a strong presumption, not an uncertain one. It gives harms and destroys five basic things, religion, life, intellect, lineage, and property. Second, a person in an emergency, means he or she is faced with a situation that is contrary to the command or prohibition of Shariah. For example, there is no halal medicine for treating patients except for drugs containing *najs* elements. Third, it must be ensured that the existence of other *Halal* substances cannot prevent the harm inflicted on the patient. Fourth, taking drugs that contain illegal substances only in needed situations, to get rid of the disease itself, more than that is forbidden. Sixth, at the time of treatment, taking medicines containing non-*Halal* elements should be under the direction, prescription and advice of the doctor.

Once the emergency is resolved, the use of the drug will return to its original form, which is *Haram*. It is based on the following methods of thinking: *The presence of difficulty requires that allowances be made to effect ease* (Godlas, n.d.).

This knowledge needs to be counted by everyone, not only those who practice medicine, but generally, all Muslims need to take this into mind. This is because these *Halal* and *Haram* things are very closely linked to our daily lives and we are accountable on daily consumption in this temporary life during the day of judgment.

According to the *maqasid syariah*, we need to look at the main divisions of the *maqasid*. The division of *maqasid* consists of three conditions, first, in *daruriyat* point. *Daruriyat* needs to take care of five basics of life such as religion, life, intellect, lineage and property. This means that humans need to be dependent on it and will experience difficulties if not take care of it very well. The second is *hajiyyat*, which brings pleasure and removes difficulties. Last but not least is *tahsiniyat*, these things will make a person perfect and without them, it will not affect human life (Setiyawan, 2020).

Thus, medicine is among *daruriyat* for people, in which humans are in need and will face difficulties if there is no cure for the disease. *Maqasid* also applies to medicine, where, the first is about preserving religion, where, the basis of Islam itself is related to worship, fasting, charity and so on. By staying healthy and strong, people can perform worship or *Ibadah*. It is directly causing this process to become the backbone of preserving religion.

Secondly, with the preservation of life, in general, these centres or colleges of nursing or specialist doctors are very helpful in saving the lives of those in need. They have been trained well before going into the real industry. For example, if a person has a heart attack, the doctor will be responsible for the treatment and this means that the concept of preserving the life is achieved.

Thirdly, by nurturing the lineage, for future mothers to give birth, from the beginning conception of birth, they are protected and monitored, until after birth, the baby will be injected or vaccinated to further strengthen the immune system to fight the disease. This is to ensure that the children who grow up are strong and healthy, are protected from inherited diseases. To achieve the goal of nurturing our lineage, taking medicine also helps keep our descendants' bodies healthy.

Fourthly, through preserving intellect, the medical field has expanded strongly into medicines that can cure illnesses to prevent teenagers from being affected by drugs or alcohol that covers their eyes from wrong sources of stories that say drugs are good for health. Young people today are commonly expose to inappropriate things. Taking alcohol or drugs regularly

will result in the mind not acting well. If it happens, then the concept of preserving the intellect would not have been achieved.

Lastly, in the aspect of preserving property, in this aspect is reducing cost and preserving wealth through savings when health is well taken care of and illness being treated with an effective cost or through prevention method. Preliminary checks or taking early steps to treat illnesses are extremely helpful as, if we act earlier, it will reduce costs in the future. For example, if diabetes can be diagnosed earlier, then taking regular medication is more cost-effective than detecting diabetes at a critical level when only major surgery is the solution, leading to greater costs.

The most important thing in medicine is its *Halal* and *Haram* aspects. According to al-Bakri (2016) Islamic principles in *Halal* and *Haram* matters discussed by the regional Mufti, the first principle is that everything must go through permissibility. *Haram* matters will be stated in the al-Quran or *Sunnah* or other Islamic sources and clearly stated. Secondly, justification and prohibition, it is Allah SWT's right. Islam has established that it is the absolute power of Allah SWT and not the rights of any human being. Third, forbidding the *Halal* and legalizing the *Haram* is polytheism to Allah SWT. It has happened in Medina in the past that some individuals tend to have a rough and rough lifestyle. They banned themselves from *Halal* matters. Then came the revelation of Allah SWT who rebuked their deeds and with that verse, they returned to the right path. Based on al-Quran, Allah SWT said:

“Believers! Do not hold as unlawful the good things which Allah SWT has made lawful to you, and do not exceed the bounds of right. Allah SWT does not love those who transgress the bounds of right. And eat of what Allah SWT has provided for you [which is] lawful and good. And fear Allah SWT, in whom you are believers.” (al-Quran 5: 87–88)

Next, the instruction of forbidden is due to impurities and harm. Islam says, something that is completely *Haram* is *Haram* and pure is also completely pure. Prohibition is considered as a matter of causing many *Haram* things and it is evident from Allah SWT, where Allah SWT had forbidden alcohol and gambling due to many unpleasant things.

Fiqh method (*Qawaid Fiqhiyyah*) is also applied in the medical field. *Qawaid Fiqhiyyah* means practical principles in a comprehensive Islamic law and completes every aspect. Every drug that is produced and marketed has passed the efficacy test and passed the prescribed filter. So according to the *fiqh* method that says: *What is certain cannot be removed by doubt* (al-Nadwi, 1994). This means that we need to believe in the medication, the method of treatment, the treatment procedure that has tested its efficacy compared to the treatment method that is still in the testing phase and doubts its effectiveness.

Islam also provides *rukhsah* (exemptions) for its believers. *Rukhsah* means ease (al-Suyuti, 1994). Another meaning is to give permission. Some verses indicate *rukhsah*, based on al-Quran.

“The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah SWT intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah SWT for that [to] which He has guided you; and perhaps you will be grateful”. (al-Quran 2: 185)

The benefit from the *rukhsah* is that people who are sick will think that Islam is paying attention to the sick. Plus, it can ease the burden and ease the patient.

Istihalah is the transformation or conversion of material that involves changes in its composition and properties. This is because the meaning is, to change one's criteria and habits from one state to another (al-Fayumi, 1994). When the *najs/haram* is changed, the concept and form of the substance, into another substance, different from the original in terms of name, criteria and nature, it becomes *Halal* (Rasydan, 2013). According to the Malaysian standards, the meaning is, to change from one thing to another by changing its status or nature through a chemical reaction. *Istihalah* also, the process of combining occurred as a result of the interaction between raw materials and conversion agent, naturally or artificially. The finished product after having undergone the conversion process will be different, physically and chemically from the original material (Jamaludin, 2012). *Istihalah* is a term that etymologically means change. *Istihalah* as the change of form of one matter into another with different characteristics by fiqh scholars (Wijayant & Kaukab, 2019). Basically, the scholars agree to accept the concept of *istihalah* as a process of purification or cleaning of substance from unclean sources (Kashim et. al., 2018). The concept of *istihalah* provides a sharia guide in using human-strain probiotics as a dietary supplement from the manufacturing aspect.

Many theories are underlying this process, such as that dead animal skin is *Haram* for us to use, so to purify the skin of the dead animal, we must sunburned it. Once sunbanned, the skin is *Halal* to use. This process was called *istihalah* that changes one criterion into another criterion from *Haram* to *Halal*. Same as when we align the law of nature with the law of life. For example, *najs* such as urine, impurities, when dried on the ground, will evaporate into the sky and form clouds and cause rain based on the *fiqh* method.

A substance that is originally *Haram* and defiled becomes *Halal* and pure through this method. This is because it has purified what was originally *Haram* as *Halal* (Mahayaidini, 2017). The *Hanafi* scholars had some view on it, that they accept this concept, even when

there is disagreement among their scholars. Likewise, the *Shafie* scholars embrace this concept in three instances: (1) alcohol is turned into vinegar (2) dead animal skin apart from dogs and pigs when tanned; (3) something that changes into animals like carcasses. According to the scholars of *Ibn al-'Arabi*, when *najs* are gone it will change it to *Halal*.

6. Conclusion

In general, probiotics are seemed to be able to cure pain such as its ability to improve digestive system, promote weight loss, prevents or treats diarrhoea caused by infections, improves systems of irritable bowel syndrome, boosts immune system, prevention or treatment of arterial hypertension, reduces inflammation and allergies. Based on the definition of probiotics, probiotics can benefit the host's health through improving its intestinal microbial balance. However, the concern is the source, ingredients used and how the probiotics are made in the production line. However, probiotics are increasingly affecting the food market as they are seen to have greater potential than the medicine market. People are more receptive to food, if it is good and good for the body, they have no problem with it. Then, with the procedure of producing probiotics, we also know that there are no issues that need to be bothered about during the process, but the source is still an issue. Thus, we come to some of the relief or light in Islam and some of the information that Islam has provided. This study has been elaborated on the Islamic perspective on, the method of *fiqh*, *Maqasid al- Shariah* and *istihalah* process. Many things need to be taken into count in this regard as it is not an easy thing to put into law or the effect of its use.

Through the *fiqh* method, several methods have been associated such as confidence cannot be overcome in the face of suspicion. Similarly, the principles of *Maqasid al-Shariah* have been emphasized in this study. Moreover, the *istihalah* process, the process of combining occurred because of the interaction between raw materials and conversion agents, naturally or artificially. The finished product after having undergone the conversion process will be different, physically, and chemically from the original material. In general, the basic understanding of the *fiqh* or Shariah in general needs to be clearly understood, to ease a better-practised society under the guidance of the al-Quran and the Hadith. In addition, the application of more realistic and up-to-date medical *fiqh* needs to be clearly and publicly disclosed, so that the public can better understand the nature and situation of the Shariah application. Islamic experts and medical experts should work together and exchange views to understand the medical needs, in line with pure Islamic law.

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