

Tayyiban Diet Recommendation According to The Sunnah in Current Discourse

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Abstract

Islam promotes the concept of *halalan tayyiban* in all human dealings. This study is important so that the young generation do not only know halal food, in the era of modernization with a wide variety of halal food sources. Along with the advancement of technology, health problems and chronic diseases due to poor and unbalanced diet that plague Malaysian society today are also increasing and worrying. Therefore, consuming food products that are not *tayyib* will cause bad implications. However, the Muslim community's interpretation of the *tayyib* diet remains uncertain. Although society is aware of the halal and haram linked to food, the problem is that the food and drinks that most people consume everyday are not as good (*tayyib*) as they believe. This study explores the notion of *tayyib* food in diet using qualitative research methods such structured interviews, literature reviews, and document analysis. The study recommends prioritizing *tayyib* diet by prioritizing *tayyib* foods and avoiding non-*tayyib* foods. The study suggested this can be achieved by marketing labels and ingredients in food and drinks, preparing homemade food, and implementing best practices for adults and children. Further food studies from an Islamic viewpoint can assist progress Islamic science and technology while adhering to the demands of the Quran and Sunnah has to be made for the betterment of ummah. Improving the Muslim community's awareness of *tayyib* diet can significantly benefit the health system, particularly among Malaysians.

Keywords: *Tayyib*, Food, Lifestyle, Change, Health

Introduction

The goal of Islamic law is to protect the welfare (al-Buti, 1982) of humans for life in this world, the hereafter, or both (Ibn Qayyim, 1993). To realize this goal, Allah SWT has fully explained to mankind what is good and bad and what is halal and haram for the good of human life in this world and the hereafter (Alias et al., 2013). Things that are halal will have a positive and beneficial effect, while what is forbidden will cause harm to people (al-Qaradawi, 1994).

Simply put, Allah SWT's command to eat does not stop at just consume halal food; in fact, it goes beyond that, which is to eat halal food that is good or of high quality. Every human being has a responsibility to find halal food or other items for use in daily life.

As a result, all Muslims must adhere to the idea that "Halal" and "Halal is good." From the point of view of Islamic life, this concept can have various positive implications in all aspects of human life in various sectors and fields, including the food industry sector. The most significant effect can be seen through the rapid development of the halal food industry around the world. In fact, in the field of the production of products that are based on the modification of DNA biotechnology in food as well (Alias et al., 2013).

So, in the context of various industries that produce food, not only food needs to be halal and *ṭayyib*, but food premises, including those that process and produce food ingredients and ingredients for processing and making food, in addition to food selling premises, must also fulfil this concept. In that sequence, the entire process that starts from the source needs to be followed to fulfil the concept of "*Halalan Ṭayyiban*".

Therefore, this study will focus more on the *ṭayyib* dietary practices according to the Quran and the Sunnah. According to the public's understanding of this, all halal food is good. But the fact is, halal food is not necessarily completely good. Food classified as good (*ṭayyib*) is, of course, produced from halal sources and meets good criteria (Ariffin and Ahmad, 2018).

So, the purpose and goal of this study is to unravel the *ṭayyib* diet in the consumption of certain foods and spread the word about the importance of the real *ṭayyib* food among today's society to know good food and emphasize personal health to protect and preserve religion, life, reason, and descent, involving four of the five *maqasid sharia* demands in Islam.

Therefore, this study is important so that the young generation do not only know and understand about halal food, because the era of modernization has now provided a wide variety of halal food sources. However, along with the advancement of technology, health problems and chronic diseases due to poor and unbalanced diet that plague Malaysian society today are also increasing and worrying. Therefore, consuming food products that are not *ṭayyib* will cause bad implications.

Literature Review

In talking about food, Islam emphasizes issues related to halal and haram. In the Qur'an, Allah SWT condemns the attitude of Jews, Christians, and polytheists who set halal and haram criteria for food based solely on their lust. On the other hand, Allah SWT always advises mankind to eat halal and good food and forbids following the footsteps of the devil in determining the halal of a food (Yahaya, 2011). Therefore, halal and haram have been explained by Allah SWT in detail through the Qur'an, the Sunnah, and the consensus of scholars and qiyas.

There are many verses of the Qur'an and the Sunnah that talk about food, such as the rules or manners of consumption, the purpose of eating and drinking, including *ṭayyib* and food substances, food that is good and nutritious, the characteristics or concepts of halal and haram food, the relationship between food and health (Sahran, 1990) refraining from consuming food that is harmful to oneself (Mohd et al., 2023) and consume things that are forbidden due to emergencies (Ismail, 1996).

Therefore, most of society today understands and is aware of the issues of halal and haram related to food. In fact, the word *ṭayyib* is frequently present after it in most Quranic verses that discuss halal food. So, the question is, what is behind that understanding and awareness? Is the diet of *ṭayyib* according to al-Quran and al-Sunnah understood and realized together?

The problem is that the food and drinks that most people eat and drink every day are indeed halal, but at the same time, they are not as good and healthy as they thought. This is because recent studies show an increase in various chronic diseases caused by a poor and safe diet style among Malaysians, such as diabetes, kidney disease, and high blood pressure, involving various age groups and genders.

Indirectly, this shows the condition and situation of today's society, which does not have optimal knowledge, understanding, and awareness of the *ṭayyib* diet, which should not be seen as the literal use and consumption of halal resources. The Quranic verses about halal and good food (*ṭayyib*) show that consuming halal food needs to go hand in hand and in parallel with considering the criteria of *ṭayyib* and its functional role on the body. This is because purely halal food that is not accompanied by *ṭayyib* criteria can cause various diseases and problems for the body and will affect daily life.

Apart from that, the neglect of society in paying attention to the diet of the Prophet SAW needs to be highlighted as well. This is because the *ṭayyib* diet is not explained and described in detail in the Quran. So, the community needs to understand this, among other things, through the rules and dietary patterns of the Prophet SAW in al-Sunnah as a foundation for life after the noble Qur'an. Therefore, without the understanding of religion and the rules of life from the Prophet SAW, Muslims may not be able to understand Islam holistically and comprehensively, especially in the practice of *ṭayyib* for the sake of spiritual and physical health. In fact, not focusing on *ṭayyib* in daily practice and ignoring the need for good diet for the body will have bad implications for health and behavior in most societies today. As a result, it is feared that various problems will cause the mental, physical, and spiritual health and good behavior of the Malaysian community to decrease and increase the statistical rate of chronic diseases for a long time to come.

Therefore, it is the responsibility of the entire society in general and every Muslim in particular to strive to fulfil the demands of Allah and His Messenger to find halal food, and *ṭayyib* covers every aspect and angle to achieve the well-being of *badāniyyah* and *ruhiyyah*, which encourages perfection in most things that are essential in Islam.

Tayyib According to the Definition of Scholars

In the Quran, Allah Almighty has repeatedly mentioned the word *ṭayyib* and verses related to *ṭayyib* food. In determining the concept of *ṭayyib* food in Islam, Allah SWT has permitted everything that is good and prohibited everything that is bad, according to His words:

Who enjoins upon them what is right and prohibits them from what is wrong and makes lawful for them what is good and forbids them from what is evil (Surah al-A'rāf: 157).

Ibn Taimiyyah commented on the verse by explaining that everything that benefits is holy, while everything that can cause harm is impure. However, in determining whether a food is good or bad or human taste that has the right to ensure the halal of a food based on the tendency of the soul to like something, jurisprudence scholars differ in their views on whether they are the whole human being or only a certain race, that is, the race Arabic. The same is the case with the Arab nation, either the entire Arab nation or a specific Arab group only (Jamaludin et al., 2011).

What is haram is clear, and what is halal is also clear. However, the difference that arises due to the criteria of Arabic *'uruf* based on taste or what the soul likes is not mentioned directly in

the Quran and Sunnah. So, of course, jurists and Islamic scholars have their own views on determining the good condition of food.

In the Hanafi school, the criteria for evaluating good food are based on two points of view: the taste of healthy human nature and the taste of the Arabs, especially the Hijaz people. In the Maliki sect, this criterion is based on healthy human taste, which is good for the person who eats it and does not cause harm to oneself or the religion. In the al-Shafi'i sect, the criteria for this evaluation of good and bad are based on the tastes of the Arab people. Likewise, in the Hanbali sect, they also refer to the Arabs. They are a rich and fertile nation and have healthy and normal habits, whether they are in the city or the countryside. In other words, it excludes Arabs who are in the interior and are not in a difficult or emergency (Jamaludin et al., 2011). Although the al-Shafi'i and Hanbali sects refer to the taste of the Arabs in determining whether something is good or bad, they have different views in determining who or what race the person is, their location, and their era. Scholars of the al-Shafi'i school have several views. The first view includes all Arab nations, and the Arabs referred to are those who lived in the time of the Prophet SAW only. This is because at that time, they were the first group to receive the revelation from Prophet Muhammad SAW. Therefore, the Arab race that exists today cannot be used as a reference. The second view states that the Arabs referred to are every generation of Arabs who lived in their time. Then, if there is a disagreement between the Arabs, where one group views it as good (*istiṭābah*) and another group views it as bad (*istikhbāth*), the majority view is considered. When the number of both sides is the same, the view of the Quraish tribe is adopted because they are the leaders of the Arab nation. If the Quraish tribe also has different views (in the determination of an animal) and it is difficult to choose a strong view (*tarjīh*), they will leave it without law.

According to the Hanbali sect, they limited the Arabs only to the people of Hijaz in the settlement. This is because they received direct instructions when the Qur'an was revealed and when the ḥadīth was recited. The Hanbali school also excludes the assessment of the Arab population in the interior because they are in a state of emergency and hunger, usually eat whatever they find, which creeps and cascades. According to Ibn Taimiyyah, it is also said that the views of the Companions and Tabi'in, in fact permitting and forbidding something, do not depend on the good judgement of the Arabs nor on their bad judgments. In fact, they used to have an appetite for something forbidden by Allah SWT, such as blood, carcasses, animals that were strangled, that were thrown, wild animals, and animals that were slaughtered, in addition to the name of Allah. If the taste of the Arabs is adopted, surely all these things are halal (Fawzan, 1988). So, Ibn Taimiyyah thinks something good is not just an appetite to enjoy it, because sometimes there are people who have an appetite for something that is poisonous and harmful to themselves (Jamaludin et al., 2011).

Among contemporary scholars, among them al-Qaradawi, the criteria of *istiṭābah* are not based on the taste of the Arab nation but on human evaluation. While al-Zuhailī thinks the assessment of good or bad food (animals) must be based on Arab tastes (Fawzan, 1988). Thus, in the criteria for determining good or bad in food, the view that states general human *istiṭābah* is more relevant to the current condition because it was found that there is diversity and various forms of food culture in the Muslim community around the world. It is not appropriate for Arab taste to be placed as the main basis of the criteria.

Therefore, each society has its own dietary culture. This tradition varies according to certain regions. It is passed down from one generation to another. Based on that fact, the evaluation criteria of good (*istiṭābah*) or bad (*istikhbāth*) based on local customs should not be based solely on the taste of one nation. Moreover, the concept of *ṭayyib* food according to the

current context, looking at the food culture in all corners of the Islamic region on the face of the earth, has diversity and significant differences due to geographical factors or food products obtained naturally or plants in a certain place.

The taste or tendency that the soul likes is something relative, dynamic, and difficult to use as a yardstick. However, the basis of the views of the fuqaha' in determining the food of *ṭayyib* in general is, of course, based on food that is halal, holy, and according to human taste that is healthy for the body and mind of the person who eats it and does not cause harm to oneself or religion. As per in the selection and enjoyment of food, especially *ṭayyib* food, Islam has outlined several principles that need to be followed, among them: always ensuring that the food is not food that is prohibited by Sharia; identifying how to obtain food, whether it is obtained halal or haram; emphasizing the way food is prepared and processed; and then ensuring that food or ingredients added to food do not cause harm to the body and mind.

***Tayyib* According to Scholars and Western Definitions**

From the perspective of choosing certain foods that are healthy, it is very important to prevent various types of diseases and can strengthen the physical body with the energy generation process from food taken. Therefore, *ṭayyib* food must fulfil two aspects that are evident in Islam, namely, halal food and being healthy. Therefore, Muslims need to determine the criteria of *ṭayyib* food by emphasizing the factors of food that are halal and healthy for the body holistically in the selection of daily food.

The selection of balanced foods in the daily diet contains a thousand superior benefits and nutrients that are not known to the public. Therefore, the criteria of *ṭayyib* food can be determined based on nutritious food that contains balanced nutrients such as carbohydrates, proteins, fats, vitamins, and mineral salts in the right quantity. It not only needs to meet daily needs, but at the same time must have a role to prevent any deficiency or excess of substances that can be a major contributor to the risk of any disease, as well as various unwanted diseases.

Meanwhile, the criteria for determining *ṭayyib* food from a Western point of view is based on various types of food that are healthy for the body internally and externally based on the practice of a balanced diet covering various types of good food derived from legumes and grains, fruits, vegetables, various types of berries, green leafy vegetables, potatoes, various types of fish, meat, and eggs (Novakovic, 2020). A balanced diet will provide sufficient absorption of important nutrients into the body to ensure that the body's needs are always met and run smoothly while also ensuring that the body's health is maintained, active, and productive (Mohd Riza et al., 2022).

The *Tayyib* Diet According to Sunnah

In the interview conducted with Naseer Sobree, he explains the pattern and method of Sunnah diet of the Prophet SAW can be seen through several aspects including the source, quality, quantity, time, and frequency of consuming a certain type of food whether for healthy or sick individuals.

Source

The main source covering any type of food consumption must be halal and *ṭayyib*, as stated in the al-Quran al-Karim. From a halal perspective, the types of food that Islam permits depend on the strength of the evidence and on Sharia law. From the point of view of *ṭayyiban*, the source of food that can be taken is more based on science and current research as the main

reference. This is because Allah SWT has established a general concept in Islam in terms of forms of implementation depending on human research and findings. Therefore, based on the current situation, the source of food that should be taken by society is food that is free of harm, whether a food is proven to be harmful due to its original harmful ingredients or a food that is not harmful in origin but in a certain way becomes harmful.

Diets that are sourced from good food are not much different between healthy and sick people. This is because preventive measures, such as consuming good food continuously, will help you avoid the risk of getting sick. In general, every human need food sources that have high nutrient content, such as vitamins, proteins, and so on, as well as foreign substances or xenobiotics.

For healthy individuals, it is enough to just take care of the diet by consuming foods that are high in nutrition and can increase the body's immunity. However, for sick individuals, they need additional food containing foreign substances known as medicine, that is, food that can be a cure or cure for the disease they face according to the required quantity, or they can take foreign substances or xenobiotics that are specially prepared in the form of medicine. Therefore, the whole community should focus on *ṭayyib* food sources based on the consumption of high-quality and nutritious food.

Quality

The quality of a certain type of food can be assessed when it is proven to be harmless. For example, halal beef must be slaughtered according to Islamic law, and its quality can be measured by cooking it in a good and correct way. Although the Prophet SAW did not lecture about the quality of food in detail, in this case, humans have common sense or research results that can be used as a backup and reference in daily food consumption.

Based on the Quran, various ḥadīth and geographical conditions in Arab lands, among the popular foods known as sunnah foods are honey, ḥabbatus sawdā', olive oil, fruit vinegar such as apple vinegar, dates and pomegranates, and milk. In the days of the Prophet SAW and his companions, this sunnah food was not a health and polemic issue among the Arab community. However, since the era of the industrial revolution and food production technology today, some of these foods are produced with low quality or poor quality and are unsafe to consume due to the manufacturing process.

As such, the age of sophistication now also makes it easier for consumers to identify the characteristics of sunnah foods that are high quality, good quality, nutritious, and safe to eat. For example, high-quality ḥabbatus sawdā' can be measured in terms of oil produced through a cold press process so that it is protected from heat, light, and air that can affect its properties.

The oil is of better quality if it is not mixed with any other ingredients and if it is stored in a dark-colored glass bottle, which can preserve the quality of its contents. In addition, olive oil is also well-known for its properties throughout the Arab community, Europe, and the archipelago itself. Moreover, olive oil has been a diet staple in the Mediterranean community for a long time, which is known as the healthiest population in the world. However, this oil also has certain grades and types that consumers and practitioners of olive oil need to know. Different types of olive oil have different health benefits, flavors, and culinary methods. There are four types of olive oil on the market, namely:

a) Light Olive Oil or Extra Light Olive Oil

Light and extra-light olive oil is a combination of refined olive oil and virgin olive oil, 5%–10%. The refined oil component is treated with a little heat and chemicals to remove the lack of flavor, as this oil has a lower percentage of virgin olive oil than regular olive oil and has fewer health benefits. "Light" here refers to the taste and aroma of the oil, which is almost completely neutral. This type of oil tends not to break down at very high temperatures, so it is a good choice for high-temperature cooking methods due to its high smoke point (around 470 °F), such as sautéing, grilling, frying, and others.

b) Pure Olive Oil or Regular Olive Oil

Pure/regular olive oil is a combination of refined olive oil and 15%-25% virgin olive oil. It is also treated with a little heat and chemicals to remove the lack of flavor because the distillation process reduces the number of certain compounds. Pure/regular olive oil has fewer health-promoting bioactive compounds than EVOO (extra virgin olive oil) or virgin olive oil. This oil is lighter in color than EVOO and has a more neutral flavor and aroma. It has a higher smoke point than EVOO (around 470 F), a mild flavor, and is resistant to high heat cooking such as sautéing, grilling, baking, frying, etc.

c) Virgin Olive Oil

Virgin olive oil is mechanically extracted (without chemicals or heat). So, it contains many of the same health benefits as EVOO, including high polyphenol antioxidants. Compared to EVOO, virgin olive oil has some mild flavor defects, which an untrained person may not notice. These oils have flavors and aromas, with some variations stronger than certain EVOOs. VOO uses almost the same ingredients as EVOO and is perfect for marinating, sautéing, grilling, lightly frying, and making cakes.

d) Extra Virgin Olive Oil

It is made only through mechanical methods (the olives are pressed, the oil is separated from the pulp through centrifugation, and then the oil is filtered or blocked to remove solid residues) and is never exposed to chemicals or high temperatures. EVOO is unrefined and cold extracted, so it retains very high bioactive compounds, has a variation from green to gold in its hue, and has aromas from fresh green and grassy to ripe and fruity. Earlier-harvest oils will have a strong peppery flavor, which can be felt in the back of the throat. EVOO can also be made in a lighter (but still flavorful) style. The regulations require pure EVOO to have no flavor defects, as determined by an official tasting panel. This type of olive oil is of better quality and is recommended over other types.

The same is true of honey. Raw honey is best described as "as it is found in the beehive." It is extracted from the beehive, filtered, and poured directly into the bottle without going through commercial processing methods. Raw honey and regular honey differ mainly in the processing method. Raw honey contains pollen, is more nutritious, and has no added sugar or sweeteners that may be found in commercial honey (regular honey). This shows that raw honey, better known as natural honey, is of better quality than commercial honey, which goes through several processes such as pasteurization, filtration, and ultra-filtration that will make it finer but can remove the natural nutrition in the honey.

Thus, consumers and practitioners of sunnah food should identify and choose sunnah food products that seem to be growing in cascades in the market now more carefully and

meticulously. This is because the quality of processing and production also affects the benefits and advantages of a food for the individual who consumes it.

Quantity

Al-Quran and Sunnah strongly emphasize all aspects of diet, including the quantity of food taken. Islam teaches mankind to eat in a balanced way, i.e., not too much and not too little. But there are also, in some situations, balanced foods that can be considered a lot, and some that are balanced are considered a little. For example, the balance of rice consumption is greater than the consumption of spices. This is because spices cannot be taken and eaten as much as rice. So, the balance of spices usually needs to be lower than the balance of rice and other grains.

Therefore, there have been scholars in the field of medicine in the past who emphasized this aspect of quantity with the method of “putting food on top of food,” which means eat without feeling hungry and before digesting the food. It is something that is forbidden because it is harmful to health, as most medical experts say. It also has the meaning of eating too much so that you have not had time to digest it and are still full. This kind of situation should be avoided. So, it is all related to the quantity aspect.

The health condition of an individual also affects the amount of consumption of a certain type of food or medicine. This is because the rate and quantity of food intake depends on a person's health condition, whether healthy or sick, especially in the sunnah diet. At the time of the Prophet SAW and his companions, the quantity aspect of sunnah food intake was not introduced in detail. Although there is no denying that every sunnah food has invaluable benefits for human health, each person's body must determine how much of each sunnah food to take or eat. For example, ḥabbatus sawdā' is one of the most popular sunnah foods in today's market. This is also linked to the fact that it can save people from various types of diseases, as the Prophet SAW said:

“Indeed, in Habatus sawda (Black Cumin) there is a cure for all kinds of diseases, except death.” (Bukhari. Ṣaḥīḥ al-Bukhari. Kitāb al-Ṭibb. Bab al-Ḥabbah al-Saudā'. Ḥadīth No. 5256)

Historically, ḥabbatus sawdā' has been used for headaches, toothaches, nasal congestion, asthma, arthritis, and intestinal worms. It has also been used for conjunctivitis, abscesses, and parasites. Today, ḥabbatus sawdā' is most used for asthma, diabetes, high blood pressure, weight loss, and several other conditions, but there is no good scientific evidence to support most of these uses, let alone the fact that proper quantities are taken. However, the latest research regarding the consumption of ḥabbatus sawdā' is in line with the ḥadīth of the Prophet SAW, which shows that ḥabbatus sawdā' can cure various types of diseases, but only at the right rate and quantity based on the health and medical aspects of everyone. For example, for asthma, 2 grammes of ḥabbatus sawdā' ground (black seed ground) are used daily for 12 weeks, or 500mg of ḥabbatus sawdā' oil is taken twice a day for 4 weeks. In addition, 15 mL/kg of ḥabbatus sawdā' extract was used daily for 3 months. A single dose of 50–100 mg/kg is also used.

For lung disease with difficulty breathing (chronic obstructive pulmonary disease, or COPD), ḥabbatus sawdā' oil, 2 grammes daily for 3 months, is used. Similarly, for digestive tract infections that can cause ulcers (*Helicobacter pylori* or *H. pylori*), ḥabbatus sawdā' powder (2 grams d daily) along with standard medicine is used. Whereas, for high blood pressure, 0.5-2 grammes of ḥabbatus sawdā' powder taken daily for up to 12 weeks, or 100–200 mg or 2.5 mL of ḥabbatus sawdā' oil used twice a day for 8 weeks, and many other conditions.

This shows that the quantity of food intake based on specific sunnah diets is more accurate, according to current research and findings. There are times when it needs to be eaten at a small rate, and there are times when it needs to be eaten at a higher rate or more than usual. So, the aspect of quantity is important so that everyone is not wrong in understanding the sunnah diet and methods because deviations and errors in practicing the *ṭayyib* diet according to the Prophet SAW without examining the correct quantity, rate, or dose in accordance with the needs of the body will cause harm to the practitioner of the sunnah food.

Time and Frequency

In general, al-Qur'an and ḥadīth do not specify the time and frequency of consumption of certain foods precisely and in detail. However, the nature of human life has a cycle of day and night, which gives sense (common sense) to every human being by having breakfast after waking up in the morning, going through work and life's affairs, and then taking food at noon, evening, or night. Based on the consumption of food in the morning, noon, evening, or night, there is a recommendation to eat before you are hungry and stop before you are full, as in the ḥadīth:

"We are a people who do not eat until we are hungry. And when we eat, we do not eat to our fill." (Ibn Bāz. Majmū Fatāwā Ibn Bāz. Kitāb al-Majallād al-Rabī'. Bab al-Tadhkīr bi Allah wa al-Tākhi fī Allah Man Ahum al-Qurbāt wa Min Afḍal al-Ṭāat. v. 4: 122.

There are three times when humans naturally eat when they are hungry: early in the morning after waking up, midday, evening, or night. However, there are also certain situations where the Messenger of God SAW gave drink to the companions until they were full, which did not show the time as in the ḥadīth:

By Allah except Whom none has the right to- be worshipped, (sometimes) I used to lay (sleep) on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to bind a stone over my belly because of hunger. One day I sat by the way from where they (the Prophet (ﷺ) and his companions) used to come out. When Abu Bakr passed by, I asked him about a Verse from Allah's Book and I asked him only that he might satisfy my hunger, but he passed by and did not do so. Then `Umar passed by me and I asked him about a Verse from Allah's Book, and I asked him only that he might satisfy my hunger, but he passed by without doing so. Finally Abu-l-Qasim (the Prophet (ﷺ)) passed by me and he smiled when he saw me, for he knew what was in my heart and on my face. He said, "O Aba Hurr (Abu Huraira)!" I replied, "Labbaik, O Allah's Messenger (ﷺ)!" He said to me, "Follow me." He left and I followed him. Then he entered the house, and I asked permission to enter and was admitted. He found milk in a bowl and said, "From where is this milk?" They said, "It has been presented to you by such-and-such man (or by such and such woman)." He said, "O Aba Hurr!" I said, "Labbaik, O Allah's Messenger (ﷺ)!" He said, "Go and call the people of Suffa to me." These people of Suffa were the guests of Islam who had no families, nor money, nor anybody to depend upon, and whenever an object of charity was brought to the Prophet, he would send it to them and would not take anything from it, and whenever any present was given to him, he used to send some for them and take some of it for himself. The order of the Prophet upset me, and I said to myself, "How will this little milk be enough for the people of As- Suffa? though I was more entitled to drink from that milk in order to strengthen myself" but behold! The Prophet (ﷺ) came to order me to give that milk to them. I wondered what will remain of that milk for me,

but anyway, I could not but obey Allah and His Apostle so I went to the people of As-Suffa and called them, and they came and asked the Prophet's permission to enter. They were admitted and took their seats in the house. The Prophet (ﷺ) said, "O Aba-Hirr!" I said, "Labbaik, O Allah's Messenger (ﷺ)!" He said, "Take it and give it to them." So, I took the bowl (of milk) and started giving it to one man who would drink his fill and return it to me, whereupon I would give it to another man who, in his turn, would drink his fill and return it to me, and I would then offer it to another man who would drink his fill and return it to me. Finally, after the whole group had drunk their fill, I reached the Prophet (ﷺ) who took the bowl and put it on his hand, looked at me and smiled and spoke. "O Aba Hirr!" I replied, "Labbaik, O Allah's Messenger (ﷺ)!" He said, "There remain you and I." I said, "You have said the truth, O Allah's Messenger (ﷺ)!" He said, "Sit down and drink." I sat down and drank. He said, "Drink," and I drank. He kept on telling me repeatedly to drink, till I said, "No. by Allah Who sent you with the Truth, I have no space for it (in my stomach)." He said, "Hand it over to me." When I gave him the bowl, he praised Allah and pronounced Allah's Name on it and drank the remaining milk. (Bukhari. Ṣaḥīḥ al-Bukhari. Kitāb al-Riqāq. Bab Kaifa Kāna Aisy al-Nabiy Ṣallā Allah Alaihi Wasallam wa Ashābihi wa Takhlīhim. Ḥadīth No. 5971).

Therefore, the ḥadīth shows a general concept based on the aspect of time and frequency in the *ṭayyib* diet that needs to be understood and applied according to the situation and needs of everyone. This is flexible in terms of frequency because individuals who have a healthy body and remain active throughout the day may need to eat more often due to the process of high energy production every day, but they are still in a controlled state. However, it is different for individuals who have a disease and are inactive, perhaps reducing the frequency of food intake or overeating certain foods that can treat the disease and activate the body.

In conclusion, the aspects discussed in this topic include the source, quality, quantity, time, and frequency for the consumption of certain types of food, whether for healthy or sick individuals, showing that the *ṭayyib* diet in the time of the Prophet SAW and today is different due to various factors and causes. Indirectly, the role of the Prophet SAW in any aspect of diet is as a source of guidance, advice, and motivation for mankind to apply the *ṭayyib* diet that is suitable according to the times, conditions, and needs of everyone based on the results of studies and findings that are more relevant and accurate according to the interests of health today. There is no text from the Qur'an or ḥadīth that really shows the ways and methods of the Prophet SAW in a precise and detailed way beyond the era in the *ṭayyib* diet.

Therefore, the selection and determination of aspects of source, quality, quantity, time, and frequency in the daily *ṭayyib* diet is an effort to achieve better and more effective health based on more careful research and observation and proven to be effective in any system and method, whether modern, traditional, or alternative, because the purpose of *ṭayyib* diet is to maintain health and eliminate pain. So, a mistake in practicing the true *ṭayyib* diet can cause harm to the body, and a mistake in practicing religious teachings is even more serious because it causes harm in this world and the hereafter.

Indirectly, practicing the *ṭayyib* diet according to the practice of the Prophet SAW correctly according to the times will be able to reject various deviations, allegations, and insults on the benefits of sunnah food, while at the same time revealing the greatness of His Majesty SAW as a role model in various aspects of life, especially in matters of diet in Islam.

Application of *ṭayyib* Diet in Daily Life

In the interview conducted with Mizhana Padzi, she states that the practice of *ṭayyib* diet can be implemented in specific and comprehensive ways, such as recognising the marketing label and ingredients in food, drinks, or purchased products, as well as methods of preparing homemade food in a healthy way. In addition, the best steps to implement *ṭayyib* diet among children and adults always are explained.

Recognising Marketing Labels and Ingredient Ingredients in Foods or Drinks

Part of the label on food is something that can be said to be a trick to the manufacturing and manufacturing activities of food to make a profit. The food industry is the largest industry that gives profit to the world economy, which is why, for centuries, food labels related to food properties or information often contain controversies that cannot be completely trusted. In fact, society today is indeed exposed to food imported from foreign brands that are brought into Malaysia and given halal approval and logos, but not necessarily *ṭayyib*. As such, the community needs to be careful when obtaining a food or drink product.

Among the main foods that need to be examined on food labels are cereals or grains. This cereal is one of the foods introduced and advertised on television as a very healthy food that should be taken every morning. Mass media, such as television, often carries the message that it is very good for increasing energy and stamina in the morning because it contains various types of vitamins.

But the truth is, it's part of a marketing ploy to make a profit from the food industry. This grain consists of simple carbohydrates (refined carbs) that have gone through several layers of filtering processes that remove the nutrients and natural minerals in the grain. For example, the nutrients and natural minerals contained in grains consisting of wheat, rice, barley, and others have mostly lost their nutrition due to the filtering process. Following that, this instant cereal is simply flavored and colored to make it palatable, as well as adding additional (synthetic) vitamins to make it look nutritious.

Food labels that are not recommended and should be avoided are those that say “enriched with vitamins” or “fortified with vitamins A, B, C, and D.” This label is usually found on wheat flour packets that are high in protein and rich in vitamins. Similarly, on packages of white bread, sweetened condensed milk, liquid milk, boxed milk, and others. Foods that contain various labels and ingredients are foods that have gone through many processes that need to be supplemented with external vitamins due to the lack or loss of natural nutrition from the food. However, the external vitamin is a synthetic vitamin to make it look nutritious. Indirectly, the effects of taking synthetic vitamins can lead to various health problems, such as toxicity to the internal organs of the liver and kidneys.

In addition, displaying labels and ingredients on foods such as sugar-free, fat-free, low-calorie, low-fat, empty of trans fat (zero trans-fat), and the like is only to confuse consumers and society. However, the fact is that it is a trick in the food industry to place and include the same ingredients but with different scientific names or terms on the marketed label. For example, food products labelled as sugar-free are indeed not written and state sugar, but use other names for the hidden sugars found in them, such as fructose, glucose, sucrose, high fructose syrup, maltodextrin, maltose, dextrose, rice syrup, caramel, malted barley, and many other names for hidden sugars estimated at 30 to 50 types of sugar that are mostly synthetic and contain higher and more dangerous levels of sweetness, sugar, and calories than regular granulated sugar.

Next, quality vegetables and fruits can be recognized based on statements on the label, such as not using preservatives, dyes, insecticide sprays, harmful chemicals, organic fertilizers, or environmentally friendly cultivation methods. Most of these products can be recognized based on the vegetable or fruit packets that have been packed, especially in supermarkets. For example, fruit that is produced organically, free from the use of round-up poisons and pests, has a label with a 5-digit numbered code starting with the number 9; fruits that are sprayed with pesticides and grown conventionally have a 4-digit code number starting with the number 4; and fruit produced from GMOs has a 5-digit numbered code starting with the number 8. However, vegetables and fruits bought at the farmers' market may be known by asking the seller or looking at the characteristics of the vegetables and fruits.

Likewise, consumers are encouraged to choose egg products that have antibiotic-free, hormone-free, and dye-free labels (no added dyes to egg yolks). This is because part of the egg industry injects yellow dye into the egg yolk to make it look more beautiful and healthier. Meanwhile, it is better to prioritize local products from local sellers who are known to sell chicken, beef, or goat meat that is fed freely, without hormones or antibiotic injections. This is because most imported meat products are indeed given brand and are injected with hormones and antibiotics that are not good for human health. Chicken and meat products that have these injections will lead to an imbalance of good bacteria and bad bacteria in the gut that can cause human immunity to weaken to fight viral infections in the long term.

Prepare Homemade Food

This method has been the most widely used by the community from the past until now. However, not all cooking prepared at home these days is *ṭayyib* and of good quality. Therefore, among the things that need to be observed and considered to prepare *ṭayyib* food at home are:

- a. Buy and get basic food ingredients that are fresh, low-processed, and less processed. For example, getting land products such as freshly slaughtered chicken and beef or lamb or sea products such as fish and seafood that have just been brought ashore.
- b. Avoid frozen foods such as chicken, meat, seafood, and so on that have durability and expiration dates of up to a year or two. These are suspected to contain preservatives or formalin injections that help preserve the food and, at the same time, can have adverse effects on health.
- c. Priorities real food over processed food, fast food, viral food, carbonated drinks, and the like. For example, prepare cooking ingredients and food or sweets from organic whole wheat flour instead of regular wheat flour that has undergone a bleaching process, or use other alternative flours such as rice flour, sweet potato flour, glutinous flour, almond flour, and the like, which are more gut-friendly and have a lower carbohydrate and glycemic index than wheat flour.

In addition to preparing real food from fruits of various colors and types and consuming them in the diet in moderation and little by little, diversifying the intake of fruits of various types and colors provides different nutrients for health.

The way of cooking that uses the steaming or stewing method is higher quality and more nutritious than food that is prepared by frying. For example, vegetables are more *ṭayyib* cooked by steaming. This is because the nutrients and vitamins contained in vegetables can still be used as best as possible compared to using the boiling method, which causes the

nutrients and vitamins of the vegetable to dissolve in water, or the frying method, which causes them to dissolve in oil. However, preparing vegetables by steaming must not be done for too long because it can remove the nutrients in them and change the color and taste of the vegetables.

Therefore, preparing your own food at home with good quality ingredients cannot only guarantee the health of the whole family. Even save money and be able to implement *ṭayyib* diet better and more consistently.

The Best Steps for the Implementation of *Ṭayyib* Diet

a. Adults

One of the best steps in applying *ṭayyib* diet among adults is to practice food intake in a moderate and enough by preparing 1/3 of the intestines for food, 1/3 for drinks, and 1/3 for breathing, as the Prophet SAW said:

Al-Miqdām ibn Ma'di Karib (may Allah be pleased with him) reported: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: *"The son of Adam does not fill any vessel worse than his stomach. It is enough for the son of Adam to eat a few mouthfuls to straighten his back, but if he must (fill his stomach), then one third for his food, one third for his drink, and one third for his breath."*

Every individual should have a strong mindset and awareness when applying *ṭayyib* diet, with the belief that maintaining health through *ṭayyib* diet is one of the acts of worship and responsibility of a Muslim. Every individual should try to practice it at the right time according to nature and human biology. For example, daytime is the time when the body is actively working, and nighttime is the time for the body to rest. The same is true from the point of view of eating time: eat in sufficient quantity in the morning and noon and have dinner before sunset. This is because, based on current studies showing that the digestive system will begin to slow down its function and become inefficient when it enters the night, it indirectly shows that the body really needs rest at night from any vigorous physical activity, including the internal organs.

If a person experiences a food addiction that is harmful to health and causes illness, the best and most encouraged way is to do *taubat nasuha*. Stop consuming food that causes addiction and obesity. Although the food is not haram from the point of view of Sharia, However, it is a food that is not *ṭayyib* for those who are unhealthy and have health problems. This kind of thinking and holding will make everyone strive to return to nature to carry out his duties as a caliph in the world, and at the same time, he will be able to avoid falling into food addiction and obesity caused by the seduction of the devil's lust, as Allah SWT says:

"O human! Eat from what is lawful and good on the earth and do not follow Satan's footsteps. He is truly your sworn enemy." (Surah al-Baqarah:168)

In addition, everyone should read a lot and obtain authoritative sources of knowledge, whether in newspapers, magazines, or online searches, that are easier to find than various sources and posts related to healthy and *ṭayyib* diet. This will encourage the development of knowledge and the increase of information; indirectly, the community can study and scrutinize in more depth all the recommendations and views from a health point of view regarding the

ṭayyib diet by comparing various sources of knowledge obtained. This step will also form individuals and communities that can celebrate various points of view for the benefits of diet, whether from the point of view of conventional, alternative, or sunnah. At the same time, prevent the community from making mistakes and misunderstandings in the application of *ṭayyib* diet.

Therefore, practicing moderate and sufficient food consumption, developing thoughts and awareness related to *ṭayyib* diet, and trying to obtain various reading materials about nutritional health are among the steps that need to be intensified among adults so that this group can conduct research and compare the best between the benefits and harm in the consumption routine, at the same time leading to the *ṭayyib* diet and becoming one of the complements in meeting the needs of life from a physical and spiritual point of view.

b. The children

Children tend to follow or imitate the attitude, and behavior of their closest people, namely their parents. It is the parents who determine the form and pattern of children's diet. Thus, parents play a very important role in determining, helping, and supporting the growth of children by choosing and providing good food. Small children usually do not know and understand correctly about the nutritional aspect unless they get advice and guidance from their parents. Although it is recognized that taking care of children's food is challenging and difficult because they are always exposed to various factors, reasons, and obstacles, parents need to know and believe that taking care of every *ṭayyib* food that goes into the stomachs of family members is a form of worship and an invaluable investment for the long term.

One of the best steps is for parents to introduce and show the *ṭayyib* diet to their children by making the children eat the same food that the mother eats. This is because it is usually the mother who prepares the food. Based on gross observation in the family, the children will also eat what the mother eats when the food is introduced to them from a young age, and the mother always eats the food in front of or with the children. Indirectly, children will follow their parents' actions and easily practice the diet.

Parents are encouraged to provide their children with a staple food of rice by using brown rice or at least white rice that has a low glycemic index and starch value and avoiding preparing processed and instant foods as light snacks such as sausages, instant potatoes, and others. that have trans fats, preservatives, flavorings, and the like. Instead, prioritize light snacks of fresh fruits or dried vegetable chips (dried fruits or veggies) for snacks at certain times.

Children need to be minimized and avoided from being allowed to often buy food outside, even if it is tasty and cheap, because most of the food that is tasty and cheap is not necessarily *ṭayyib*. Instead, prepare food for them at home more often. Parents can prepare ready-made food that is healthy for children, such as cookies, chips, bread that is gluten-free, dye-free, preservative-free, and flavoring-free, or instant noodles that are gluten-free, wax-free, preservative-free, and flavoring-free, made from vegetables such as pumpkin noodles, spinach noodles, carrot noodles, and beetroot noodles. Similarly, make ice cream from natural fruits and animal dairy that is lactose-free because lactose is the cause of inflammation or an allergy to milk.

Children will also like the food prepared more if creative mothers diversify the variety of food, drinks, snacks, and desserts according to the child's age with real, healthy, and nutritious ingredients. However, if the parents are unable to provide *ṭayyib* food all the time, Children need to be controlled and limited in their consumption of certain foods that are not *ṭayyib* with the minimum quantity.

Children will thus be able to practice healthy and *tayyib* diet as much as possible. At the same time, it can reduce and avoid the symptoms of "abundance of food," which is a lot and abundance of food, especially food that is not *tayyib* in the diet of children nowadays. Therefore, parents need to consistently apply and practice *tayyib* diet among family members, especially small children, so that it becomes a long-lasting good habit.

Conclusion

The *tayyib* diet according to the practice of the Prophet SAW involves aspects of source, quality, quantity, time, and frequency for consuming a certain type of food, whether for healthy or sick individuals; and the *tayyib* diet method involves recognizing marketing labels and ingredients in food, drinks, or purchased products, as well as preparing homemade food in a healthy way. More importantly, all spheres of Malaysian society should always emulate and adhere to the best *tayyib* practices. In short, the selection and practice of *tayyib* food is one of the keys to overall physical and spiritual health.

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