

Food Safety in *Halalan Tayyiban* Discourse According to *Mufassirin*

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To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v13-i8/17531> DOI:10.6007/IJARBSS/v13-i8/17531

Published Date: 05 August 2023

Abstract

Islam provides guidance to its followers in all areas of life, including nutrition. *Halalan tayyiban* is a philosophy that is promoted to help people obtain food that complies with Shari'ah criteria. However, most people underestimate and disregard the importance of *tayyib*. As a result, the focus of this research will be on the definition of *halalan tayyiban* as dictated by Islam and its relevance to food safety. The data for this qualitative study is collected using the library method, then the data is analyzed using inductive, deductive, and document analysis method. According to the research, the term *halalan tayyiban* has six different meanings: anything that Allah has commanded, delicious, beneficial, does not concern human rights, modest, and pure. This definition encompasses not only the halal but also the *tayyib* aspects.

Keywords: *Halalan Tayyiban*, Food Safety, *Tafsir bi al-Ma'thur*, Fuqaha' Interpretation, Contemporary Interpretation

Introduction

Every Muslim place a high priority on choosing *halalan tayyiban* food. Eating is not only done to satisfy bodily demands, particularly those of the stomach, but it also indirectly influences how a person becomes who they are. In light of this, Islam advises its adherents to eat food that satisfies two crucial standards: halal and *tayyib*. In other words, *halalan tayyiban* food is a guide and principle that Islam has comprehensively outlined in the selection of food (Razif and Rosfazila, 2020).

The discussion of food does not stop as far as halal food even needs to be thoroughly investigated, including the beneficial component of *tayyib*, which is good. Good has a subjective definition and should be modified depending on the situation. The aspect of *tayyib* in Islamic nutrition is a broad aspect. In detail, this aspect covers the process of selecting quality, safe, clean and healthy raw materials, the process of preparing food that is free from

harmful elements, the handling process that is free of harmful risks until the food is served. Additionally, it must be ensured that no biological, physical, or chemical contamination occurs throughout any step of this procedure (Farhan et al., 2021). Therefore, every process needs to be seriously examined to guarantee the purity, halal and safety of the food consumed.

Unfortunately, most people frequently ignore this component of *ṭayyib*. The justification is that it is not only halal issues that often occur among consumers, especially Muslim consumers (Hikmah & Rosmawati, 2019) even, nearly every year, reports of various food safety issues, particularly incidents of food poisoning, are made. Artificial foods including artificial honey, artificial stevia, and artificial infant formula milk present a risk to Malaysian consumers (Salim et al., 2019). In addition, the Malaysian Ministry of Health (KKM) impounded over 13,000 food items in 2019 due to recorded incidences of food labelling problems (Berita, 2019). At the beginning of year 2022, there was also an issue of using nails to wrap food that went viral on social media (Berita, 2022). These incidents clearly threaten the safety of consumers.

To make matters worse, there have been a number of food safety incidents that resulted in fatalities, such as the laksa poisoning incident that claimed two lives in 2018 (Astro, 2018) and a woman's life was lost in the 2020 foam pudding poisoning case (Berita, 2020). In relation to that, the purpose of this study is to highlight the importance of food safety by comprehending the *ḥalālan ṭayyiban* principle that Islam prescribes in the Quran and Prophetic hadith.

Scope and Methodology

Numerous types of interpretation, namely *Al-Tafsīr bi al-Ma'thūr*, *Tafsīr al-Fuqaha'* and contemporary interpretation were used in this study to further explore elements of food safety. This study, which is classified as a qualitative study, focuses on library methods in data acquisition. In order to gather information for the study, the researcher concentrated on Quranic verses, specifically *ḥalālan ṭayyiban*, that are directly relevant to the subject under discussion.

This study involves data collection methods by referring to six books of tafsir, namely *Tafsīr Jāmi' al-Bayān* by Imam al-Ṭabarī, *Tafsīr al-Quran al-'Aẓīm* written by Imam Ibn Kathīr, *Tafsīr al-Jāmi' li Ahkām al-Quran* written by Imam al-Qurtubī, *Tafsīr Taisīr al-Karīm al-Rahman fī Tafsīr Kalām al-Manān* written by Imam al-Sa'di, *Tafsīr al-Azhar* by Imam Hamka and *Tafsīr al-Munīr* by Dr. Wahbah Zuhaili.

Once the data has been gathered, it is next analysed using all the information that is currently available. The data is analysed using inductive, deductive, and document analysis techniques to provide the study's findings. In the selection of issues, it should be emphasized that the scope of the study focuses on *ḥalālan ṭayyiban* nutrition.

***Ḥalālan ṭayyiban* According to Mufassirin's perspective**

The Quran explicitly uses the phrase *ḥalālan ṭayyiban* four times, in Surah al-Baqarah: 168, Surah al-Maidah: 88, Surah al-Anfal: 69 and Surah al-Nahl: 114. However, just three verses specifically address the topic of food.

Table 1

Quranic verses related to ḥalālan ṭayyiban

No	Verse	Meaning
1	يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾	O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.
2	وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٨﴾	And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers.
3	فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾	Then eat of what Allah has provided for you [which is] lawful and good. And be grateful for the favor of Allah, if it is [indeed] Him that you worship.

Then, this research clarifies these three verses by using the following six books of interpretation: *Tafsir Jāmi' al-Bayān*, *Tafsir al-Quran al- 'Azīm*, *Tafsir al- Jāmi' li Ahkām al-Quran*, *Tafsir Taisir al-Karīm al-Rahman fī Tafsir Kalām al-Manān*, *Tafsir al-Azhar dan Tafsir al-Munir*. Correspondingly, these six tafsir books can be categorized into three different categories, which are *Al-Tafsir bi al-Ma'thūr*, *Tafsir al-Fuqaha'* and contemporary interpretation (Al-Dhahabi, n.d.). The division of tafsir referred to in this study can be classified as follows

Table 2

The division of tafsir by type

No	Name of Tafsir	Author	Type of Tafsir
1	<i>Tafsir Jāmi' al-Bayān</i>	al-Ṭabarī	<i>Al-Tafsir bi al-Ma'thūr</i>
2	<i>Tafsir al-Quran al- 'Azīm</i>	Ibn Kathīr	
3	<i>Tafsir al- Jāmi' li Ahkām al-Quran</i>	al-Qurtubī	<i>Tafsir al-Fuqaha'</i>
4	<i>Tafsir al-Munir</i>	Wahbah Zuhaily	
5	<i>Tafsir Taisir al-Karīm al-Rahman fī Tafsir Kalām al-Manān</i>	al- Sa'di	contemporary interpretation
6	<i>Tafsir al-Azhar</i>	Hamka	

Source: Al-Dhahabi (n.d.)

Returning to the interpretation of the related verse, Imam al-Ṭabarī (2001) explained the meaning of halal in surah al-Baqarah: 168 is absolutely halal, that is halal that has been established by Allah through His Shari'a as well as all food other than what has been forbidden such as carcasses, blood, pork and animals that (when slaughtered) are called (names) other than Allah. Meanwhile, "good" (*ṭayyib*) is defined as pure, clean, not impure, and not haram (Al-Tabari, 2001). Ibn Kathīr (n.d.) interprets *ḥalālan ṭayyiban* as anything that is halal, good, beneficial, and does not bring harm to the body and mind.

In parallel with that, Imam al-Qurtubī (n.d.) expressed the opinion of Imam Malik that *ṭayyib* in this verse carries the meaning of halal and the repetition of the meaning of halal by

using different pronunciations shows emphasis. In addition to presenting Imam Shafi'i's opinion about the interpretation of *ṭayyib* which is good and tasty, he also stated his opinion that *ṭayyib* means not dirty and not disgusting (al-Qurtubi, n.d.).

Furthermore, al-Sa'di (2000) interprets halal as what is halal, not the result of robbery, stealing or obtaining it in an illegal way. While *ṭayyib* is the opposite of the bad, which is other than carcasses, blood, pork and so on. Briefly, he explained that this verse shows the necessity of eating that is beneficial and balanced. He also divided haram into two types: [First]: haram that is the opposite of halal, which is haram that is related to the rights of Allah and human rights and [second]: haram that is the opposite of good, which is haram in essence (bad) (al-Sa'di, 2000).

According to the interpretation of Hamka, halal in this verse means food other than what Allah has forbade in the Qur'an, such as animals that are not slaughtered, animals that are slaughtered for idols (other than Allah), pork and blood (Hamka, 1985). Determining of good food depends on human judgment. However, because food has a significant impact on one's spiritual state and soul, it is important to choose foods that are both halal and healthy.

Wahbah (2016) explained that halal is what Allah has made lawful on earth, which is good, there is no element of suspicion, it is not dirty, there is no sin in taking it and it is not someone else's property. While Good refers to having a delectable taste, not being unhealthy for the body or mind, not being filthy, and not being repulsive.

After that, Imam al-Tabari (2001) quoted a narration from Ikrimah that *وكلوا مما رزقكم الله* حلالاً طيباً in Surah al-Maidah: 88 this refers to food that has been made lawful by Allah. Ibn Kathir (n.d..) also provided a general explanation of this verse with pointing out that the sustenance taken must be halal and good.

In discussing this verse, al-Qurtubī (n.d.) is more inclined to interpret the selection of the word *al-akl* whose use has a very broad dimension encompassing all forms of benefit to humans including enjoying the sustenance bestowed by Allah in various forms such as food, drink, clothing and so on. He also discussed the divergent opinions of certain scholars on the desire of humans to enjoy scrumptious, tasty, and appetizing food. Some argue that it is not possible at all, and even has to refrain from following the desire. There are also those who think of taking the middle path, that is by enjoying Allah's blessings but not too much to the point that obeying all the desires of the soul is more important (al-Qurtubi, n.d.).

In parallel with that, al-Sa'di (2000) explained the meaning of halal food, which is food that not only protects the rights of Allah, but also protects the rights of humans. Additionally, he clarified that good food is defined as anything other than *khabā'ith* (bad). While according to Hamka (1985), this verse is in the form of Allah's command to tell people to eat. However, as eating is a natural and essential mechanism for people to continue alive, this command does not solely concentrate on that directive. Even the directive to eat must be combined with other directives, such as the directive to select halal and *ṭayyib* food.

Furthermore, according to Hamka (1985), eating is required to uphold the moral and halal standards set out by Allah rather than just filling one's stomach. Without one of these components, eating is incomplete. He also discussed the relationship between piety and food choices, explaining that pious individuals must obey Allah and uphold Allah's rights by eating only foods that Allah has approved because what one eats affects one's body, particularly its health and spiritual qualities (Hamka, 1985).

Wahbah (2016) interprets the word *ṭayyibāt* as something that the soul likes, is good, has benefits and brings peace. He asserted that Allah forbids humans to go beyond the limits

that Allah has set, either to do things that Allah has forbidden, to be excessive in things that are lawful, or to forbid what Allah has permitted even to obey Allah (Wahbah, 2016). Here, he highlighted the concept of *wasatīyyah* in Islam, which is balanced and not inclined to any side, instead taking a moderate approach in every situation (Wahbah, 2016). He added his views on good sustenance as stated by Imam Nawawi, which refers to halal food (Wahbah, 2016).

Dr. Wahbah (2016) presented the divergent opinions of certain experts regarding the desire of humans to enjoy scrumptious, tasty, and appetizing food, similar to al-Qurtubi in his interpretation. Some people believe that it is not even remotely conceivable and that it is best to suppress one's desires. Others believe that freedom should be granted so that it can be enjoyed. There are also individuals who choose the middle ground, that is, they enjoy Allah's favor without going so far as to submit to all of their wants. The Prophet of Allah demonstrated this by constantly being modest in his conduct.

Next, the discussion of the word *ḥalālan ṭayyiban* in surah al-Nahl: 114 according to al-Ṭabarī (2001) is that halal food refers to livestock that is halal for humans in halal, non-haram, good and slaughtered conditions. He also added the opinion of some scholars who said that this verse is directed at polytheists which means the halal and good food that the Messenger of Allah PBUH gave to the polytheists because they were facing hardships that caused sadness in the heart of the Prophet PBUH (al-Ṭabarī, 2001).

In contrast to al-Ṭabarī's interpretation, Ibn Kathīr (n.d.) interpreted this verse as a command to those who believe to eat halal and good sustenance with gratitude for the favor. Instead of explaining the meaning of halal and good in this verse, he outlines the qualities of haram food, which includes foods like blood, carcasses, and pork, as well as the characteristics of bad food, which are foods that cause harm to society and religion (Ibn Kathir, n.d.).

Al-Qurtubī (n.d.) also said this verse enables Muslims to eat the spoils of war. He also presented another opinion, which this verse is addressed to the polytheists because the Prophet PBUH gave food as a sign of his majesty's character as stated in al-Ṭabarī's interpretation (al-Qurtubī, n.d.). In addition, Al-Sa'di (2000) explains that Allah commands people to eat food that is considered halal and good, other than what Allah has forbidden or taken by force and so on. This order also includes instructions to enjoy every sustenance given without exaggeration (al-Sa'di, 2000).

In interpreting this verse, Hamka (1985) explained the importance of consuming food that is both halal and good, because of its profound influence on the human soul, in addition to emphasizing the two criteria of food selection, namely halal and good, while also explaining the meaning of both. In more detail, what is good is what is in accordance with people's customs or society at large, that is, according to taste and not disgusting, and what is halal is anything that is not against religion (clearly prohibited) and that comes from a good source, whether it involves Allah's rights or human rights (Hamka, 1985).

Dr Wahbah (2016) also explained that this verse indirectly gives permission to believers to enjoy the pleasures of a halal life by emphasizing the things that Allah allows more than the things that are forbidden. In addition, he asserted that Allah alone has the only authority to determine what is halal and what is haram. He came to the conclusion that while halal food is good because it does not bring harm, haram food is detrimental because it can lead to suffering and evil (Wahbah, 2016).

Based on all the explanations of these commentators, the meaning of the word *ḥalālan ṭayyiban* can be summed up as follows

Table 3

The meaning of the word ḥalālan ṭayyiban according to Mufassir

Source: al-Ṭabarī (2001); Ibn Kathīr (n.d.), al-Qurtubī (n.d.); al- Sa'di (2000); Hamka (1985) Zuhaily (2016).

Verse	Tabari	Ibn Kathir	Qurtubi	Sa'di	Hamka	Wahbah
Baqarah: 168 Seeking for halal and good food	Halal is what Allah has decreed. Good: pure, not impure, not illegal	Halal, good, beneficial, harmless to body and mind	Ṭayyib = halal (Imam Malik) Ṭayyib = delicious and good (Imam Syafie) Ṭayyib: not dirty, not disgusting	Halal= not illegal (sources and how to get it) ṭayyib = not bad, useful	Halal= besides illegal Ṭayyib = good according to human judgment.	Halal: what Allah has made lawful, not suspicious, not dirty, not a sin when taking it, does not involve people's rights. Good: delicious, harmless, not dirty and not disgusting
Maidah: 88 Eating halal and good sustenance	Halal: what Allah has made lawful	Halal: which is halal and good	Useful, delicious, tasty and appetizing	Halal includes protecting Allah's rights and human rights, not bad	Halal and good for body and soul health	Liked by the soul, good, useful, brings peace Imam Nawawi: ṭayyib=halal, moderate concept, delicious, tasty, appetizing
Nahl: 114 Eating halal and good sustenance	Slaughtered animals, halal, good, not prohibited by Allah	bring benefit in world affairs / religion	-	Not illegal or taken by force. Ṭayyib: not excessive.	Not forbidden by religion, good source, suitable for taste, not disgusting	Do not bring harm, not dangerous

Analysis of the *Mufassirin's* Interpretation on the Selected Verse

Three verses from the Qur'an are linked to food safety and discussed for use in the discussion of this topic when it comes to the word *ḥalālan ṭayyiban*. Interpretation of surah al-Baqarah: 168 according to tafsir al-Tabari states that halal is what Allah has decreed, while good (*ṭayyib*) means pure, not impure and not haram. Contrary to Surah al-Nahl, where eating *Ḥalālan ṭayyiban* is interpreted as a killed animal that is halal, good, and not prohibited.

In Tafsir Ibn Kathir, *ḥalālan ṭayyiban* in Surah Baqarah: 168 and Maidah: 88 has the same meaning which is halal, good, beneficial and does not invite harm to the body and mind. But in Surah al-Nahl, *ṭayyib* means food that is useful in worldly or religious matters. Overall, *ḥalālan ṭayyiban* in Tafsir Ibn Kathir discusses on topic of halal, health, and quality.

Tafsir Qurtubi on the other hand presents some opinions of Islamic figures such as Imam Malik about the meaning of *ṭayyib* in Surah Baqarah: 168 which is halal. The use of the word *ṭayyib* in this verse emphasizes the meaning of halal. In addition, *ṭayyib* in this verse is also interpreted as tasty and good by Imam Syafie in addition to himself expressing his opinion

that *ṭayyib* means not dirty and not disgusting. According to Qurtubi's interpretation of Surah Maidah: 88, *ḥalālan ṭayyiban* is defined as beneficial, delectable, tasty, and appetizing food.

According to Tafsir al-Sa'di, *ḥalālan ṭayyiban* in Surah Baqarah: 168 is explained one by one according to the words which are halal and *ṭayyib*. According to him, Halal is anything that is not unlawful, regardless of where it comes from or how it is obtained. Whereas, *ṭayyib* means not bad and beneficial. In Surah Maidah: 88, the meaning of *ḥalālan ṭayyiban* is combined and means safeguarding the rights of Allah and the rights of people and something that is not bad. Furthermore, Tafsir Sa'di defines halal as food that is not prohibited or taken against one's will in Surah al-Nahl: 114. *Ṭayyib* on the other hand, has a broad meaning including not being excessive.

Tafsir Azhar interprets halal in Surah Baqarah: 168 as everything other than what Allah has forbade since Allah alone has the absolute power to determine what is halal and what is haram. And the definition of *ṭayyib* is based on human judgment because it involves the taste, the choice of an individual. In Surah Maidah: 88 and Nahl: 114, the word *ḥalālan ṭayyiban* means halal and not forbidden by religion including getting it from a good source. *Ṭayyib* on the other hand covers the health of the body, harmony with the soul and not being disgusted.

Tafsir Munir explains the halal that is meant in Surah Baqarah: 168 is what Allah has made halal, not suspicious, not dirty, there is no sin when taking it and it does not involve the rights of others. Meanwhile, halal in Surah Maidah: 88 means pleasing to the soul, good, beneficial and brings peace. In this surah, Dr. Wahbah recites the meaning of *ṭayyib* as given by Imam Nawawi which *ṭayyib* means halal. The explanation of the word *ṭayyib* in Surah Baqarah: 168 and Surah Maidah: 88 carries a similar meaning which is delicious, appetizing, harmless, not dirty and not disgusting. In addition, the concept of modesty becomes one of the important branches that should be highlighted in discussing aspects of *ṭayyib*. Surah al-Nahl: 114 describes the meaning of *ḥalālan ṭayyiban* in general, which is food that does not cause harm and does not harm oneself.

Based on these six referenced books of interpretation, an in-depth analysis was carried out where the word *ḥalālan ṭayyiban* carries six different meanings, which are something ordained by Allah, delicious, beneficial, does not involve human rights, moderate and pure. These six meanings are summarized in the interpretation of the three verses discussed: Surah al-Baqarah: 168, Surah al-Maidah: 88 and Surah al-Nahl: 114.

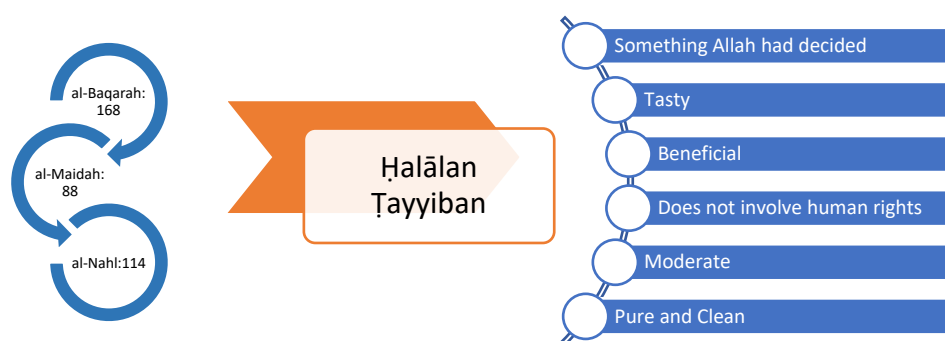


Figure 1: The meaning of the word *ḥalālan ṭayyiban* from Surah al-Baqarah: 168, Surah al-Maidah: 88 and Surah al-Nahl: 114

Source: Researcher analysis

In relation to that, all books of interpretation explain the same meaning for the word *ḥalālan ṭayyiban* in Surah al-Baqarah: 168, which is something that Allah has determined. In

addition, the word *ḥalālan ṭayyiban* also has the meaning of delicious and delicious for this verse as stated in Tafsīr al-Qurtubī and Tafsīr al-Munir. Tafsīr ibn Kathīr, Tafsīr al-Sa'di and Tafsīr al-Azhar explain the *ḥalālan ṭayyiban* in Surah al-Baqarah: 168 as good and beneficial. Meanwhile, three other books of interpretation, namely Tafsīr al-Ṭabarī, Tafsīr al-Qurtubī and Tafsīr al-Munir interpret the *ḥalālan ṭayyiban* in this verse as pure and clean. However, only Tafsir al-Munir states the meaning of *ḥalālan ṭayyiban* in this verse is that something does not involve the rights of other human beings. In general, the meaning of *ḥalālan ṭayyiban* for Surah al-Baqarah: 168 carries five different meanings, which are something that is ordained by Allah, delicious, beneficial, does not involve human rights and is pure.

Likewise in Surah al-Maidah: 88, the word *ḥalālan ṭayyiban* carries five meanings but has a slight difference. The five meanings of the word *ḥalālan ṭayyiban* in Surah al-Maidah: 88 is something that is ordained by Allah, delicious, beneficial, does not involve human rights and is moderate. In detail, Tafsīr al-Ṭabarī and Tafsir Ibn Kathir explain the *ḥalālan ṭayyiban* as something that Allah has decreed. But according to Tafsīr al-Qurtubī and Tafsīr al-Munir *ḥalālan ṭayyiban* in this verse means tasty and delicious. In addition, Tafsīr al-Qurtubī, Tafsīr al-Azhar and Tafsīr al-Munir state that the word *ḥalālan ṭayyiban* refers to good and beneficial. However, only Tafsir Sa'di interprets the meaning of *ḥalālan ṭayyiban* as something that does not involve the rights of others. The word *ḥalālan ṭayyiban* can also be defined as moderate as explained in Tafsir al-Munir.

The term *ḥalālan ṭayyiban* in Surah al-Nahl: 114 denotes something that is halal and has been decreed by Allah, according to three interpretations, namely Tafsīr al-Ṭabarī, Tafsīr al-Sa'di and Tafsīr al-Azhar. *Ḥalālan ṭayyiban* in this verse also means good and beneficial as interpreted in Tafsīr al-Ṭabarī, Tafsīr Ibn Kathīr, Tafsīr al-Azhar and Tafsīr al-Munīr. Out of the six, Tafsir al-Azhar is the only one that explains the word *ḥalālan ṭayyiban* as delicious and pure. Along with that, the word *ḥalālan ṭayyiban* which is defined as not involving the rights of others and being moderate is only stated in Tafsir al-Sa'di.

Based on the cross analysis that has been done on the six books of tafsir selected, the word *ḥalālan ṭayyiban* contains six different meanings according to the context of the verse. Overall, it can be concluded that all the *mufassir* scholars agree that the word *ḥalālan ṭayyiban* in surah al- Baqarah: 168 carries the meaning of halal. The following figure provides a summary of the analysis' findings:

	something Allah had decided						Tasty and Delicious						Good and Beneficial					
	T	IK	Q	S	H	W	T	IK	Q	S	H	W	T	IK	Q	S	H	W
Al-Baqarah: 168	/	/	/	/	/	/			/			/		/		/	/	
Al-Maidah: 88	/	/							/			/			/		/	/
Al- Nahl: 114	/			/	/						/		/	/			/	/

	Does not involve human rights						Moderate						Pure and Clean					
	T	IK	Q	S	H	W	T	IK	Q	S	H	W	T	IK	Q	S	H	W
Al-Baqarah: 168						/							/		/			/
Al-Maidah: 88				/								/						

Al- Nahl: 114				/					/										
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Table 4

The meaning of the word *ḥalālan ṭayyiban* according to the book of interpretation

Source: Researcher analysis

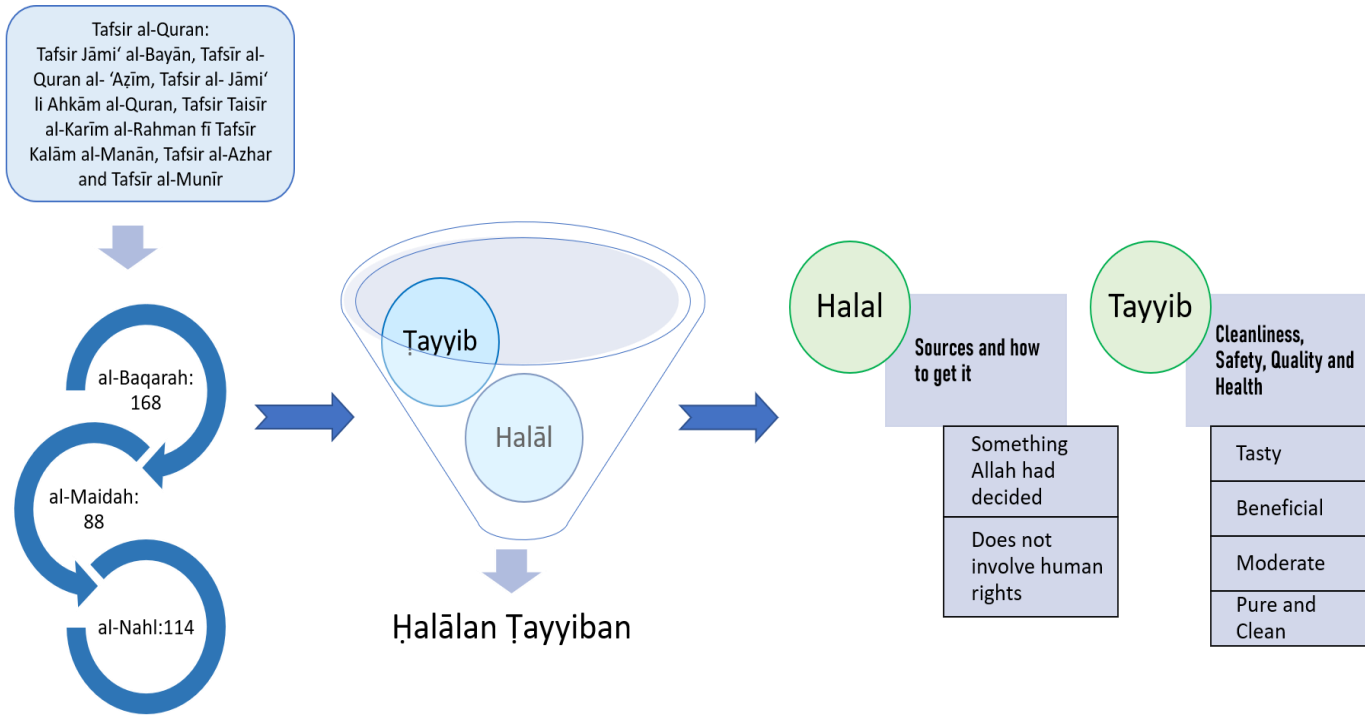


Figure 2: The relationship between Tafsir *Ḥalālan ṭayyiban* and food safety

Source: Researcher analysis

Conclusion

The principle of *ḥalālan ṭayyiban* is the main basis in the selection of Muslim individual food. Every food consumed must meet the requirements of halal and *ṭayyib*. Halal food is defined as food that complies with Sharia law, is free of any prohibited ingredients (both in terms of source and substance), and does not violate the rights of others. As for that, the term "*ṭayyib* food" has a comprehensive definition that encompasses all stages of the food production process, including those involving hygiene, health, safety (not hazardous), and quality. Indirectly, all foods that are permitted by Sharia have good elements as long as they are handled well from beginning to end and do not harm the individual who consumes them.

In conclusion, when studying and examining three verses of the Quran that contain the word *ḥalālan ṭayyiban*, namely Surah al-Baqarah: 168, Surah al-Maidah: 88 and Surah al-Nahl: 114, these verses have a clear relationship with food safety. In addition to emphasizing the halal aspect, this verse also highlights the *ṭayyib* aspect. Based on the six tafsir books mentioned, it can be said that the term "*ḥalālan ṭayyiban*" has six distinct meanings, including something Allah has prescribed, something delectable, something useful, something that doesn't affect human rights, and something that is moderate and pure. Therefore, the halal and *ṭayyib* components must work together harmoniously and both must be given careful consideration in the daily food intake.

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