

# FOOD CONSUMPTION FROM ISLAMIC PERSPECTIVE: EVIDENCE FROM QUR'AN AND SUNNAH

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**Abstract:** The Holy Quran and the Sunnah provide the Islamic approach to a complete food system, regulating the consumption of food and drinks, clarifying permissibility and prohibition, to protect human health. This analytical study aimed to explore various categories and benefits of food in Islam derived from plants and animals, focusing specifically on how Islamic Shariah advocates halal food consumption, and what permissions or prohibitions are granted, highlighting the underlying religious evidence and reasoning. The data was collected through both inductive and deductive approaches; the inductive method gathered literature on the topic from the Quran, Sunnah, and Hadith commentaries, while the deductive approach classified plant-based and animal-based foods and elaborated on the benefits of halal items versus the harms of prohibited ones. The study found the plant foods endorsed in Islam include fruits, vegetables, grains, and nuts like dates, beans, olives, and ziziphus, while the permissible animal foods comprise seafood, fish, beef, dairy products, and honey. These foods assist in the growth and repair of body tissues, digestion, energy, metabolism, and overall wellbeing. Meanwhile, prohibited foods contained toxins, germs, and substances that lead to obesity, cancer, blood issues, and more. The implications of this study lie in showcasing how Islam forbids monopoly control of commodities and encourages activities like land rehabilitation for farming and public cultivation. Islam also advises only consuming foods from permitted animals while emphasizing sustenance provisions for milk-producing animals to avoid wastage, as commanded by Allah.

**Keywords:** Food from Islamic Perspective, Halal, Shariah, Sunnah, Hadith.

## 1. INTRODUCTION

The humans are the best among Allah's creations and therefore hold an important place in the entire humanity. In the Holy Quran, Allah said, "*Indeed, we have dignified the children of Adam, carried them on land and sea, granted*

*them good and lawful provisions, and privileged them far above many of Our creatures.*" (Al-Israa:70) Allah gave humanity water, plants, vegetables, animals, and many other necessities for food and other needs. Allah said in the Quran, *"Have you not seen that Allah has subjected for you whatever is in the heavens and whatever is on the earth, and has lavished His favors upon you, both seen and unseen?"* (Luqman: 20). As He said in the Quran, He sent down rain from the sky and produced various plants, making it easy for humans to benefit from the earth: *"[It is He] who has made for you the earth as a bed [spread out] and inserted therein for you roadways and sent down from the sky rain and produced thereby categories of various plants"* (Taha: 53).

If you search for the Islamic approach to food, you will find a complete food system in the Holy Quran and the Sunnah that meets all human needs (Al-Hawsawi, 2013; Leaman, 2006). This system applies to all humans, regardless of location. Islam regulates food use regarding permissibility and prohibition to protect human health. The Islamic food program therefore comprises permitted and useful foods and drinks as well as the prohibited ones, protecting the human physical and mental health (Murakami & Sasaki, 2010). The Messenger of Allah (peace be upon him) advised some patients to eat certain foods for healing while forbidding others from doing so. For instance, he forbade conjunctivitis patients from eating dates and recommended 'talbinah' (a type of porridge) for those who didn't want to eat due to sadness or illness (Murakami & Sasaki, 2010).

Islamic food programs also teach us how to avoid obesity, which causes diabetes and arteriosclerosis. The Messenger of Allah (peace be upon him) said: *"There is no vessel (that a human being fills) worse than his stomach"* as revealed in Al-Bukhari (2013) referring to two resources: one, Hadith No. 5417 in *The Book of Food*, Vol. 7, (pp.75-124) published by Tawq al-Najat House and Muslim bin Al-Hajjaj Al-Nisaburi; and second, Hadith No. 2216 in *Sahih Muslim* (1976), *The Book of Greeting*, Vol. 7, (p.26), edited by Mohammad Foad Abd al-Baqi. Arab Heritage Revival House. Beirut. Sarwari (2023) cites Hadith No. 2380 as found in books of Al-Zohd from the Messenger of Allah (peace be upon him) (Vol. 4, p.188), edited by Ahmad Mohammad Shakir and Mohammad Foad Abd al-Baqi: "It is sufficient for a Muslim to eat a few mouthfuls that can keep his spine straight. However, if he must fill it, (he should fill it with) "one third of food, one third of drink and one third for air" (Sarwari, 2023).

Apart from the above, the Islamic food program contains a set of morals. The Messenger of Allah (peace be upon him) taught his companions to mention Allah's

name before eating and eating with the right hand. The Prophet said, "O, boy: Mention Allah's name, eat with your right hand and eat from what is near you" (Al-Bukhari's *Sahih* (2013) (Book of Foods Vol. 7, p.68, Hadith No. 5376 and 5377) and (Muslim's *Sahih* (1976) (Book of Drinks, Vol. 6, p.109, Hadith No. 2022) Allah said in the Holy Quran: "Then let mankind look at his food" (Abas: 24), linking the Islamic food system to faith (Eiman) values like reflection and contemplation. This verse describes the stages of food formation, from Allah's rain to the germination of grain into barley, rice, corn, fruits, and olives (Dahlan-Taylor, 2015). Each represents the food pyramid humans need throughout their lives, as UNO Food Commission recommendations support it (Trujillo et al., 2019).

The Messenger of Allah (peace be upon him) set rules and regulations for food security, warning against harmful foods like wine, pork, dead animal meat, and blood. In the Holy Quran, Allah forbade extravagance and encouraged agriculture, production, and wasteland rehabilitation. The Prophet (peace be upon him) said, "If a Muslim plants something or sows seed and a bird, man, or beast eats from it, his work will be counted as *sadaqa* (charity) for him (Al-Bukhari's *Sahih* (2013) (Book of Farming Vol. 3, p.103), Hadith No. 2320; Muslim's *Sahih* (1976) (Book of *Musaqaat*), Hadith No. 1553. Allah said in the Holy Quran, "*O children of Adam, take your adornment at every masjid (prayer), and eat and drink, but be not excessive*" (Al-Araaf: 31). In fact, he dislikes excess. "Eat, drink, dress, and give *sadaqa* (charity) without prodigality and pride" said the Messenger of Allah (peace be upon him (Al-Bukhari's *Sahih* (2013) (Book of Virtues of Companions Vol. 5, p.6), Hadith No. 3665 and 5783; Muslim's *Sahih* (1976) (Book of Dress and Decoration, Vol. 6, p.146), Hadith No. 2085.

Having delved deeper about the food program in Islam, it was deemed imperative to undertake a research study on this subject. The current study therefore aimed to elucidate the fundamental principles of food in Islam and study the subject of food from an Islamic perspective. The study was centered around two primary sources of Islam, namely the Holy Quran and the Sunnah.

## 2. PROBLEM STATEMENT

Food is essential to human life because it contains the elements needed to build and grow vital tissues and provide energy for a healthy life. In the Holy Quran and Sunnah, Allah blessed humans by providing food sources subject to them and drawing their attention to food (Al-Hawsawi, 2013). Islam classified foods as

forbidden and permissible to protect Muslims from forbidden foods. Shariah rules define permissible and prohibited foods. The lives of the Messenger of Allah (peace be upon him) and his noble companions (May Allah be pleased with them) illustrate these prohibitions and permissions of food. Hammad (2004) found that blood-contaminated foods are impure. Colours, preservatives, flavours, and Coca-Cola are considered safe and pure if they contain a small amount of alcohol as a solvent for insoluble substances. Ice cream, sweets, chocolates, candied fruits, and carbonated water that contains wine are prohibited. Al-Daghmi (1993) found that Islam provides food security and meets human needs because food is linked to faith (*eimaan*) and virtuous deeds. The study of Obadah (2020) recommended spreading Islamic values to solve the food problem, which has eluded all countries. This work is considered a pioneer in building a Quranic and Sunnah-based food cognitive framework from an Islamic perspective.

In accordance with the previous writings and to further the argument of types of food, their benefits and what foods are prohibited and why in the Islamic perspective, the study framed the following research objectives:

1. Identify the categories of food derived from plants and animals according to Islamic principles.
2. Discuss the advantages of food derived from plants and animals from an Islamic standpoint.
3. Study the detrimental impacts of forbidden foods and beverages from an Islamic standpoint.
4. Determine how Islam safeguards the consumption of food by humans.

Based on the aforesaid and with a view to discuss and examine the types of food, their benefits and what foods are prohibited and why in the Islamic perspective, the following questions were framed for the current study:

1. What are the types of food that are obtained from plants and animals from an Islamic perspective?
2. What are the benefits of food that are obtained from plants and animals from an Islamic perspective?
3. What are the harmful effects of prohibited foods and drinks from an Islamic perspective?
4. How does Islam protect the food needed by human beings?

This study carries both theoretical and practical implications. Theoretically, this study expostulates Islamic Jurisprudence and Dietary Laws and deepens understanding of Islamic jurisprudence (Fiqh). It examines the concepts and legislation related to food and the classification of permissible (halal) and

prohibited (haram) food (Mia et al., 2018). In the cultural and social dimensions, this study provides insights into the sociocultural aspects and how food practices form and are shaped by Islamic culture and social norms. From the practical aspect, this study contributes to health and nutrition as it guides Muslims in making healthful food choices aligned with Islamic teachings, which often emphasize moderation and balance. It has economic implications as it influences global halal food markets and trade given the significant demand for halal-certified products, with wide-ranging economic ramifications.

### 3. RESEARCH METHODOLOGY

This research utilized both inductive and deductive approaches; the inductive method gathered literature on the topic from the Quran, Sunnah, and Hadith commentaries, while the deductive approach classified plant- and animal-based foods and elaborated on the benefits of halal items versus the harms of prohibited ones. The study procedures involved: explaining the Quranic verses, chapter names, and verse numbers; extracting Hadith from authentic books like *Sahih* Bukhari (2013) and Muslim's *Sahih* (1976). The study also analyzed the different Quranic foods and provided examples to demonstrate their distinction; categorizing foods by Quranic chapter; presenting one or two Hadith as evidence or, if lacking, supporting it through Quranic verses. The study also cited examples from dictionaries and encyclopedias, to clarify word meanings. The objective was to comprehensively cover food types, their Islamic permissions or prohibitions, and the underlying religious evidence and reasoning.

Various terms were used with both generic and specific meaning in this study. Right at the outset, the "Islamic Perspective" in this study's context means "*submission and obedience to Allah the Almighty without disobeying Him outwardly or inwardly, being sincere to Him, doing what is commanded by Him and abandoning what is forbidden by Him both in word and action*" (Ismail & Alias, 2016). Contextually, Islam is defined as "It is the religion that was brought by the Prophet Mohammad (peace be upon him) and is combination of doctrines, deeds and laws." Allah the Almighty said: "*Indeed, the religion in the sight of Allah is Islam*" (Aal Imran: 19) and "*I have approved for you Islam as religion*" (Al-Maaidah: 3). (Guraya, 1972). Following these aspects, the current study defined Islamic perspective as actions, laws and doctrines brought by the Prophet Mohammad (peace be upon him) from Allah the Almighty.

Since this study mainly deals with food, the definition of food is done

lexically, which means it encompasses all foods and drinks that are taken by human beings to build and grow their body. However, the contextual definition of food was understood as explained by Dahlan-Taylor (2015), who considered food as a material taken through the mouth to maintain life, provide energy, build tissues, compensate for damaged tissues, and restore energy. Food contains six essential nutrients: water, carbohydrates, proteins, fats, vitamins, and minerals Dahlan-Taylor (2015). Consequently, this study defines food as items that are eaten by human beings, whether solid or liquid, and which helps to build and grow their body and to continue their life.

#### 4. LITERATURE REVIEW

Several relevant studies have focused on Islamic food etiquette, permissible and prohibited food, and Quranic solutions to food problems. For instance, Obadah (2020) examined food resource development in light of prophetic tradition, by collecting Hadith related to food resource development. The study examined the methods (*sunan*) used by the Prophet Mohammad (peace be upon him), elaborated the Shairah policy concerning the fulfillment of the needs of the community (*ummah*), and secured the future for future generations. The research was inductive as most important outcomes were to encourage agricultural activities and animal production, develop the irrigation and agriculture system, cultivar public spaces, increase the agriculture area, and benefit from livestock.

Another study by Dahlan-Taylor (2015) aimed at knowing the etiquette of food in Islam, which was indicated by the texts of the Shariah. The study adopted an inductive approach and concluded that the health, food and worship of Allah the Almighty are blessings. Al-Dabak (2009) studied the concept of food, Quranic terminology, and relevant Quranic words. It also sought to explain the food problem's effects on individuals and society using Quranic language, explain its causes, and present Quranic models. This inductive study found that Islam encouraged Muslims to work hard, farm, and be diligent before all other nations.

Similarly, Hammad (2004) reviewed the main principle in all issues related to purity (*al-taharah*), the theory of impossibility (*al-istihalah*), and the consumption of prohibited and impure materials for medication and treatment. The study used inductive methods and found that "in principle, all things are permissible until proved otherwise, and it is permissible to benefit from them until there is evidence that prohibits it." If the essence of an impure or prohibited

substance changes to a different name and characteristics, it becomes pure and legal. The study of Al-Daghmi (1993) aimed at knowing about the food in Islam and the importance of food security for life. The study adopted an inductive approach and concluded that food security is achieved by providing food to all individuals of the society in addition to be thankful for the blessing and encouraging productivity and halal earning (permissible earning).

In conclusion, the reviewed studies on Islamic perspectives of food demonstrate a shared emphasis on its significance in Islamic culture and teachings, exploring aspects like food etiquette, resource development, and its importance within Islamic law and traditions. They examine diverse but interconnected topics, such as food resource development (Obadah, 2020), food etiquette Zarif and Yusof (2013), Quranic views on food (Al-Dabak, 2009), purity and consumption norms (Hammad, 2004), and food security (Al-Daghmi, 1993), each converging on the role and regulation of food in Islamic teachings. However, these studies diverge in their specific focus areas and methodologies, ranging from practical agricultural practices to the spiritual, linguistic, and ethical aspects of food in Islam.

Despite extensive coverage, there is a noticeable gap in a comprehensive understanding of food in Islam, particularly in its types, benefits, harmful effects, and protection methods. This gap suggests the need for a more holistic approach that combines these elements for a fuller understanding. The author's academic contribution aims to bridge this gap by providing an in-depth exploration of these unaddressed aspects, thus offering a novel, integrated perspective on food in Islam that builds upon and expands the existing body of literature.

## 5. RESULTS AND DISCUSSION

The findings as per the research objectives may be classified in four sections, namely plant food, animal food, the prohibited food and Islam's protection of food. The following is an account of each of these sections.

### A. *The Plant Food*

Food is important at all ages, whether a person is sick or healthy. Food keeps the body warm, provides energy, builds cells and tissues, and prevents disease (Burton, Riddell, & Worsley, 2018). Allah the Almighty gave humans a complete diet. The Holy Quran and Sunnah address food for various occasions and context. In Surat *Al-Baqarah* (The Cow), Allah the Almighty said: “*And [recall]*

when you said, "O Moses, we can never endure one [kind of] food. So, call upon your Lord to bring forth for us from the earth its green herbs and its cucumbers and its garlic and its lentils and its onions." [Moses] said, "Would you exchange what is better for what is less? (Al-Baqarah: 61). This Qur'anic verse contains the mention of several plants: *Al-buquliyat* (Green Herbs), which is the plural of "*baql*," and which are herbaceous plants like beans, chickpeas, kidney beans and legumes. It also mentions *Al-Qissa* (Cucumber), a plant of the squash or pumpkin family, cucumbers, watermelon, and cantaloupe. Cucumber is characterized by an abundance of vitamin (A) and potassium. From the perspective of health, *al-Qissa* contains a lot of benefits, such as reducing blood pressure and protecting the eyes. It also contains fibre that prevents constipation and protects against cancer (Santhanam et al., 2022). The Prophet's companion, Anas ibn Malik narrated Al-Qurtubi, Al-Jami' fi Ahkam Al-Qur'an (1/426: "I saw the Prophet (peace be upon him) seeking to eat the pieces of gourd from the various sides of the dish. Since that day I started liking the gourd".

The verse from Surat *Al-Baqarah* (The Cow) also mentions *Al-Sawm* (garlic), a popular perennial plant resembling an onion. It adds flavor to salads and appetizers. It aids stomach digestion, appetite, and contraction relief. However, its strong smell distinguishes it. Cancer, high blood pressure, and high cholesterol can also be prevented and treated with *Al-Sawm*. (Lu et al., 2017). The next plant mentioned in the Quranic verse is *Al-Basal* (Onion), which is also a well-known plant that is used in many foods, salads, and appetizers. Its use varies from one country to another. It has nutritional and therapeutic benefits for a number of diseases, including cancer, high blood pressure, high cholesterol, bacteria, and microbes (Musselman, 2007; Shukla, Patel, & Kumar, 2019). A pungent smell like garlic characterizes it because it contains volatile sulfur substances, and that is why Prophet Mohammad (peace be upon him) prohibited the one who consumed onion or garlic from entering the mosque until its smell went away (Lu et al., 2017). *Al-Adas* (Lentils) is also mentioned in the Surat *Al-Baqarah*, which is one of the oldest and most widespread plants known to man. It has carbohydrates, proteins, minerals, and vitamins. Due to its high protein, carbohydrate, fiber, and sugar content, it is nutritious. A low-fat food, it protects against cholesterol, blood pressure, and diabetes (Salaria et al., 2022). In addition to its benefits, it contains essential vitamins like folic acid and minerals like potassium, phosphorus, and magnesium, which balance body functions. It prevents constipation and colon cancer. (Hossain et al., 2016).

The plant foods are also mentioned in another Qur'anic Surat *Al-Anaam* (The Cattle). Allah the Almighty said: "And He it is who causes gardens to grow, [both]



*trellised and untrellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and give its due [zakah] on the day of its harvest.....”* (Al-Anaam: 141). This verse contains several other food plants, each of which has benefits. For instance, *Al-Nakhl* (Palm Trees), has been a proven source of food for thousands of years for humans (Azarpour, Moraditochae, & Bozorgi, 2015). It contains mineral elements like potassium, magnesium, selenium, copper, iron and calcium, which make it useful for blood formation (Altamimi et al., 2020). Date palms are also used to treat poisoning and witchcraft. The Prophet (peace be upon him) said, “*He who eats seven 'Ajwa dates* (a type of date found in Madinah) *every morning will not be affected by poison or magic on the day he eats them.*” This has also been mentioned in Muslim (1976) in his *Sahih Kitab Al-Ashraba*, (6/116) No. 2038.

The Surat *Al-Anaam* also mentions *Al-Zaitoon* (Olives). It is believed that Allah the Almighty swore by the fig and olive because of the benefits these two fruits carry, as He said in the Quran: “*By the fig and the olive*” (Al-Teen: 1). Also, the Messenger of Allah (peace be upon him) said: “*Season (your food) with olive oil and anoint yourselves with it, for it comes from a blessed tree*” The Olives are considered to be an important source of vitamins and B complex. They also contain phosphorus, sulfur, potassium, chlorine, iron, manganese, and copper. They protect the body from chronic and incurable diseases and toxins. In short, olives are a condiment as well as a medicine, and every part has a benefit in it. (Rébufa & Artaud, 2018). Another plant food mentioned is *Al-Rumman* (pomegranates). It is a fruit that contains macro and micronutrients such as water, carbohydrates, proteins, fats, vitamins, minerals, and potassium. Heydari Ashkezari and Salehifar (2019) refers to a Hadith: “*Eat pomegranate with its flesh as it cleans the stomach*” as found in Musnad Ahmad ibn Hanbal, Musnad al-Ansar, may God be pleased with them, Hadith of a woman, may God be pleased with her, No. (23708) and al-Nihaya fi Gharib al-Hadith wal-Athar, (2/449).

The plant foods mentioned in Surat *Al-Anbiya* (The Prophets) of the Holy Quran states: “*And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, we will bring it forth. And sufficient are We as accountant*” (Al-Anbiya: 47). *Al-Khardal* (Mustard) is a small herbaceous plant that is grown in most countries of the world. It has a strong, spicy taste and is used in appetizers. In another Qur’anic Surat, “*Al-Muminoon*” (The Believers), there is the mention of oil plants: “*And [We brought forth] a tree issuing from Mount Sinai which produces oil and food for those who eat*” (Al-Muminoon: 20). *Nabat al-Dahn* (Plant of Oil)

is the olive tree which grows in the region of Mount Sinai. It is eaten, and the oil is extracted from it. The place has been mentioned specifically because it occupies a special status (Hossain et al., 2016).

Another Surat “*Al-Rahman*” (The Beneficent) states: “*And the earth He laid [out] for the creatures. Therein is fruit and palm trees having sheaths [of dates]. And grain having husks and scented plants*” (Al-Rahmaan: 10-12). Allah the Almighty blessed the human beings as He provided for them all types of fruits, dates and grains like wheat, barley etc. The plant foods mentioned include *Al-Fakiha*, *Al-Nakhl*, *Al-Habb*, and *Al-Rayhan*. *Al-Fakiha* (fruit) has a sweet and sour taste, eaten before and after food, wet or dry. They supply the body with simple sugars for fast energy and blood sugar regulation. The digestive system needs dietary fibre, vitamins and minerals to protect itself from oxidative damage, cancer, and harmful compounds (Al-Hawsawi, 2013). *Al-Nakhl* (Palm Tree) has already been discussed above.

*Al-Habb* (grain) is considered a source of protein and dietary fibre, and flour is also made from the grain. The pastries and bread are made from flour all over the world (Fraś et al., 2018). The grains, which are part of the foodstuff in most countries, have been mentioned in the Hadith concerning the amount of the Sadaqa: “*one Saa (a measurement of volume) of grain, or one Saa of barley or one Saa of dates, or one Saa of cheese*” Al-Bukhari (2013) mentions it in the Book of Zakat (2/131) while Muslim (1976) also reiterates it in the Book of Zakat (2/679) No. (985). *Al-Rayhan* (scented plants) gives a pleasant smell and is used in cooking, treatment, and decoration. It is also added to appetizers and sauces and used as an antibacterial, anti-worm, anti-acne, and colds (Walters & Currey, 2015). The messenger of Allah (peace be upon him) said: “*If anyone is offered (rayhan) basil, he should not reject it because it is light to carry and has a sweet scent*”.

The Qur’anic Surat *Al-Waqiah* (The Inevitable) states: “*The companions of the right - what are the companions of the right? [They will be] among lote trees with thorns removed. And [banana] trees layered [with fruit]. And shade extended. And water poured out. And fruit, abundant [and varied]. Neither limited [to season] nor forbidden.*” (Al-Waqiah: 27-33). These verses describe the positions and delight that the righteous companions will receive, including buckthorn whose thorns have been cut off, bananas with no prominent stems, shade without sun, uninterrupted running water, and a lot of fruits that will neither be finished with time nor prohibited by prices. Many other benefits come from bananas (*Al-Talh*), including control of blood sugar levels after meals, providing a good percentage of water, carbohydrates, dietary fibre, proteins, and fats, reduces colon problems, improves kidney health, and prevents kidney disease due to its antioxidant compounds, vitamins, minerals, and

potassium (Farhangi et al., 2014). Likewise, *Al-Sidr* (Lote Trees) are of two types: The “wild” one has tangy fruits and is useless for lotion and leaves, known as “*al-zaal*” (the lost one). The second type of *al-sidr* grows on water and produces “*al-nabiq*” (buckthorn) fruit and lotion from its leaf. It looks like a jujube tree and is planted in orchards. Protein, carbohydrates, fats, and minerals make this edible tree nutritious. Folk medicine uses it to treat digestive, liver, and diabetes diseases (Tarighat-Esfanjani & Namazi, 2016).

In Surat *Al-Insaan* (The Human), Allah the Almighty said: “*And they will be given to drink a cup [of wine] whose mixture is of ginger*” (Al-Insaan: 17). Among the pleasures that will be enjoyed by the righteous in the Paradise is that the glasses will be circulated among them which were never seen by an eye in this worldly life and they will be given to drink a glass of wine in which the taste of ginger will be mixed with the wine or it will resemble the ginger in the taste. (Muhammad et al., 2014). *Al-Zanjabil* (Ginger) is a herbaceous plant that is grown in hot countries and its ground stems are spicy and sour on the tongue (Marwat et al., 2015). It has health and nutritional benefits as it helps to complete the digestive process. It is a laxative for the stomach, dissolves intestinal gas, treats indigestion, expels gases and relieves anxiety (Qusti, Abo-Khatwa, & Lahwa, 2010; Qusti et al., 2018).

Surat *Abasa* (He Frowned) also states: “*Then let mankind look at his food, How We poured down water in torrents, Then We broke open the earth, splitting [it with sprouts], And caused to grow within it grain, And grapes and herbage, And olive and palm trees, And gardens of dense shrubbery, And fruit and grass, As] enjoyment for you and your grazing livestock.*” (Abasa: 24-32). In these verses, Allah the Almighty asked the human beings to think about the food that they eat in the sense that how He arranged it for them and how He made the rain a reason for the life of plant. Human beings should contemplate the colors of fruits and pastures that people have not cultivated and which are eaten by livestock and animals (Musselman, 2007). *Al-Habb* (Grain) has already been talked about above; however, *Al-Enab* (Grapes) is given a great significance. *Al-Enab* (Grapes) is a nutritious and therapeutic fruit, with the most important trait that it is easily digestible sugar. Vitamin D and B complex are also in some grapes. Grapes build muscle, strengthen bones, and reduce fragility (Akgün & Öztürk, 2017). *Al-Qazab* (herbage) refers to any tree whose branches have grown long and spread and cut is called “*al-Qazab*”. There are many types of “*al-Qazab*” the most famous of which are al-mulukhiyah, spinach, al-rutab and alfalfa al-hijazi. It has several benefits it contains dietary fiber and vitamins (A), (C), and (E) which work to

protect the body from the danger of oxidation and poisoning (Aboamro & Rizapoor, 2023). *Al-Zaitoon* (Olives), *Al-Nakhl* (Palm Tree) and *Al-Fakiha* (Fruit) have already been mentioned.

Surat *Al-Teen* (The Fig) also mentions several plant foods: Allah the Almighty said: “By the fig and the olive, And [by] Mount Sinai, And [by] this secure city [Makkah]” (*Al-Teen*: 1-3). Allah swore by the fig and the olive because they have a lot of benefits as well as they resemble the fruits of paradise. (Ibrahim, Shah, & Mohd, 2017). *Al-Teen* (Fig) is also rich in sugars, fructose, and glucose. It provides energy to the body, and also hydrates the body due to its high-water content. This food also prevents constipation and its complications. It also contains fats, protein, minerals, and vitamins, including the mineral potassium, which protects against high blood pressure, brain disorders, blood sugar, cholesterol, and cancer (Bakry, Mz, & Armia, 2023; Yao et al., 2005). *Al-Zaitoon* (Olives) have already been mentioned.

### B. The Animal Food

The animal foods are mentioned in Surat “*Al-Baqarah*” (The Cow): Allah the Almighty said: “*And We shaded you with clouds and sent down to you manna and quails, [saying], "Eat from the good things with which We have provided you." .....*” (*Al-Baqarah*: 57). Allah gave the Israelites “*al-mann*”—a sweet liquid that fell on the tree, and they drank. It is also said that “*al-mann*” was glue that fell on trees and tasted like honey. Soft bread was also considered. Every night, “*al-mann*” fell on the trees like snow, and each person took one “*Saa*” as his share. They told Moses, “This “*al-mann*” killed us by its sweetness, so pray to your Lord to provide us with meat”. Thus, Allah sent “*al-salwa*” (quail), a kind of bird. Allah the Almighty sent down “*al-mann*” and “*al-salwa*” every morning from dawn to sunrise, and each member took enough for a day and a night. Because “*al-mann*” and “*al-salwa*” didn't come down on Saturdays, they took enough for two days on Fridays. Quran: “*eat from the good things which We have provided for you*” (*Al-Baqarah*: 172). (Bakry et al., 2023).

Another Surat “*Al-Maaidah*” (The Table Spread) mentions the animal foods. Allah the Almighty said: “*Lawful to you is game from the sea and its food as provision for you and the travelers....*” (*Al-Maaidah*: 96). *Said al-Bahr* (The Hunt of Sea) include fish, whales, turtles, crabs, octopuses, etc. The most important nutrients for humans are fish oil, high-quality proteins, minerals like phosphorus and iodine, and vitamins like iron and potassium (Ali, Bilal, & Fatima, 2021). It

is characterized by low cholesterol. Allah said: “One is fresh and sweet, drinkable, and one is salty and bitter. You eat tender meat from each (Faatir: 12). Another animal food mentioned is the “Al-Nahl” (Honeybee): Allah said, *“And your Lord inspired the bee, “Take for yourself among the mountains, houses, trees, and [in] what they build, then eat all the fruits and follow your Lord's ways. “From their bellies comes a colorful drink that heals. Indeed, that is a sign of thoughtful people.”* (Al-Nahl: 68-69). Allah blessed humans by making honeybees subject to them. He taught the honeybees to eat fruits, build houses in mountains, trees, and high places, and produce honey of different colors that feeds and heals people. *Al-Asal* (Honey) is the Bee saliva, which is a valuable food and treatment for various diseases, such as viral liver disease, harmful bacteria, burns, chronic ulcers, and indigestion (Walther et al., 2022).

Another Surat “*Al-Mominoon*” (The Believers) mentions the animal food: Allah the Almighty said: *“And indeed, for you in livestock is a lesson. We give you drink from that which is in their bellies, and for you in them are numerous benefits, and from them you eat”* (Al-Mominoon: 21). There are four types of livestock: camels, cows, sheep, and goats. In fact, there is sign of Allah’s power and greatness in their creation. Their benefits are many including milk and meat (Walther et al., 2022). *Al-Laban* (Milk): A nutritious drink which is known as milk and contains essential nutritional elements that protect the body from diseases and strengthen it with calcium that helps to build the bones. The Messenger of Allah (peace be upon him) and his companions drank milk as part of food. Al-Bukhari (2013) mentions in his *Sahih* (The Book of *Farz al-Khums*, Vol. 4, p. 95, Hadith No. 3154) and *“Fath al-Bari the Commentary of Sahih al-Bukhari*, Vol. 6, p. 295) and The Messenger used camel’s milk as a treatment when he had prescribed it to the Bedouins of the tribe *Ukl* and *Uraynah*. They drank it and became well. Another animal food, *Luhum al-Anam* (Meat) provides digestible proteins, iron, vitamins, and acids for body building. Vital processes and functions are completed to rebuild damaged cells (Saadia & Aziz, 2020). According to the Hadith, “When the Prophet visited his Ansari companion with Abu Bakr and Umar, he slaughtered a sheep for them and they ate it”. (Saadia & Aziz, 2020).

### C. The Prohibited Food

The Surat *Baqarah* (The Cow) in the Holy Quran has the following verses: *“He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity],*

neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful” (Al-Baqarah: 173) and “Say, “I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed, it is impure - or it be [that slaughtered in] disobedience, dedicated to other than Allah. ...” (Al-Anaam: 145). Similar views are also mentioned in Al-Bukhari (2013) in his *Sahih* (Book of Wudu, Vol. 1, p.56) and Muslim (1976) in his *Hadith Sahih* (Book of Swear). (Hadith No. 1671).

In the above two verses from *Al-Baqarah*, Allah the Almighty told His slaves that all food is permissible except for certain “filthy” foods that are impure and harmful. (Kashim et al., 2018) To protect us from filth, Allah the Almighty forbade them. If a person fears death from hunger, he can eat them if he doesn't reject Allah's ruling. This will not sin him. Allah the Almighty said: “*But whoever is forced by severe hunger with no inclination to sin*” (Al-Maaidah: 3). The prohibited foods include various types like: *Maytah* (Dead Animal), which characterizes when an animal is not slaughtered according to Islamic law. It includes the flesh, sinews, brains, and bones of the dead animal. The following animals will fall under this category: *Al-munkhaniqah*: The animal that was strangled by the rope it was tied with. *Al-Mawquzah*: The animal that was killed by beating. *Al-Mutaraddiyah*: The animal that fell from a high place and died. *Al-Natihah*: The animal that gores or is gored and dies. All of the above categories of animals are forbidden to eat unless they are slaughtered before they die (Niri, 2021).

Another prohibition is *Al-Dam al-Masfuh* (The Spilled Blood), which carries germs, toxins, and harmful wastes. As for the blood that is in the animal's organs, veins, and flesh is concerned, it is not prohibited though the redness appeared in the broth. Another prohibition is *Maa Uhillah Legairillahi Bihi* (The slaughtered animal dedicated to other than Allah), which is an animal that was slaughtered to seek the closeness of other than Allah the Almighty or a name other Allah's name has been mentioned while slaughtering it. Similarly, *Lahm al-Khinzir* (Flesh of Swine) and *Ma Akala al-Sabu* (a wild animal's prey) are prohibited. The former includes the flesh, fat, bone, skin, sinews, brain, head and milk of the swine according to the consensus of Islamic scholars. *Ma Akala al-Sabu* (which a wild animal has eaten), refers to a fanged animal, like a lion or wolf, which attacks an animal and completely cuts its stomach, releasing its contents, it is forbidden to eat. If caught and slaughtered before death, it can be eaten. The Messenger of Allah (peace be upon him) said, “*If you let loose your tamed dog after a game and*

*it hunts it, you may eat it, but if the dog eats it, do not eat it because the dog has hunted it for itself.*” This is also found in Al-Bukhari’s (2013) *Sahih* in The Book of Ablution, (1/58; No: 242) and Muslim (1976) in his *Sahih*, (The Book of Drinks (6/99; No: 2001). In another Hadith, Mohammad (peace be upon him) “*prohibited every beast of prey with a fang and every bird with a talon*”. like falcons and eagles etc. Al-Bukhari (2013) also mentioned it in his *Sahih* (Book of Wudu, Vol. 1, p. 46, Hadith No. 175) and Muslim (1976) in his *Sahih* (Book of Hunting and Slaughtered Animals, Vol. 6, Hadith No. 1929).

The animals that feed on impurities are also prohibited from eating until they are trapped and start to eat the pure items. The Messenger of Allah (peace be upon him) prohibited the dead animal and the milk of *al-Jallalah* (the animal that wanders around and eats the impurities) Muslim (1976) mentioned it in his *Sahih* (Book of Hunting and Slaughtered Animals, Vol. 6, p. 60, Hadith No. 1934). *Al-Khamar* (Wine) is also prohibited if it is a type of wine that covers the mind. Allah the Almighty said in the Holy Quran: “*O believers! Intoxicants, gambling, idols, and drawing lots for decisions: these are all evil of Satan’s handiwork. So shun them so you may be successful.*” (Al-Maaidah: 90). The Messenger of Allah (peace be upon him) said: “*All drinks that produce intoxication are prohibited*” Al-Bukhari also mentioned it in his *Sahih* (Book of Drinking, Vol. 3, p.110, Hadith No. 2352) and Muslim (1976) in his *Sahih* (Book of Drinks, Vol. 6, p.112, Hadith No. 2029). The prohibited foods have harmful and dangerous effects on humans, as pork causes the spread of colon, rectal and prostate cancer, blood diseases and obesity (Sequeira et al., 2016). The drinking of alcohol corrupts the mind, causes malnutrition, stomach and intestinal infections and makes people act without knowing what they are doing (Izhar Ariff Mohd Kashim et al., 2023).

#### *D. Protection of Food in Islam*

Another significant regulation issued by the Messenger of Allah (peace be upon him) is protection of food from being wasted (Kashim & Husni, 2017). There are several arguments to support this principle. Making use of both encouragement and intimidation, the Allah Almighty not only promises to bestow His continued grace to humans, if they are thankful and praise Him; but he also threatens to take away His grace if they disbelieve. Allah the Almighty said: “*And Allah presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allah. So Allah made it taste the envelopment of hunger and fear for what they had*

been doing” (An-Nahl: 112). In another example, Allah the Almighty forbade the humans from extravagance in the food and drink as stated in the Quran: “O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess” (Al-Araaf: 31). The Messenger of Allah (peace be upon him) said: “Eat, give charity and dress yourselves, without being extravagant, and without showing off” Allah guarantees food for all in society. He requires rich people to give to the poor. Allah Almighty said in the Quran: “And from their properties was [given] the right of the [needy] petitioner and the deprived”. (Al-Zaariyat: 19).

Allah the Almighty also prohibited monopoly for the individuals of the society; that is, the food is bought for trade at a time when the prices are high and not to sell it so that its price increases more. Al-Bukhari (2013) mentioned it in his *Sahih* (Book of Foods, Vol. 7, p.80, Hadith No. 5445) and Muslim (1976) in his *Sahih* (Book of Drinks, Vol. 6, p.123, Hadith No. 2047, found in *End on Rare Hadith and Athar: 2/96*; chapter: *Ayn with Jeem*, Vol. 3 p.189, Hadith No. 2046. In another Hadith, the Messenger of Allah (peace be upon him) prohibited harvesting at night so that it would be during the day and the poor would attend it, as found in Al-Bukhari’s *Sahih* (2013) (The Book of Interpretation of the Quran, Vol. 6, p. 18/53, Hadith No. 4477/4619) and Muslim’s *Sahih* (1976) (The Book of Faith, Vol. 1, p. 63, Hadith No. 86).

Islam encourages carrying out different types of agricultural activities as the Prophet (peace be upon him) said: “Never does a Muslim plant tree or cultivate land and birds or a man or a beast eat out of them, but that is a charity on his behalf”. Muslim (1976) mentioned it in his *Sahih* (Book of Sales, Vol. 5, p. 56, Hadith No. 1605). Islam also encourages rehabilitating the wasteland land for the purpose of agriculture. Whoever rehabilitates it by watering, planting, or building, his reward is that it becomes his property. The Messenger of Allah (peace be upon him) said: “If anyone revives dead land, it belongs to him”, as mentioned by Saeed Ibn Mansoor mention in his *Sunan* (Vol. 5, p.96, Hadith No. 924). Islam also arranges that it is a collective responsibility to make sure that food is provided, as every individual is responsible for providing food to his dependents. Al-Bukhari (2013) mentions it in his *Sahih* (The book of plowing and farming, Vol. 3, p. 103, Hadith No. 2320) and Muslim (1976) in his *Sahih* (Book of Sales, Vol. 5, p. 28, Hadith No. 155374).

Allah the Almighty also prohibits a person from killing himself by eating or drinking poison or depriving himself of food, which leads to his death due to



starvation Al-Bukhari (2013) mentions it in his *Sahih* (The book of plowing and farming, Vol. 3, p. 106, Hadith No. 2335 and *Fath al-Bari the Commentary of Sahih al-Bukhari*. Vol. 5, p. 22). The Qur'an also reiterates: "And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful" (Al-Nisaa: 29) and "And do not throw [yourselves] with your [own] hands into destruction" (Al-Baqarah: 195). Allah the Almighty also prohibit that a person kills his child out of fear of poverty for Allah the Almighty takes care of everyone's livelihood as He said: "And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin" (Al-Israa: 31). The Messenger of Allah (peace be upon him) mentions the rules and regulations concerning buying, purchasing, giving zakat, and all other items related to people's livelihood. Al-Bukhari (2013) mentions it in his *Sahih* (The Book of Friday, Vol. 2, p. 5, Hadith No. 893) and Muslim (1976) in his *Sahih* (Book of al-Imarah, Vol. 6, p. 7, Hadith No. 1829).

The Messenger of Allah (peace be upon him) prohibited from starving the animals and torturing them. Al-Bukhari (2013) mentions it in his *Sahih* (The Book of Funerals, Vol. 2, p. 96, Hadith No. 1365) and Muslim (1976) in his *Sahih* (The Book of Faith, Chapter: The strict prohibition for a person to kill himself, Vol. 1, p. 72, Hadith No. 109). The Messenger of Allah (peace be upon him) prohibits from eating the flesh of animals that eat the impurities, and that is because they can transmit diseases and viruses which threaten the human body and health Al-Bukhari (2013) mentions in his *Sahih* (The Book of Interpretation of the Quran, Vol. 6, p. 18, Hadith No. 4477) and Muslim (1976) in his *Sahih* (The Book of Faith, Vol. 1, p. 63, Hadith No. 86). The Messenger of Allah (peace be upon him) also prohibited selling water that had no owner and urged spending the surplus of owned water without price, and that was for the sake of interest. He also forbade renting a stallion and urged lending it without rent in order to preserve animal breeds from extinction. In addition, He prohibited from selling land for cultivation or renting as it disrupts the public interest, as explained in Muslim (1976) *Sahih* (The Book of Menstruation. Chapter: What should be used to cover while relieving, Vol. 1, p. 184, Hadith No. 342).

In addition, there are various morals and Hadiths related to preservation of stray animals e.g., Al-Nihayah fi Gharib al-Hadith wal-Athar 1/287) or not to slaughter the young livestock (Muslim, 1976) in his *Sahih* (The Book of Sales, Vol. 5, p. 34, Hadith No. 1565). Al-Bukhari (2013) in his *Sahih* (The Book of Knowledge, Vol. 1, p. 30, Hadith No. 91) and Muslim (1976) in his *Sahih* (The Book of Lost thing picked up, Vol. 5, p. 133, Hadith No. 1722) asks for the

preservation of productive animals, like the animals that produce the most babies and the animals that give a lot of milk, and take care of them Muslim (1976) in *Sahih* (The Book of Sacrifices, Vol. 6, p. 77, Hadith No. 1963) prohibits to waste the animals or kill them by mutilation, throwing or persecution.

## 6. CONCLUSION

The study was carried out with a view to explore various categories and benefits of food in Islam derived from plants and animals, focusing specifically on how Islamic Shariah advocates halal food consumption, and what permissions or prohibitions are granted, highlighting the underlying religious evidence and reasoning. In order to examine the phenomenon of food in the Islamic perspective, four questions were framed at the initial stage of this study. The first question was: What are the types of food that are obtained from plants and animals from an Islamic perspective? In order to address this inquiry, specific chapters of the Quran, such as *Al-Baqarah* (The Cow), *Al-Anaam* (The Cattle), *Al-Teen* (The Fig), *Al-Anbiyaa* (The Prophets), *Al-Muminoon* (The Believers), *Al-Rahman* (The Beneficent), *Al-Waqiah* (The Inevitable) *Al-Insaan* (The Human), *Abasa* (He Frowned), *Al-Maaidah* (The Table Spread) and *Al-Nahal* (The Honeybee) were examined and examples were cited. Additionally, the prophetic traditions (Hadith) documented in the authoritative books of Hadith, namely *Sahih* Al-Bukhari (2013) and *Sahih* Muslim (1976) were also referred to. These Hadiths provided the kind of permissible food items in Islamic dietary guidelines include legumes, garlic, onions, lentils, dates, beans, fruits, millet, grains, lote trees, ginger, and figs. Regarding animal-derived foods, they included marine animals, fish, beef, dairy products, and honey.

The second question of the study was: "What are the benefits of food that are obtained from plants and animals from an Islamic perspective"? it was revealed from various literary sources that there are several benefits of food obtained from plants and animals from an Islamic perspective. It builds the tissues of the body, replaces the damaged tissues, helps in the processes of digestion, provides energy to the body, helps in the process of metabolism and so that the health of humans can be maintained. This outcome agrees with the study of Al-Daghmi (1993), and Al-Dabak (2009).

The third question was: "What are the harmful effects of prohibited foods and drinks from an Islamic perspective?" According to the data sources, forbidden food had several negative effects such as: it causes deadly diseases, germs, and toxins that cause

colon, rectum, and small intestine cancer, obesity, blood disorders, malnutrition, and mental retardation. Hammad (2004) found that forbidden foods caused deadly diseases, supporting this result. Finally, the fourth question was: "How does Islam safeguard human food?" The findings reveal that food protection represents the following: Fortifying the community with the right doctrine, encouraging people to do all kinds of agriculture and rehabilitating wasteland, preventing traders from having a monopoly on food, developing the irrigation system, benefiting from public place cultivation, making people aware of the animals Allah forbids them to eat, and caring for animals by feeding and drinking them Al-Dabak (2009) found that fortifying people with the right doctrine and encouraging them to farm can solve the food problem. This is consistent with Obadah (2020), which focused on increasing agricultural land and livestock benefits.

The study faced several limitations namely, subjective limitations as the study was only confined to the food from an Islamic perspective or which is recommended or prohibited in the Holy Quran and the *Sunnah* (Prophetic Traditions). Besides, there were spatial and time limitations as well as the data was collected only from the Holy Quran and the *Sunnah* and confined to the discussions held in the year 1443 AH/ 2021-22. Based on the findings and addressing these limitations, the study makes a few recommendations. First, there is a pressing need to spread awareness about the importance of food from an Islamic perspective. The agricultural and animal projects should be encouraged, supported and focused on. There is also a need to spread awareness about the harms of prohibited foods and its effect on the health of an individual and society. The agricultural and animal wealth should be protected and must not be wasted. It is strongly recommended that an objective interpretive study should be conducted on the topic of food in the perspective of the Holy Quran and the Hadith. The prohibited and permissible food in the light should be listed out of the *Sunnah* (Prophetic Traditions) and its effect on the individuals of the society. A comparative study may also be conducted on the topic of food in different religions. Finally, it is also important to study the impact of implementing the Islamic Food Program on achieving social solidarity.

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