

# The Concept of Joyful Foods According to the Islamic Perspectives

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*Received: 31 January 2023, Accepted: 30 February 2023, Published: 1 April 2023*

## ABSTRACT

Food not only affects the physical body, but also the brain. Eating can bring about a range of emotions, such as joy and frustration, and can play a role in mental health. Studies have shown that certain foods can increase brain chemicals like dopamine and norepinephrine, which can improve mood, motivation, and concentration. Eating fruits and vegetables can also provide essential nutrients and improve mood by reducing anger and stress. Although the association between food and mood has been proven by several studies, there is limited literature regarding consumption of foods which can bring happiness and joy according to Islamic perspectives. In this research, we analyzed the practical relevance and significance of joyful foods based on Islamic viewpoints, emphasizing on gaining blessings and joy. Theories from prominent Islamic philosophers including Al-Ghazali, An-Nawawi, Al-Farabi, and Ibn Miskawayh were analyzed throughout the study.

**Keywords:** Food, Joyful, Happiness, Mood, Islam



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## 1. INTRODUCTION

Food not only impacts the physical body, but it also influences the brain. Food and eating can evoke a range of emotions, such as joy and frustration, calmness and discomfort, affection and animosity, solace and gratification, a way to sustain oneself, loved ones and connections, and a way in which people exert influence over their lives (AlAmmar, Albeesh, & Khattab, 2020). It also works as a treatment for anxiety and depression by improving the mood and sharpening the mind. The association between food and mood has been proven by several studies (Firth et al., 2019; Grosso, 2021). For example, certain types of foods, like beef, fish, turkey, chicken, eggs and beans, have been linked to an increase in brain chemicals dopamine and norepinephrine, which can have an impact on one's mood, motivation, and concentration. Additionally, incorporating fruits and vegetables into one's diet not only provides essential nutrients, but can also help to improve overall mood by reducing feelings of anger and stress (Arab, Mehrabani, Moradi, & Amani, 2019).

Eating a diet that is high in fruits, vegetables, lean proteins, and whole grains can provide the body with the necessary nutrients to function properly and to keep energy levels stable which can contribute to diet satisfaction. On the other hand, an inadequate diet can have negative consequences on the body

and mind. Consuming a diet that is high in processed foods, added sugars, and saturated fats can lead to fatigue, impaired decision-making, and slowed reaction time (Firth et al., 2019). These effects can be attributed to the lack of essential nutrients in the diet that are necessary for proper brain function. Moreover, a poor diet can also contribute to irritability, cravings, and difficulty sleeping, which can lead to stress and depression (Magesh, 2022).

There are various factors that contribute to shaping an individual's dietary pattern (Lee, Angus, Walsh, & Sargeant, 2023). These can include personal experiences, such as exposure to different types of cuisine or food during childhood or travel, cultural background and family traditions. Social contexts, like the availability of certain foods in a certain area, or the influence of friends and peers can also play a role. Furthermore, dietary patterns can also be shaped by personal beliefs and values, such as religious dietary restrictions or health concerns. Expectations, such as dietary recommendations from healthcare professionals or societal norms can also influence a person's food choices.

The personal experiences of individuals are important in understanding how their surrounding contexts shape their relationship between food choices and mood. The aim of this study was to explore the relationship between food and happiness according to Islamic perspectives.

## 1.1 Emerging Patterns of Consumption Habits

Countries that have different food cultures and cooking practices are often famous among tourists. Malaysia, a country next to Singapore, Indonesia and Thailand, is viewed as an eminent food paradise for serving miscellaneous ranges of local and global cuisines by Lonely Planet in 2023. By having multi-racial major ethnic groups, which are Malays, Chinese, and Indians, Malaysian cuisine reflects the country's rich culture, history, and people's unique lifestyle. Food culture is passed down from generation to generation, either directly or indirectly, through embracing traditional practices of cooking, preparation, and presentation (Raji, Ab Karim, Ishak, & Arshad, 2017).

In this era, people become more mobile, travelling to other countries, and tasting more foreign foods. Similarly, economic modernization and the arrival of Western fast-food businesses in Malaysia have had an impact on the eating patterns of adults and adolescents, particularly the more affluent youth. Western and other Asian meals and dishes have an impact on traditional Malaysian diets and culinary preferences. Diets, as well as the degree and depth of culinary consciousness in Malaysia, are evolving which have contributed to newly emerging patterns of consumption habits, market outlet choices, and consumption trends. These include the increase of convenience food stores and the changes in the frequency of trips for food shopping.

From small private grocery stores selling noodles, canned meats, soda, tobacco and alcoholic drinks, now there have been many supermarkets throughout Malaysia including international retail giants such as Lotus, Jaya Grocer, Family Mart, and Wal-Mart.

The increased number of dining restaurants can be associated with the expendable income and the scarcity of time that comes with economic development. In Malaysia, tremendous growth in all kinds of restaurants can be seen especially in urban areas such as Kuala Lumpur and Selangor. Apart from restaurants serving Malaysian traditional cuisines, many foreign restaurants are introducing Western foods, Japanese Foods, Korean Foods, Thai Foods and others. It is estimated that there are more than 10,000 foreign restaurants currently in operation in Malaysia (Akbaruddin, Zahari, Hadi, Suhaimi, & Ramli, 2018; Akhir et al., 2011).

While Malays are the largest ethnic group and mostly Muslims, most of the foods in Malaysia are influenced and practiced according to the Islam culture and beliefs such as the concept of halal and haram and always go for the lesser consumption of food for a harmonious element in the body. Muslims are also prohibited to consume pork, alcohol, or any meat and animal derivatives which are not slaughtered according to Shariah law.

Besides that, Malays eat politely and often eat with their bare fingers. Before beginning a meal, one recites the "doa makan" (prayer before meals) to express gratitude to Allah for the food. It is also customary for the diners to extend an invitation for the more senior individuals at the table to start eating first by saying "jemput makan" (please eat). In the event that two diners both reach for the same dish, it is considered polite to allow the senior person to serve themselves first (Raji et al., 2017). These are a few Islamic teachings that have shaped Malay Muslims' eating customs in Malaysia up to the present day.

Despite the indicators of changing eating cultures, Muslim consumers are still concerned about halal and haram since many restaurants or franchises serving international cuisines are still not getting halal certificates. Those who tend to ignore halal and haram foods are usually due to a lack of knowledge, trying to impress others and following the trends (Khalek & Ismail, 2015).

## **2. JOYFUL FOODS ACCORDING TO ISLAMIC PERSPECTIVE**

The concept of joyful foods can be categorized into two elements which are 1) faith and religious belief (*iman*); and 2) practice (*amal*). Faith and religious belief can later be divided into *aqidah* and knowledge while practice can be narrowed down to intention, morality, cleanliness, moderation, and health.

### **2.1 Faith and Religious Belief (*Iman*)**

The connection between food and mood is greatly influenced by intrinsic religiosity, as strong beliefs and religious customs intersect with aspects of health, nutrition, and overall well-being. The belief in a higher power is linked to the concept of holistic wellness, which encompasses intellectual, physical, mental, and emotional well-being (Leeds, Keith, & Woloshynowych, 2020).

The concept of food being a "gift" from God, in combination with the social act of sharing meals, is considered a fundamental aspect of the Islamic culture that brings happiness. Positive attitudes towards eating are tied to Islamic beliefs and practices, where the significance of sharing food and "blessing" it together reinforces an individual's sense of community and belonging. This relational aspect of faith reinforces positive life experiences and overall well-being.

#### **2.1.1 Aqidah**

Mohamad (2018) explained that the concept of blessings contained in food is a matter that is very much stated by the Prophet PBUH. Since the blessing belongs only to Allah SWT, then whoever is given happiness as the happiness of Allah SWT has given to the Prophet Muhammad PBUH, indeed, he has found lasting happiness (Mohamad & Mansor, 2018).

He also stressed that faith and *taqwa* are the main prerequisites for the blessing of Allah SWT and both can bring about changes in human behaviour, especially in terms of adhering to religious guidance. Faith and piety also encourage humans to be simple, to solely love others.

Indeed, this food belongs to religious affairs. This matter is based on the word of Allah swt: "... eat of good things again halal and do charity" (Mukminun:51)

Food is the basic requirement of every creature of Allah SWT. Therefore, Islam prohibits food, and it should praise the food it finds. From Abi Hurairah RA. He said: "The Prophet PBUH never insulted a food. If he likes the food, he eats it and if he doesn't like it then he leaves it" (narrated by al-Bukhari and Muslim)

### 2.1.2 Knowledge

Imam An-Nawawi emphasizes that in order to achieve happiness in life, the most important aspect that needs to be weighted is knowledge. With knowledge, practice is in accordance with religious requirements (Imam An-Nawawi, 2017). In Shahih al-Bukhari, it is stated that knowledge is prioritized before words and practices. Knowledge as a condition for the validity of words and practice. Thanking all the food taken by believing in his heart that the food is a blessing from Allah SWT. It is in line with the statement of Allah SWT: "Eat from the good things that we have given you and be grateful to Allah if you worship Him." (Al-Baqarah:172).

Imam An-Nawawi also explained that with knowledge, one will know that there are things related to food and forgiveness of past sins. Muaz bin Anas RA, said, "The Prophet PBUH said: "whoever has finished eating then he says, "all praise to Allah who gave this food and this sustenance to me beyond my ability and ability". He must have forgiven his past sins. (Narrated by Abu Daud and Tirmizi)

## 2.2 Practice (*Amal*)

There are several reasons why it is considered important to practice serving foods according to Islam. One of the main reasons is that it is considered a way to show respect and obedience to the teachings of Islam. Additionally, practicing Islamic dietary guidelines is believed to lead to better physical and spiritual health and promote a sense of community and shared identity among Muslims. However, it is worth mentioning that these practices are not strict rules but rather guidelines to follow in order to live a more virtuous and mindful life in accordance with the teachings of Islam.

### 2.2.1 Intention

Imam Al-Ghazali emphasized that the act of worship must be done with a sincere intention to Allah alone (Al-Ghazali, 1998). As Allah SWT said: While they are not commanded except to worship Allah by giving His worship, they are steadfast in the tauhid; and they may establish prayer and zakat. That is the true religion. (Al-Baiyinah:5).

The intent when it comes to eating is worship. Thus, he became an obedient person because of his eating. As a sign that his intention to eat was mere as an amplifier of worship so that he would not consume a meal, except after feeling completely hungry.

Starting a meal with Basmalah and Alhamdulillah when it is finished is the best speech to get the blessing of Allah SWT who gives favours. From Umar bin Abu Salamah RA, the Prophet PBUH said to me" read in the name of Allah, eat it with your right hand and eat from the food nearest to you" (narrated by Al-Bukhari and Muslim)

### 2.2.2 Morality

Imam Al-Ghazali stated that Islam attaches great importance to the well-being of its people. Therefore, it demands that the ummah be good in all circumstances. Islam also commands that every one of its Ummah always advises the less polite including when eating and drinking. Being polite and considerate when facing food is a good and commendable practice in Islam.

Looking at the relationship between food and the worship of an individual, one should refer to the main question of wanting to consume food which is:

1. Pre-manners before meals
2. Manners during meals
3. Sunnah matters after eating.

A person's morals towards his food must refer to the commandment of Allah SWT which must be taken from good things (halal ruling), halal and halal as well as the means of obtaining it.

### **2.2.3 Cleanliness**

Food and drink are a fundamental human need that needs to be fulfilled, it is one of the blessings that Allah has bestowed upon his slaves. Therefore, people should be grateful for the blessings obtained by obeying the rules and manners that have been demanded by *syarak*. It is in line with the recommendation that Allah has explained in surah: which means eat and drink but do not overdo it. Food and drink are also categorized as righteous practices in terms of how to acquire and use them.

Making a living is worship, it is supported by pure and authentic faith. So, faith is the main condition of the acceptance of righteous deeds in the sight of Allah according to the word of Allah: whoever does righteous deeds, from a man or a woman, while he believes, eats indeed we will bring him to life good; and indeed, we will recompense them, giving them more than what they have done (Al-Nahl 16:97)

Imam Al-Ghazali explained that Islam is a religion that cares about hygiene. The cleanliness demanded in Islam is not limited to the cleanliness of the born alone, but also encompasses the life of every Muslim. This can be seen through the statement of Allah in the Quran which means: Indeed, Allah loves those who repent and love those who purify themselves (Al-Baqarah:222).

### **2.2.4 Moderation**

Muslims are required to be moderate in all actions. In the search for sustenance and the use of natural treasures, the operation is carried out based on the permission and rights set by Allah SWT. This is in accordance with the principle that everything on earth belongs to Allah, it should be done properly and spent in a manner that coincides with the rules of Allah SWT.

This is explained in the statement of Allah, which means: "And for Allah is all that is in the heavens and what is in the earth. He forgives whom He wills, and He torments whom He wills, and Allah is All-Forgiving, All-Compassionate (Al-Quran, surah Ali Imran 3:129).

In another verse, Allah SWT said: "And for Allah is all that is in the heavens and what is in the earth, and indeed, We have commanded those whom the Book was given before you, and you should fear Allah, and if you disbelieve, then Allah belongs to all that is in the heavens and what is in the earth, and Allah is All-Sufficient, yet the Praiseworthy" (al-Quran, Surah Al-Nisa' 4:131)

Moderate practices require slaves not to be excessive or overreaching. It is also warned by Allah SWT in several verses of the Quran, among them through the statement of Allah SWT which means: "O you who believe, do not forbid the good things that Allah has made lawful for you, and do not go beyond the limits, for Allah does not like those who transgress" (the Quran of Surah al-Maidah 5: 87).

In another verse, Allah SWT said which means: "And give to your relatives, and the poor and the traveller their respective rights, and do not spend your wealth excessively extravagantly. Verily, those spendthrifts are the brothers of the devil, while the devil is a creature who is very disbelieving in his Lord" (Al-Quran Surah Al-Israa' 17: 26-27).

These verses can be understood in the context of the command to be moderate and avoid overdoing and exaggeration in any situation whether it is aspects of nutrition, shopping, use of daily resources such as water, time, energy and so on. Through this nature of simplicity or middle, the value of goodness and happiness in life will result (Hamidi Ismail et al 2016).

Prof. Dr Hamka (1940) through his work "*Falsafah Hidup*" has debated simplicity in order to achieve the well-being of human life. Among them, are being modest about intentions and goals, modest

in thinking, modest in expressing feelings, modest in the necessities of life, modest in material possessions, modest in seeking a name, and modest in rank and education. It means that the basic conditions for a person to achieve happiness in life must be simple. In fact, to achieve it, a human being needs to believe and act with the nature of simplicity. In other words, one is forbidden to exaggerate in worldly life because it does not bring happiness (Hamka, 1940).

Food sources that are halal but taken excessively are also prohibited and restrained. It can lead to harm to the body and human health. The word of Allah SWT which means: "O children of Adam, wear your beautiful and decorated clothes every time you go to a place of worship (or perform prayers) and eat and drink and do not go beyond, verily Allah does not like those who transgress" (Al-Quran surah Al-A'raf 7:31).

### **2.2.5 Health**

World Health Organization (WHO) (2018) provides a definition of health as a state or aspect of physical, mental and spiritual well-being as well as social. These three aspects need to be fulfilled by everyone to achieve an optimal level of health. Mental health is a state where an individual is aware of his own abilities, can face normal life pressures, can work productively and is able to contribute to the community (World Health Organization, 2018).

Islam cares about the health of its followers. It includes spiritual, intellectual, psychological and physical health. All these elements of health are summarized in spiritual and physical or physical and mental health. Its importance is explained through the words of Allah SWT which means: "One of the two women said: O father, take him as a hired man (herding our goats), indeed the best person that father hires is a strong person, more trust" (Al-Quran surah Al-Qasas 28: 26).

According to Radzi (2000), spiritual and physical health is important to maintain a person's safety and happiness in this world and the hereafter. It is also an element of health that is the basis for all activities. Neglecting it will cause problems for an individual to face the tests of life (Radzi, 2000). In connection with that, all types of food that harm health are prohibited and must be avoided. This matter coincides with God's command through his word which means: "And do not let yourselves fall into destruction, and do good, because indeed God loves those who do good" (Al-Quran surah Al-Baqarah 2: 195).

Among the elements that must be taken care of to ensure good health is at an optimal level are clean clothes, food and drink, enough exercise, enough rest, mental or spiritual peace and fasting and taking care of the right way of eating (Radzi, 2000). Health attitudes and practices such as smoking, nutrition, physical activity and economic status are the main drivers in determining the outcome or level of a person's health.

Al-Ghazali's views regarding the importance of finding halal food sources: "Halal and good food will give strength and encouragement to worship while haram food will be a barrier (hijab) from doing obedience". Imam Al-Ghazali advised in the matter of taking care of children's food by saying "It should be taken care of eating and drinking what is suitable for eating and drinking. It doesn't matter if the food is not tasty as long as it is halal." But in the passion of people to choose quality food for their body health, many people overlook the relevance of the food they take in their spiritual formation (Al-Ghazali, 1998).

This view is in line with what has been presented by Mohamed et al (2022) that if a person does not care about the maintenance of hygiene in his daily life whether in wearing, eating, socializing and other behaviours; will surely bring various calamities and diseases (Mohamed, Hamid, Baker, Ramlee, & Saleh, 2022). This claim to maintain cleanliness has been expressed for a long time through the message of the Prophet Muhammad SAW through a complete set of guidelines to achieve the five Maqasid Syariah. The protection of religion, life, property, intellect and offspring can be realized when the factor

of taking care of health is placed in the main position as well. Thus, in order to maintain human health, the consumption of good sources of food and drink is a necessity of life that must be emphasized.

### **3. THE CONCEPT OF BLESSING AND HAPPINESS**

This study can formulate that the factors and reasons behind an individual trying new foods in the market are closely related to the perfection of worship and the happiness that they aim to achieve in life. The concept of happiness has been explored by several Islamic philosophers such as al-Farabi, al-Ghazali, and Ibn Maskawayh (Jaapar & Azahari, 2011).

The purpose of life is determined based on the objectives and intentions of an individual in doing something. Through intentions, one can also determine whether something is considered worship or otherwise. Seeking food and drink as a means of survival also requires good intentions. Even the goal of human life is to achieve happiness. Quoting the views of al-Farabi (870M-950M) regarding happiness, according to Nur Zahidah & Raihanah (2011), states that an action that is based on conscious and deliberate intention (*iradiyyah*) which brings benefits to achieve happiness is defined as a good and commendable practice (*al-fada'il*). It means that any good action with the intention of achieving happiness is something noble and commendable.

Al-Farabi explains the division of human soul through five faculties, namely the power of eating (*al-quwwah al-ghaziyah*), the power of feeling (*al-quwwah al-hassah*), the power of memory (*al-quwwah al-mutakhayyilah*), the power of thinking (*al-quwwah al-natiqah*), and the power of desire (*al-quwwah al-nuzu'iyah*). According to al-Farabi, all these branches are the first perfection that should be achieved by humans in order to attain happiness. If the soul takes care of all these faculties, then humans will tend to perform virtues and praiseworthy qualities (*al-fada'il al-khuluqiyyah*), moderation (*wasatiyyah*), justice (*'adalah*), truth (*al-haq*), good manners (*akhlaq*), self-respect (*tahrim nafs*), and goodness (*al-khayr*) (Jaapar & Azahari, 2011).

In summary, according to al-Farabi, happiness must occur in the form of the practice of values of morality and humanity, as well as good behavior because all these actions play a role in determining happiness in this world and the hereafter. Furthermore, al-Farabi explains that in achieving happiness in this world and the hereafter, it is related to a good soul (*al-fadilah*), that is, a soul that is free from the bonds of materialism and the demands of lust, fulfilling trust and promises, perfectly fulfilling religious obligations, avoiding major sins, avoiding things that are prohibited by Allah, and so on. Therefore, the soul will be happy when a person successfully performs all noble things and avoids prohibited things, including in the aspect of seeking and maintaining halal and good food.

Moreover, according to Imam al-Ghazali (1058-1111 AD), happiness is interpreted as the union between the spiritual and physical, knowledge and action. The characteristics of happiness described by al-Ghazali are based on knowledge that is beneficial to humanity, including theoretical knowledge and practical knowledge (Al-Ghazali, 1998). Theoretical knowledge includes knowledge of God, Angels, the Book, the Prophet, and the knowledge of faith, because they all have the highest goal of knowing God. Al-Ghazali stated that the knowledge of God (*ma'rifat Allah*) is the key to happiness, as stated: "True happiness and pleasure is when one can remember God."

On the other hand, practical knowledge is carried out in daily life, including social, legal, political, Islamic law, economics, and so on. Therefore, happiness will be achieved if all theoretical and practical knowledge are combined and integrated between the two so that they can provide benefits and pleasures to human life. According to al-Ghazali, the highest function of the soul or spirit is to be interested in the truth because in seeking the truth it can give its own pleasure (Jaapar & Azahari, 2011). Therefore, when it is applied in the theory of seeking and trying good and halal food, it will lead to goodness, providing peace of mind and more motivation to worship God.

It can be concluded that according to al-Ghazali, the understanding of Islam through faith and piety, understanding of creed, and the improvement of knowledge can bring happiness and peace to people. It should be based on the principle of simplicity in order to balance between not being excessive in every aspect of life because the happiness that is built on only desire is temporary, low and brings destruction. He explains the influence of external factors such as pleasure and material and physical enjoyment such as money, rank, and status, which are only temporary and should be suppressed to give way to spiritual and intellectual fertility (Al-Ghazali, 1998).

According to Ibn Miskawayh (923M-1030M), as stated by Nur Zahidah & Raihanah (2011), happiness is considered as the ultimate goal for every human being. He believes that the human self is composed of three souls: the lower soul, which is responsible for maintaining one's purity (al-'iffat) and is of a simple nature; the middle soul, which is known as the soul of anger (al-nafs al-ghadabiyat) and is the soul of courage; and the highest soul, known as the soul of reasoning or wisdom (al-nafs al-natiqat), which is the soul of wisdom. According to him, if one uses their mind to observe everything that exists on earth, they will be able to recognize God and enjoy happiness. Wisdom here can be explained as a state of the soul that enables one to achieve truth and eliminate any wrong. Therefore, these three souls are different spiritual elements in human beings, but their combination leads to justice (al-'adalah).

A good spiritual also refers to good manners, which is the main focus to achieve happiness, because good and noble manners are a guide in the implementation of good and pure values around the world to achieve true happiness and peace. For al-Miskawayh, wealth does not affect human happiness because joy and pleasure are suitable for animals and bad people. Therefore, the second happiness can be obtained when there is first happiness, that is happiness in this world, but it must be based on religion. Therefore, the syariat has provided guidelines for people to achieve true happiness.

Choosing and seeking halal and good food definitely requires rationality and levels of the soul as divided by Ibn Miskawayh. This is because the continuity of human life in terms of true peace and happiness will be obtained when the needs in the form of outward and inward, such as eating and drinking, come from halal and good sources.

Choosing and finding halal food is a religious obligation and should not be taken lightly by Muslims. This must be closely tied to the principle of faith that emphasizes the connection between sustenance and worship in Islam. This is explained by Allah, which means: "Say, who prohibits the adornment of Allah which He has produced for His servants and the good things of provision? Say, they are for the believers in the worldly life but exclusively for them on the Day of Resurrection. Thus do We detail the verses for a people who know." (Qur'an, 7:32-33)

Eating halal and clean food will bring someone closer to Allah SWT, similarly, food sources that are doubtful and questionable can cause the heart to become hard and lazy to perform worship to Allah. In one of the 40 collections of Imam al-Nawawi, it explains about this matter. From Abu Abdillah Nu'man bin Basyir radhiallahuanhu, he said, I heard the Prophet shallallahu`alaihi wa sallam saying, "Indeed what is halal is clear and what is haram is clear. Between the two there are matters that are doubtful which are not known by many people. So, whoever fears the doubtful means he has saved his religion and his honor. And whoever falls into doubtful matters, he will fall into prohibited matters. Like a shepherd who grazes his livestock around (fields) that are forbidden to enter, he will eventually enter it. Know that every king has prohibitions, and the prohibitions of Allah are what He prohibits. Know that in this self is a lump of flesh, if it is good then the entire body is good and if it is bad, then the entire body is bad; know that it is the heart." (Narrated by Bukhari and Muslim).

A person must also have knowledge about the source of the food they choose to eat. Neglecting this knowledge can make a person feel lost and without guidance in finding good food. According to Imam al-Qurtubi (1998), any action taken by Muslims, especially in regard to food and drink, must not bring harm to humans. If an action related to food consumption can bring difficulty and harm to the user,



whether in terms of religion, life, reason, lineage, and wealth, then it is considered forbidden and must be avoided.

As a precautionary measure and to avoid getting caught in the realm of forbidden and doubtful food, the following steps should be taken into consideration:

1. Various legal issues related to food should be referred to scholars and experts in nutrition to ensure that the legal guidelines are up to date with current food technology.
2. Muslims should be open to knowledge and information about the benefits and harms of certain foods.
3. The harms of certain foods should be evaluated based on the Maqasid Al-Shari'ah by considering the short and long-term effects of the food.
4. Research and study of current and contemporary food and drink products should be fast and timely to keep pace with the advancement of science and technology, to ensure that food products are halal and comply with the requirements of Islamic law.

The aspect of cleanliness and maintaining a clean environment is also very important in the selection of food and drink sources. Islam teaches its followers not to appear dirty, but rather to maintain cleanliness, beauty, and tidiness at all times. Whoever appears clean and beautiful will receive a reward from Allah, and this is included in the scope of worship in Islam. This is consistent with the verse of Allah SWT which means: "Indeed, Allah loves those who repent and loves those who purify themselves" (Quran, surah al-Baqarah 2: 222).

## **CONCLUSION**

The present study offers empirical evidence for the conceptual meaningfulness and applicability of joyful foods according to Islamic perspectives with the focus on achieving blessing and happiness. The present study is thus only a first step to be followed by a study to confirm the association of the variables. Although more studies are needed to help understand how and why this may be the case, there is now plenty of research that shows what we eat can influence our mood. This suggests future research on diet may be able to play an important role to prevent mood related disorders and how Islamic ways of treatment can overcome this.

## **ACKNOWLEDGEMENT**

We would like to thank Collaborative Research Seed Fund (CRSF) 2022 (600-KNS (PJI(CRSF.5/3 (06/2022) and Universiti Teknologi MARA for the completion of this study.

## **FUNDING**

This research is not funded by any organization.

## **AUTHOR CONTRIBUTIONS**

All authors contributed equally to this research study.

## **CONFLICT OF INTEREST**

The author(s) declared no potential conflicts of interest with respect to the research, authorship, or publication of this article.

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Surat kami : 700-KPK (PRP.UP.1/20/1)

Tarikh : 20 Januari 2023

Prof. Madya Dr. Nur Hisham Ibrahim  
Rektor  
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Cawangan Perak



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Sekian, terima kasih.

“BERKHIDMAT UNTUK NEGARA”

Saya yang menjalankan amanah,

*Setuju.*

*27.1.2023*

**SITI BASRIYAH SHAIK BAHARUDIN**  
Timbalan Ketua Pustakawan

PROF. MADYA DR. NUR HISHAM IBRAHIM  
REKTOR  
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*nar*