



## Thoyyiban Concept In Beverage Products From Divine Sources And Muslim Scholar Perspectives

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### Abstrak

There were variety beverages available in the market which attracted Muslim consumers to purchase. Islam has laid down guidance in beverages which have beneficial ingredients from the standpoints of health and safety. The purpose of this study is to identify the *thoyyiban* concept in beverage products from the perspective of divine sources and Muslim scholars. This study adopted library research using qualitative method which *Al-quran* and *hadith* were the primary sources together with current articles and journals written by the Muslim scholars. In this study, the *thoyyiban* concept was clearly stated in the divine sources and Muslim scholar's views. Thus, the *thoyyiban* aspect should be implemented in the production of beverage products to ensure the consumer's health mentally and physically. As for the conclusion, the *thoyyiban* concept should be understood and applied by the beverage manufacturers to enhance their product's quality and priority in producing *thoyyiban* beverage products.

**Keywords:** beverage, concept, divine sources, muslim scholars, *thoyyiban*

### 1. Introduction

The *Qur'an* emphasizes not only tolerance but also goodness (*thoyyiban*) including cleanliness, purity, safety, harmlessness, and high quality (Arif & Sidek, 2015). Therefore, it is important to note that those involved in providing food and drink must understand the *halalan* and *thoyyiban* concept of the *Qur'an* and apply it in practice. Implementation and adhere to this concept in the form of procedures and *Shariah* guidelines to ensure proper maintenance of *halalan* and *thoyyiban* status for food and beverages (Munirah, 2020).

A beverage that can be declared as *halal* is when the beverage will not give any bad impact towards the consumer's health mentally and physically (Shafiee, 2018). It is much nicer if *halalan* and *thoyyiban* is going along together in finishing products before marketed or delivered to the consumer. It must be free from any prohibited sources. In Malaysia, the understanding of *thoyyiban* concept only get limited exposure compared to the concept of *halal* (Abdullah, 2018). As Malaysia aspires to become a global *halal* hub, it will encourage *halal* market players to produce products or services that are not only *halal* certified but also contain healthy elements. Basically, there are two key factors that affect the quality of food; *Shariah* law requires purity, followed by safety and hygiene, which includes technical aspects (Md Dahlal, 2021).

On the other hand, there are no parties that can claim their beverages are *halal* unless they follow Islamic guidelines, *halal* requirements and standards. One of the *halal* standards that need to be complied by the manufacturer or beverage producer is the *Halal* supply chain management system. This standard will help the manufacturer to preserve the *halal* integrity of the products, goods and cargo. The growth of the *halal* industry is not only linked to the demand for *halal* products for use by the Islamic community, but also to the promotion of the full range of Islamic values. According to the Global Islamic economy report 2017/18, about RM18 billions of *halal* food is exported to other countries in Malaysia (Saleh et al., 2019).

The first sparkling beverage product that was certified *halal* in Malaysia, a product is HoneyB. HoneyB was launched in Malaysia in November 2016. It is known as the world's first *halal* sparkling honey drink. HoneyB is made from 100% Australian honey and was designed for consumers who want a sweet tooth, but do not like the usual sugary sodas. This sparkling drink does not come with added sugar, colouring and flavouring (Hong, 2017). This sparkling beverage has met the *thoyyiban* concept where no addition of food additives into it. Regarding to this issue, researchers



would like to focus the meaning and the concept of *thoyyiban* through the perspectives of divine sources and Muslim scholars. In the contexts of beverages purity, Muslim consumers should be aware and must not take lightly about it.

## 2. Literature Review

### 2.1 Concept of *Thoyyiban* in Beverage Products

Beverage is defined as a drink of any type that is cool and refreshing, or a drink that is produced to be sold to people (Cambridge Dictionary, 2022). Beverage products are any products manufactured for sale to the beverage market in the form of (i) a liquid drinkable by humans that is produced and marketed or advertised as a beverage, or (ii) a powder, tablet, syrup, concentrate, or other substance that produces a beverage when combined with water or any other liquid (Biotechnology Products Definition | Law Insider, n.d.).

A halal beverage is sometimes considered as *thoyyib* (good) by most people. However, a question to a person with diabetic disease, is the beverage *thoyyib* for their health which the beverage having high percentage of sugar? Regular intake of high in sugar beverages may lead to diabetes, simple carbohydrates, and processed sugar causing a higher risk of obesity and cardiovascular diseases among other chronic health problems. Having an otherwise healthy diet, or being at a healthy weight, only slightly diminished the risk associated with drinking sugary beverages (Chan, n.d.).

Furthermore, *thoyyiban* concept starting from the process of preparing a food or drink which covers the aspect of the raw material or ingredient used so that the food reaches to all Muslim consumers covers the whole process that needs to be emphasized. *Thoyyiban* concept is more covering a deeper aspect of halal food including its raw materials of where it came from and sources from other aspect that need to be overviewed and should be free of any charge and all doubtful sources may come. While, *thoyyiban* principle is not only for safe consumption, but it may include of healthiness of a person if consumer consumed it as well as consumers are very picky when choosing food brands because they care and choose their healthy living and healthy product (Bukhari et al., 2022).

Thus, substances of all types, forms and safe doses must be prescribed and adhered to by relevant agencies so as not to endanger the health of consumers. Product safety and consumer health are top priorities for halal beverage manufacturers, and even the goal of every consumer's choice. As the *thoyyib* section outlines principles for ensuring food safety in the halal sector, all recognition and encouragement of policies and measures in Islam that reflect better and comprehensive food safety performance should be expanded as part of the *thoyyib* concept including the element of health, taste, ingredients, brand name, packaging and country of origin. Meanwhile, the quality issue is related to the concept of taste, health and preference (Bukhari et al., 2022).

### 2.2 Issues on The *Thoyyiban* Beverage Implementation

Carbonated, sugary or sparkling beverages that meet halal certification requirements, for example, are certified as halal where the certification informs the rest of the world that these products do not contain items prohibited by the *Shariah* guideline while also adhering to the legal requirements of the land. Halal-certified beverages are halal, while *thoyyib* is not. However, even though they are certified as such, consuming carbonated or sparkling beverages regularly as the beverage products contain food additives where it is unhealthy and can lead to a variety of health problems (Zakaria et al., 2019).

From the regulatory perspective, the laws and regulations related to this concept seems very limited in comparison to those governing the halal. For instance, healthy products that contain halal ingredients and did not contain any substance that could jeopardise human health and life may be certified as "*halalan* and *thoyyiban*". In Malaysia, the concept of *halalan* and *thoyyiban* has gained only limited exposure from the perspective of public understanding or in terms of practical application within the halal market itself (A. Abdullah, 2018).

In addition, beverages industry is the main focus in expanding the halal industry where the industry is not excluded from facing the safety issue whereas beverage processing industry also not apart from the certain risks which involving the presence of chemical substances either while keeping or using it where most of the industry also keep flammable and explosive materials that could expose vulnerable hazards and accidents at work towards the workers (Ramli Azizan & Mokhtar Mazlin, 2019).

A quality of product manufactured will be measured on a few aspects such as cleanliness, safety and nutritiousness to ensure the consumers consume a product that is not only halal, but also *thoyyib* (good) to consumer's health and mental health. In achieving the quality of *halalan* and *thoyyiban* products, industry players play a vital role in ensuring the products manufactured meet the quality targets and principles have been set. Issues related to food safety increase from time to time. The problem is mostly related to toxic or poisonous harmful ingredients where it is mainly related to the chemical composition of food (Salamon et al., 2021).



### 3. Methodology

This research study used a qualitative design which is through a documentation study method by comparing and analyzing important information from selected sources such as *Al-Qur'an*, books, scientific articles, and journals related to *thoyyiban* from previous research by adopting library research to gather its findings. To formulate the Quranic idea of *halalan* and *thoyyiban* of beverages, selected Quranic verses and their interpretations by Muslim scholars and authors in books, journal articles relating to the research topic, and other sources were taken into consideration.

Analysis method used is content analysis. It is used to quantify the information related with *thoyyiban* issues by reviewing legal guidelines related to *halalan* and *thoyyiban* aspects. The purpose of content analysis is to organize the collected data, extract meaning from it, and draw realistic conclusions from it (Mariette, 2016). First, primary sources such as the *Qur'an* and *hadith* are referenced. Quranic verses related to the concept of *halalan* and *thoyyiban* are considered as data. At the same time, *hadiths* are used in this study as interpretations of Quranic verses which are *mujmal* or straight. *Hadiths* are used to support and explain Quranic verses about the concept of *thoyyiban*. Secondly, obtain secondary data through document evaluation named *halalan* and *thoyyiban* that was collected through online search using the medium of Google scholar, Research gate, Academia and e- Resources of Universiti Teknologi MARA.

### 4. Discussion

The word lawful (*halalan*) and good (*thoyyiban*) always come together as two sides of the same coin (Tieman, 2021). In addition, the word *halalan* and *thoyyiban* is mentioned repeatedly in the *Qur'an*, meaning beauty, purity and quality. According to al-Kafawi, *al-thoyyiban* has three meanings, *al-tahir* (purity), *al-halal* (halal) and *al-mustalidh* (goodness). In terms of food and drinks, *thoyyiban* is (wholesomeness) halal, high quality, nutritious and guaranteed. According to the Quran, *al-thoyyiban* refers to that which brings self-kindness to the senses, without impurities (Mustaffa, 2019). The consumption of *halalan* and *thoyyiban* is an order by Allah SWT which encompasses several characteristics that the food is classified as halal, contains sufficient nutrients, and is balanced, proportionate and safe (Dewi & Agustina, 2021).

Furthermore, Deuraseh et al., (2013) also highlighted consumer rights in *halalan thoyyiban* into eight needed aspects comprises of the right to safety, the right to get information, the right to make a choice, the right to free speech, the right to get satisfaction to basic needs, the right to compensation, the right to get consumer education and the right to have safe and healthy environment. The same basic elements can be found in Kartubi (2013) where *halalan thoyyiban* food ensures quality people and make sure that prayers are accepted. The quality people described here are strong, active and good manners (Salamon et al., 2021).

Allah has mentioned in the *Qur'an* regarding the law and order in consuming a *halalan* and *thoyyiban* source of food and drinks that has specifically guided the Muslims in deciding which food and beverages to be consumed (Yahaya & Ruzulan, 2020). There were seven verses mentioning the word *halalan* and *thoyyiban* in different surahs. One of the Surah is Surah Al- Baqarah, Verse 168:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Meaning: O ye people! Eat of what is on earth, lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy.

Based on the above verse, it was stated in the *Qur'an* that Allah allows and commands human beings whether Muslim or not to eat everything on earth that is good, halal, pure and leave what is forbidden and feel free to choose other options. The word found in the verse is a *fi'lul amar* which is the verse of the command to do the thing. The word *حلالا طيبا* which means halal is good and any material used does not come from an illegal source (Fatmawati, 2019). Consequently, there are two requirements for *halalan* and *thoyyiban* food and beverages. They must both be permissible (halal) and of good quality (*thoyyib*), which is advantageous both physically and spiritually. Arif & Sidek (2015) noted that the guidelines and *shariah* standard are both used to verify whether the halal foods consumed is halal, thus the JAKIM standard requirements is adhered to the *halalan* and *thoyyiban* concept.

Second surah is Surah Al- Baqarah Verse 172:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ



Meaning: O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.

According to Yunus A.B.M (2010), the verse that says, "be grateful to Allah" also suggests that eating halal and drinking of high-quality beverages will have spiritual benefits as well as physical ones, increasing one's taqwa (fear of Allah) and gratefulness to Allah. The Quranic verse makes it clear that food and beverage should not only be halal (permissible), but also of high quality in terms of having the essential minerals and vitamins the human body needs (Yahaya & Ruzulan, 2020). Next surah is Surah Al- Maidah, Verse 4:

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ نَهَنَ مِمَّا عَلَّمَكُمُ اللَّهُ فُكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ تَوَقَّوْا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

Meaning: They ask you, [O Muhammad], what has been made lawful for them. Say, "Lawful for you are [all] good foods and [game caught by] what you have trained of hunting animals which you train as Allah has taught you. So, eat what they catch for you, and mention the name of Allah upon it, and fear Allah " Indeed, Allah is swift in account.

In Surah Al- Maidah, Verse 5:

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَلٌ لَّكُمْ وَطَعَامُكُمْ حَلَلٌ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ قَبْلَكُمْ إِذَا ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَفِّحِينَ وَلَا وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن مُنْخَذَى أَعْدَانٍ وَمَن يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

Meaning: This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking [secret] lovers. And whoever denies the faith - his work has become worthless, and he, in the Hereafter, will be among the losers".

Surah Al- Maidah, Verse 88:

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا تَوَقَّوْا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

Meaning: And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers.

Surah An- Nahl, Verse 114:

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنْتُمْ لِيَّاهُ تَعْبُدُونَ

Meaning: Then eat of what Allah has provided for you [which is] lawful and good. And be grateful for the favour of Allah, if it is [indeed] Him that you worship.

Surah Al- Anfal, Verse 69:

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا تَوَقَّوْا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Meaning: So, consume what you have taken of war booty [as being] lawful and good, and fear Allah, indeed, Allah is Forgiving and Merciful.

Therefore, there are two standards for *halalan thoyyiban* food and beverages. First, they are legal (halal) and second, they are of good quality (*thoyyib*) where it is good for your body and mind (Safiah Sidek, 2015). The word *thoyyib* is also mentioned in surah al-Baqarah verse 168. In this verse, al-Sharbini (n.d) claimed that the word *thoyyiban* has four main elements:



- i. The content of the food is from the source that is halal, not haram;
- ii. The food is clean and does not have any kind of impurities;
- iii. The food does not cause any pain or misery to the people who consume it; and
- iv. The food consists of elements that are nutritious and beneficial to the people who consume it (Arif & Sidek, 2015).

Awang (2020) stated that Ibnu Kathir's interpretation of the verse clearly explains the concept of *halalan* and *thoyyiban* which states that all food that has been bestowed by Allah on this earth is halal unless there is evidence that prohibits it. This aims to provide benefit and goodness to the human soul and body (Sungit et al., n.d.). Further, devotion to Allah is a sign of gratitude for the blessings of sustenance bestowed upon His servants (Ibn Kathir, 2000).

Muhammad Quraish Shihab (n.d.), a tafsir expert from Indonesia who explained that *thoyyib* food is good and nutritious for someone to consume. Good beverage is seen in terms of health, taste, and the way it's prepared. In other words, what is meant by the word *thoyyib* is a beautiful thing whether in food, drink, clothes, or anything that can be smelled, seen, and heard. Al-Alusi who takes the view of Imam Malik defines *thoyyib* as food that is according to *syara'* or in essence pure from *syubhah*. Ahmad Mustafa Al-Maraghi defines *at-toyyibat* as something that is enjoyed by oneself and driven by the heart. According to As-Sabuni, it is based on what is permitted by Allah is good, while prohibited things are not good. Imam Al-Qurtubi in his book of interpretation does not explain the true meaning of the word *al-toyyibat*, but he only elaborates the word as food that benefits from various aspects (Man Saadan, 2014).

In surah al- A'raf, verse 157, the word *thoyyibat* and *khabaith* has been mentioned as to differentiate the term between lawful and impure.

وَيُجَلِّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

Meaning: Permits for them what is lawful and forbids to them what is impure.

Criteria of *thoyyiban* divided into three criteria. Firstly, *thoyyiban* and *khabaith*. *Thoyyiban* is something that is felt by the senses or the soul and everything other than painful or disgusting. "*Thoyyiban* is said for something really good, in essence, this word means something that is felt by both the senses and the soul. The word *halalan thoyyiban* have been mentioned repetitively in the holy Qur'an. According to al- Marbawi (1990), the opposite *thoyyiban* is "*al-khabaith*" which means something that is not good, not perfect, bad, rotten and bring harms (Mohd Yunus et al., 2010).

Secondly, *istitabah* and *istikhtbath*. The scholars disagree on an opinion of what is seen as *thoyyiban* in food as this is not in line with the Qur'an. Therefore, their opinions are divided into several which are from Hanafi's school, Imam Abu Bakar al-Jashhash when interpreting Allah's word "They ask you, [O Muhammad], what has been made lawful for them. Say, "Lawful for you are [all] good foods" (Surah al-Maidah: 4). The term *al-thoyyibat* contains two meanings which are good, delicious and halal. The opposite of it is "*al-khabaith*" which means something that is not good, not perfect, bad, rotten and brings harm. Therefore, it can be considered as *al-khabaith* which is non-halal (Mahyeddin, 2013).

On other hand, the tastes of the Arab nation, more details of the *hijazi* nation, as Imam Ibn A'bidin opined. Furthermore, in Maliki's school, Ibn Rushd said, "the fourth type is something that is perceived by human hearts like insects, frogs, crabs, turtles and so forth". Al-Syafi'e forbade it, but other priests justified it. There are also those who think only *makrooh*. The distinction happened due to the different understanding of the word '*al-khabaith*' (Syafiq et al., 2017).

Thirdly, *mustatib* and *mustakhbith*. *Mustatib* means a good evaluator. Whoever thought that a food or something is good for itself, so the food or that thing is considered good. Meanwhile, *mustakhbith* means a bad evaluator which means whoever considered a food or things that is bad for him or her, so the food and that thing is bad for him or her. For example, according to Maliki's school, a person is allowed to eat frog, turtle, crab, insects, because for them it is considered *makrooh*, but in view of Syafe'i school it is considered *haram* because it is disgusting towards people's view (Ramli, Mohd Anuar, n.d.).

#### 4. Conclusion

Cessation to all the findings, the concept of halal from a shariah point of view includes the meaning of *thoyyiban* because the halal nature of food products alone is not enough. On the other hand, it needs to cover the aspect of wholesomeness (*thoyyib*) that is clean, pure, safe, and quality. This is because the production of a beverage product includes specific processes, starting from the selection stage, preparation of materials, manufacturing, production, storage, packaging, handling, and distribution until the product is displayed to the consumer. Existing legal framework is based on two main laws, namely the Trade Descriptions Act 2011 through two orders relating to halal, and the Food Act 1983 which emphasizes aspects of hygiene and other requirements as the benchmark perimeter set for *thoyyiban* itself (Mustaffa, 2019). On the other hand, it needs to cover the aspect of *thoyyib* or wholesomeness that is clean, pure,





safe, and quality (Has Yun Hashim, 2013). As a responsible Muslim consumer, to find and consume a *halalan thoyyiban* beverage is an obligation in Islam, which benefited in health of the human's body.

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