

THE DIET OF THE PROPHET (PEACE BE UPON HIM) AND ITS RELATION TO *KULLIYYĀT AL-KHAMS*: AN ISLAMIC AND SCIENTIFIC PERSPECTIVE


*Muhammad Hafis Mohd Hussain¹, Ramlan Mustapha², Asjad Mohamed³, Mohd Khairi Ismail⁴, Arwansyah Kirin⁵

^{1,2} Academy of Contemporary Islamic Studies, Universiti Teknologi MARA (UiTM) Pahang, Raub Campus, Malaysia

³ Academy of Contemporary Islamic Studies, Universiti Teknologi MARA (UiTM) Pahang, Jengka Campus, Malaysia

⁴ Faculty of Management and Business, Universiti Teknologi MARA (UiTM) Terengganu, Dungun Campus, Malaysia

⁵ School of General and Co-Curricular Studies, Universiti Tun Hussein Onn Malaysia, Parit Raja, Batu Pahat, Johor, Malaysia

Article Info	ABSTRACT
<p>Article history:</p> <p>Received: 10 Dec 2024 Revised: 8 Jan 2025 Accepted: 25 Jan 2025 Published: 1 Feb 2025</p>	<p>The dietary guidance taught by the Prophet (PBUH), as contained in his hadiths, is part of Islamic legislation. Shariah, as widely known, comprises the Qur'an, the Sunnah, <i>qiyas</i> (analogical reasoning), and <i>ijma'</i> (consensus of scholars). All these sources encompass objectives and wisdom, collectively referred to as <i>maqāṣid al-sharī'ah</i>. The question that arises is how the dietary guidance taught by the Prophet (PBUH) can be linked to <i>maqāṣid al-sharī'ah</i>. This study aims to examine and analyze the <i>maqāṣid al-sharī'ah</i> embedded in the dietary guidance of the Prophet (PBUH), or more precisely, his diet. The research employs a qualitative approach, using a library-based method to gather data relevant to the topic. The findings reveal that the Prophet's dietary practices encompass legislative wisdom closely related to the <i>Kulliyat al-Khams</i> (the five fundamental principles of <i>maqāṣid al-sharī'ah</i>): the preservation of religion, life, intellect, wealth, and lineage. The study is further supported by scientific evidence related to nutrition, which reinforces the relevance of the Prophet's dietary guidance in the context of <i>maqāṣid al-sharī'ah</i>.</p>
<p>Keywords:</p> <p>Diet, Nutrition, <i>Maqāṣid al-Sharī'ah</i>, <i>Kulliyāt al-Khams</i>, Scientific Perspective</p> <p></p>	

Corresponding Author:

*Muhammad Hafis Mohd Hussain

Academy of Contemporary Islamic Studies (ACIS), Universiti Teknologi MARA Cawangan Kampus, Raub, Malaysia.

Email: hafishussain@uitm.edu.my



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INTRODUCTION

Maqasid al-Shariah refers to the wisdom underlying every ruling prescribed by Allah Almighty. All the legislations brought by the Prophet (PBUH) are a mercy to all creation. Allah Almighty states:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Meaning:

"And We have not sent you, [O Muhammad], except as a mercy to the worlds." (Qur'an, Al-Anbiya 21:107)

The commands and prohibitions of the Prophet (PBUH) undeniably demonstrate the wisdom and benefits underlying them. For instance, his prohibition against eating until full has been proven to prevent digestive difficulties, as excessive food in the stomach cannot be efficiently processed by digestive acids (Muṣṭafa, 2005). Digestive acid, primarily hydrochloric acid, is present in the stomach before food is transferred to the intestines for absorption into the bloodstream and distribution to the body's cells. This is one example of the wisdom behind the Prophet's prohibitions.

There is no doubt that the Prophet's commands, whether obligatory or recommended, also contain wisdom and benefits, some of which have been unveiled by modern scientific discoveries. Additionally, some of his practices, classified as permissible (*mubah*), can also be observed in his dietary habits. The dietary practices of the Prophet (PBUH) are not entirely recommended (*sunnah*); rather, some are classified as permissible. If these permissible practices are performed with the intention of following the Prophet, they are considered *sunnah zā'idah* and rewardable (Mohammad et al., 2017).

The Prophet's eating habits and dietary guidelines indirectly contribute to the realization of the objectives of *maqāṣid al-sharī'ah*. His diet encourages Muslims to abstain from unlawful foods, fulfilling the religious obligation and achieving the goal of preserving religion (*hifẓ al-dīn*). Beyond the preservation of religion, the preservation of life (*hifẓ al-nafs*) is also a fundamental pillar of *Maqāṣid al-Sharī'ah*. The Prophet (PBUH) never consumed harmful foods that could endanger his health or life. Moreover, the discipline taught by the Prophet in avoiding overindulgence in food serves as a means of preserving wealth (*hifẓ al-māl*), another core objective of *maqāṣid al-sharī'ah*.

The Prophet's dietary practices, as a whole, offer remarkable benefits that have been substantiated through scientific research. In this context, scientific perspectives play a crucial role in uncovering the wisdom behind his dietary guidance. Science has confirmed that the Prophet's dietary practices have profound effects on physical health, which is a *ḍarūrah* (essential necessity) for sustaining life and maintaining well-being. In this regard, the Prophet (PBUH) serves as the best role model for all Muslims (Hamādī, 2016). Therefore, this study aims to establish a clearer connection between the dietary practices of the Prophet (PBUH) and *maqāṣid al-sharī'ah*.

STATEMENT OF THE PROBLEM

All actions, words, and approvals (*iqrār*) of the Prophet Muhammad (PBUH) are a source of guidance and emulation for all Muslims (al-Asqalānī 2006). Among these is his dietary practice, which should be a model and reference for every Muslim.

The Prophet's actions, words, and approvals are derived from his sayings (*hadiths*), collectively known as *al-Sunnah al-Nabawīyyah*. This constitutes one of the primary sources of Islamic legislation, alongside the Qur'an, *al-Ijmā'* (consensus), and *al-Qiyās* (analogical reasoning). These sources form the foundation of the objectives of Islamic law (*maqāṣid al-sharī'ah*), which represent the purposes and wisdom behind Islamic rulings (Ismā'īl, 2007). This indicates that the dietary practices of the Prophet, originating from *al-Sunnah al-Nabawīyyah*, inherently encompass the objectives of Islamic legislation, namely *maqāṣid al-sharī'ah*.

The dietary practices of the Prophet (PBUH) constitute a form of divine guidance containing the five *taklīfiyy* rulings (obligatory, recommended, permissible, disliked, and prohibited). This guidance exists to ensure the realization and preservation of *maqāṣid al-sharī'ah* (al-Shāṭibīyy, 2008). Therefore, the key question that arises is: How can the dietary practices of the Prophet (PBUH) realize the objectives of *maqāṣid al-sharī'ah*?

RESEARCH METHODOLOGY

This study is qualitative in nature, based on the research problem that has been outlined. The methodology of the study involves content analysis by examining various authoritative hadith collections. Among these collections are *Ṣaḥīḥ al-Bukhārīyy*, *Ṣaḥīḥ Muslim*, *Sunan al-Tirmidhiyy*, *Sunan Abī Daud*, *Sunan al-Nasā'īyy*, and *Sunan Ibn Mājah*. From these collections, the researcher specifically focuses on chapters related to food, aligning with the study's objective to explore the dietary practices of the Prophet Muhammad (PBUH). The analysis of the hadiths concerning his dietary habits is conducted with reference to the concepts of *maqāṣid al-sharī'ah* and linked to the various health benefits of his diet from a scientific perspective.

RESEARCH FINDINGS

The Influence of Dietary Practices on Kulliyāt al-Khams

The dietary practices modeled after the Prophet Muhammad (PBUH) encompass numerous benefits and advantages while also minimizing the risk of illnesses. This aligns with the objectives of *m*, which aim to secure benefits (*maṣlahah*) and prevent harm (*mafsadah*) (Izz al-Dīn 2000). Therefore, the dietary practices of the Prophet (PBUH) play a significant role in realizing certain goals of *maqāṣid sharī'ah*.

Among the primary objectives of *maqāṣid* is the preservation of *kulliyāt al-khams*, which include religion, life, intellect, wealth, and lineage (al-Shāṭibīyy, 2008). However, not all of the Prophet's dietary practices directly address *kulliyāt al-khams*. This is because, in achieving *maqāṣid al-sharī'ah*, scholars also emphasize the importance of intermediate means (*waṣīlah*) to preserve *kulliyāt al-khams* (Rab'ayyah, 2002). Thus, some of the Prophet's dietary practices serve as means (*waṣīlah*) to safeguarding *kulliyāt al-khams*, which can be further analyzed from the perspectives of preserving religion, life, intellect, wealth, and lineage.

1. Preserving religion

Allah SWT created humankind in the best form and made other creations, such as the heavens and the earth, to be utilized by humans in order to fulfill the original purpose of their creation. Allah SWT says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning:

"And I did not create the jinn and mankind except to worship Me." (Qur'an, Adh-Dhariyat 51:56)

For this purpose, Allah SWT created everything on the earth and in the heavens for the benefit and convenience of humankind, so they may attain the status of obedient servants of Allah, in alignment with the original purpose of their creation. In the Quran, it is stated:

وَسَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Meaning:

"And He has subjected to you whatever is in the heavens and whatever is on the earth, all from Him. Indeed, in that are signs for a people who give thought." (Qur'an, Al-Jathiyah 45:13)

From this verse, it is evident that the food created by Allah SWT is a blessing for all humankind (al-Tawjārī 2011). Food plays an essential role in preserving religion, which is one of the objectives of *maqāṣid al-Sharī'ah*. It must be emphasized that any nutrients absorbed into the body through the bloodstream must come from *halāl* sources. Islam places great importance on consuming food that is *toyyibah* (pure and wholesome). In addition to promoting physical health, *toyyibah* food also influences spiritual well-being. As evidence, the Prophet Muhammad (PBUH) taught his followers how to manage their food and eating habits. Moreover, scholars have authored numerous books, particularly those related to the rulings on food, to ensure that Muslims understand these matters clearly (al-Tarīqī 1984).

Understanding the dietary practices of the Prophet Muhammad (PBUH) involves his explanation of the types of food that are permissible (*halāl*) and prohibited (*harām*) to consume. The concepts of *halāl* and *harām* are divine rulings from Allah SWT, as outlined in the Quran and conveyed through the Prophet (PBUH) (Yusuf, 1994). The wisdom behind these rulings, determined by Allah SWT, is often beyond human comprehension. Thus, the shariah establishes these laws based on considerations of benefit (*maṣlaḥah*) and harm (*mafsadah*), even when their wisdom may not be immediately apparent to humankind (Yusuf, 1994).

Islam obligates its followers to worship, as worship is a divine responsibility (*taḥlīf*) and the primary purpose of human creation (al-Tawjārī 2011). To fulfill this purpose, food serves as a crucial means of providing strength and energy for performing obligatory acts of worship, which are the pillars of the religion (al-Ghazālīyy, 2008).

Therefore, Muslims must not consume any food without considering the *halāl* and *harām* criteria established in the Quran and the hadiths of the Prophet (PBUH). The Prophet (PBUH) also guided his followers regarding permissible and prohibited foods as a reference for all Muslims. Additionally, he taught them the appropriate manner of eating as a means (*waṣīlah*) to uphold and preserve the religion. The most important aspect of upholding and safeguarding the objectives of concerning the preservation of religion is adhering to Allah's commands and avoiding His prohibitions (Taimiyyah, 1994).

Humankind, by nature, is weak and ignorant in the presence of Allah SWT. Therefore, humans must always rely on Allah, seeking His help and guidance through prayer and supplication. Allah SWT states:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

Meaning:

"And your Lord says, 'Call upon Me; I will respond to you.' Indeed, those who disdain My worship will enter Hell in humiliation." (Qur'an, Ghafir 40:60)

A Muslim's supplication depends on the nature of the food they consume, whether it is *halāl* or *harām*. If the food consumed is *halāl*, the supplication is accepted by Allah SWT. Conversely, if it is *harām*, the supplication is rejected (al-Bughā & Mastū, 2010). In the dietary practices of the Prophet Muhammad (PBUH), he placed great emphasis on the concepts of *halāl* and *harām*. The Prophet (PBUH) even highlighted the condition of a servant whose supplication is rejected by Allah SWT due to the consumption of *harām* food. The Prophet (PBUH) said:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ
أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ { يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ
عَلِيمٌ } وَقَالَ { يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ } ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ
أَعْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَعُجْدِي بِالْحَرَامِ فَأَنَّى
يُسْتَجَابُ لِذَلِكَ

Meaning:

From Abu Hurairah (RA), he said: The Messenger of Allah (PBUH) said: "O people, indeed Allah is pure and accepts only that which is pure. Verily, Allah has commanded the believers with the same command He gave to the Messengers. Allah says: 'O Messengers! Eat of the good things (*halāl*) and do righteous deeds. Indeed, I am All-Knowing of what you do.' And Allah also says: 'O you who believe! Eat of the good things We have provided for you.' Then, the Prophet (PBUH) mentioned the case of a man who, after a long journey, appeared disheveled and covered in dust. The man raised his hands towards the sky and supplicated, 'O my Lord, O my Lord.' However, his food was from *ḥarām* sources, his drink was from *ḥarām* sources, his clothing was from *ḥarām* sources, and he was nourished with *ḥarām* provisions. How, then, can his supplication be accepted?" (Muslim, *Ṣaḥīḥ* Muslim, Book of Zakat, Chapter on Accepting Charity, Hadith 1015, Narrated by Abu Hurairah RA).

In general, every good deed accompanied by a sincere intention will be rewarded. Therefore, consuming food with the intention of drawing closer to Allah and following the Sunnah of the Prophet Muhammad (PBUH) will earn rewards from Allah SWT (al-Ḥaddād, 1994). From the perspective of classification (al-Taftazānī, 2018):

- **Obligatory (*wājib*):** Actions that, if performed, earn rewards, and if neglected, incur sin.
- **Prohibited (*ḥarām*):** Actions that, if avoided, earn rewards, and if committed, incur sin.
- **Discouraged (*makrūh*):** Actions that, if avoided, earn rewards, but if performed, neither incur sin nor earn rewards.
- **Recommended (*Sunnah*):** Actions that, if performed, earn rewards, but if omitted, do not incur sin.
- **Permissible (*mubāḥ*):** Actions that neither earn rewards nor incur sin, whether performed or omitted

In the dietary practices of the Prophet Muhammad (PBUH), various rulings (*aḥkām*) related to food are addressed. Rewards can be gained from fulfilling obligatory and recommended actions, as well as from intending to avoid discouraged and prohibited practices. Regarding permissible acts within the Prophet's dietary practices, they can be carried out with the intention of *ittibā'* (following the Prophet). This, in turn, transforms such acts into *sunnat zā'idah* (additional Sunnah) and may result in rewards by the will of Allah SWT (Sujak et al., 2015). The dietary practices of the Prophet (PBUH) serve as a means to earn rewards while also avoiding food prohibited by Allah SWT and His Messenger. Islam, which places great emphasis on the preservation of *maqṣad al-dīn* (the objective of religion), considers food as a means of attaining rewards and ultimately achieving Paradise in the Hereafter (Ariff, 2013).

Avoiding the Hellfire falls within the scope of preserving religion, as highlighted in the words of Allah SWT:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

Meaning:

"O you who have believed, protect yourselves and your families from a Fire..." (Qur'an, Al-Tahrim 66:6)

Among the ways to avoid the fire of Hell as decreed by Allah SWT is by refraining from consuming prohibited (*ḥarām*) food. This is because a body that grows from forbidden sources is more deserving of Hellfire. This aligns with the saying of the Prophet SAW:

إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ لَحْمٌ نَبَتَ مِنْ سَحْتٍ وَكُلُّ لَحْمٍ نَبَتَ مِنَ السُّحْتِ كَانَتِ النَّارُ أُولَى بِهِ

Meaning:

"Indeed, no flesh that grows from illicit (*ḥarām*) sources will enter Paradise, and the Hellfire is more deserving of it." (Ahmad, Musnad Ahmad, Book of the Remaining Musnads of the Companions Who Narrated Many Hadiths, Chapter on the Musnad of Jābir ibn 'Abdullah RA, Hadith 13919).

The hadith above clearly indicates that avoiding prohibited food is an obligation, as taught by the Prophet SAW. In establishing the *maqṣid sharī'ah* (objectives of Islamic law), avoiding the *ḥarām* is a means of preserving religion (al-Shāṭibīyy, 2008). The religion is safeguarded through the preservation of faith, and faith is built when a believer affirms Islam in their heart, declares it with their tongue, and practices Islamic teachings with their outward actions (al-Bājūrī, 2002). Consuming prohibited food undermines faith, as faith is nurtured by obeying Allah SWT's commands. Faith is a fundamental foundation of religion; if faith collapses, so does the religion. Conversely, if faith is upheld, the religion is also upheld (al-Bājūrī, 2002), which constitutes one of the *maqāṣid sharī'ah*.

2. Preserving life

Preserving life is one of the objectives of *maqāṣid al-sharī'ah* (Ismā'īl, 2007). Thus, Islamic law places great emphasis on the protection of life (Ariff, 2013) through the establishment of rulings that consider public benefit and the prevention of harm. If the life of a Muslim is compromised, how can one fulfill the obligation of upholding religion, which is the primary objective of *kullīyyāt al-khams*? Indirectly, the faith may also collapse as a result of death (Rab'ayyah, 2002). Preserving life is an obligation for every Muslim. Allah Almighty says:

وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا
النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

Meaning:

"And do not kill your children out of poverty; We provide for you and for them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden, except by right. This has He instructed you that you may use reason." (Qur'an, Al-An'am 6:151)

In the verse, it is clear that the prohibition against killing highlights that Allah Almighty forbids unjustified killing not based on Shariah. Beyond preserving life as a primary *maqṣad* or the ultimate purpose of *maqāṣid al-sharī'ah*, Islam emphasizes the importance of *masā'il*, which are the means leading to the protection of life (al-Dīn, 2000). Among these means is maintaining health through proper nutrition and eating habits (Basyīri, 2016).

Allah Almighty commands the believers to consume beneficial foods:

يَا أَيُّهَا الَّذِينَ آمَنُوا 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." (Al-Quran, Al-Baqarah 2:172)

This verse signifies the obligation for all Muslims to consume wholesome and beneficial food, as doing so ensures the sustainability of life through good health. Conversely, consuming harmful food can endanger health and lead to loss of life (al-Qurtubīyy 2006). For example, consuming *ḥarām* and harmful substances, such as intoxicating beverages or alcohol (*khamr*), not only harms health but also jeopardizes life.

Consuming harmful substances is prohibited, as indicated in Allah's prohibition:

وَلَا تُلْفُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

Meaning:

"And do not throw yourselves with your own hands into destruction, but do good; indeed, Allah loves the doers of good." (Al-Quran, Al-Baqarah 2:195)

One of the means to preserve life is by maintaining bodily health. Bodily health can be ensured by emphasizing healthy eating habits and food consumption (Munirah, 2002). The Prophet (PBUH) provided guidance to his followers on healthy eating practices (Toha, 2018). He was the most knowledgeable individual regarding the objectives of *maqāṣid al-sharī'ah*. Observing the Prophet's (PBUH) food intake reveals that he consistently adhered to the concept of "*Jalb al-Maṣāliḥ wa Dar' al-Mafāsīd*"- promoting benefits and avoiding harm.

In the Prophet's (PBUH) diet, he consumed foods such as grains, vegetables, fruits, fats, protein-based foods, and dairy products (Basith, 2011). These foods offer numerous benefits, including:

- **Whole wheat bread**, which is high in fiber, aids peristaltic movement in the small and large intestines, thereby facilitating waste elimination and preventing constipation (Spiller et al., 2003).
- **Dates**, which prevent heart-related diseases, bleeding, bacterial infections, and stomach acidity (Ariff et al., 2018).
- **Mustard greens**, which are rich in iron (Brooklyn, 2009).
- **Milk**, which promotes the growth of probiotics that help reduce the effects of pathogenic bacteria (Rahim, 2016).
- **Honey**, which is highly nutritious due to its composition of glucose, amino acids, proteins, vitamins, and enzymes, providing instant energy to sick individuals.
- **Olive oil (*Olea europaea*)**, considered an excellent source of healthy fats or lipids, is linked to primary and secondary prevention of cardiovascular diseases, improved lipid profiles, enhanced insulin sensitivity, weight loss for individuals on low-carbohydrate diets, oxidative stability, reduced inflammation markers, and better arterial pressure regulation (Farīd, 2007).

It is evident that all the foods consumed by the Prophet (PBUH) were rich in nutrients, ensuring good health. Consequently, good health supports the preservation of life, which is one of the *ḍarūriyat al-khams* (essential objectives) in *maqāṣid al-sharī'ah*.

Another way to safeguard *maqāṣid al-sharī'ah* is by abstaining from all actions prohibited by Shariah (al-Shāṭiḥiyy, 2008). These prohibitions aim to prevent harm. Among such prohibitions is the consumption of certain foods deemed harmful by Shariah.

Examples of prohibited foods include:

- **Carrion**, which contains viruses, bacteria, and various harmful substances found in the blood of the carcass (al-Baṣīṭ, 2005).
- **Pork**, which is a cause of arterial hardening, high blood pressure, heart attacks, and arthritis (Basith, 2011).
- **Alcoholic beverages**, which impair oxygen absorption in the blood, leading to oxygen deprivation in cells, including brain cells. This results in the loss of rationality and judgment in alcohol consumers (Basith 2011b).

The Prophet (PBUH) forbade the consumption of harmful and prohibited foods, as they clearly pose risks to both health and life. Abstaining from harmful foods ensures bodily health, which Islam highly emphasizes (Ariff, 2013). Maintaining health is also a vital means of preserving life, one of the fundamental *kulliyāt al-khams* in *maqāṣid al-sharī'ah*.

3. Preserving the intellect

Following the dietary practices of the Prophet (PBUH) does not reach the level of *darurah* (necessity) for preserving the intellect (*'aql*), as *darurah* refers to matters that, if neglected, would lead to the collapse of one of the five universal necessities (*kulliyāt al-khams*), including the intellect (al-Shāṭiḥiyy, 2008). It can be understood, therefore, that not adhering to the dietary habits of the Prophet (PBUH) does not result in the loss of intellect or insanity, as evident in the lives of non-Muslims who remain rational and sane without practicing the Prophet's dietary guidelines.

However, *maqāṣid al-sharī'ah* emphasizes *hājiyyāt* (complementary needs) and *taḥsīniyyāt* (embellishments) in perfecting the preservation of human intellect (Rab'ayyah, 2002). Adopting the dietary practices of the Prophet (PBUH) can enhance intellect and cognitive abilities in Muslims. The glory of Islam is reflected through a generation of intelligent and wise individuals (Rab'ayyah, 2002). The Quran frequently concludes its verses with phrases such as:

قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنْتُمْ تَعْقِلُونَ

Meaning:

“Indeed, We have made clear to you the signs, if you would understand.” (Quran, Āl-‘Imrān 3:118).

ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ

Meaning:

“This is what He commands you so that you may understand.” (Quran, al-An‘ām 6:151).

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

Meaning:

“Indeed, in that are signs for people who use reason.” (Quran, al-Nahl 16:12).

From these verses, it is evident that to be a servant of Allah who comprehends His commands, one must possess a healthy mind. Among the benefits of following the Prophet's (PBUH) dietary habits in preserving the intellect are achieving rational thinking and enhancing brain function. Consuming foods like honey, olive oil, and protein-rich fresh meat contributes to these benefits. Nutritious foods supply the brain with essential nutrients, particularly olive oil containing omega-3 and omega-6, which help prevent memory loss. Similarly, honey provides instant energy to the brain, enabling it to function effectively.

Research by Hashman indicates that eating with the right hand, as recommended by the Prophet (PBUH), positively impacts the development of the brain's left hemisphere. The movement of the right hand activates the brain's analytical and rational thinking capabilities. This process indirectly aids the brain in making sound judgments, such as stopping eating before full satiety, as overindulgence can harm the body (Hashman, 2018).

When Julius Romelius was asked about his sharp intellect despite being 100 years old, he attributed it to his consistent consumption of honey (Mubayyad, 2018). Furthermore, scholars such as Ibn Jamā'ah also recommended students to consume honey regularly to enhance memory and cognitive abilities (Ibn Jamā'ah 2012). This aligns with the Prophet's (PBUH) advice to consume honey three times a month (Mubayyad, 2018).

4. Protecting wealth

Protecting wealth involves growing and preserving it from damage, loss, or depletion (Mustapha, 2015). Ibn 'Āshur (1999) opines that safeguarding wealth includes preventing it from being wasted or drained from the Muslim community without an exchange of goods. Wealth is likened to the lifeline of humanity, serving as a vital necessity for living (Basyīri, 2016). It acts as a medium to fulfill both worldly and spiritual benefits. Due to its significance, Islam mandates the protection of wealth through two methods: *Hifẓ al-Māl Min Jānib al-Wujūd*, which focuses on acquiring wealth, and *Hifẓ al-Māl Min Jānib al-‘Adam*, which ensures the prevention of wealth loss (Kelany, 2017).

- **Acquiring Wealth**

Preserving wealth through acquisition involves lawful efforts such as agriculture, trade, and other permissible activities (al-Yūbī, 1998). This aligns with the Quranic verse:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ

Meaning:

"Then, when the prayer is ended, disperse in the land and seek of Allah's bounty." (Quran, al-Juma'ah 62:10)

- **Preventing Wealth Loss**

Safeguarding wealth from loss involves avoiding expenditures on unbeneficial matters (al-Najjār, 2008). For example, Muslims should refrain from spending on harmful items such as high-calorie, low-nutrient foods or, worse, items prohibited in Islam, like pork and alcohol. Such spending not only wastes wealth but may also harm health (al-Najjār, 2008).

Poor health caused by harmful consumption could lead to additional medical costs. During a media briefing following a run and walkathon for World Diabetes Day 2013, Malaysia's Deputy Health Minister revealed that Malaysians require at least RM 78 million monthly to treat diabetes. Annual expenditures for the 2.6 million patients with diabetes amounted to nearly RM 1 billion. The Deputy Minister attributed this to unbalanced diets and uncontrolled sugar intake (Syamsul, 2013).

Another method to prevent wealth from being squandered is avoiding extravagance, particularly in food expenditures. Overindulgence leads to imbalanced eating habits. Allah SWT warns against extravagance in His words:

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

Meaning:

"And eat and drink, but do not be excessive; indeed, He does not like those who commit excess." (Quran, al-A'raf 7:31)

Shahrim, a nutrition expert, advises Malaysians to avoid excessive food consumption and the habit of preparing overly elaborate meals, which often result in waste and obesity. This behavior worsens during Ramadan, when many indulge in extravagant buffet meals costing up to RM 150 per person. Instead, Muslims should practice moderation, which prevents waste and promotes health (Ainna et al., 2019).

The Prophet Muhammad (PBUH) taught moderation in eating and discouraged overeating. He said:

عَنْ نَافِعٍ قَالَ كَانَ ابْنُ عُمَرَ لَا يَأْكُلُ حَتَّى يُؤْتَى بِمِسْكِينٍ يَأْكُلُ مَعَهُ...

Meaning:

"Nāfi' reported: Ibn 'Umar would not eat unless a needy person was brought to eat with him. One day, I brought a man who ate a lot, and Ibn 'Umar said, 'O Nāfi', do not bring this man to me, for I heard the Prophet (PBUH) say: A believer eats with one intestine, while a disbeliever eats with seven intestines.'" (Bukhari, *Ṣaḥīḥ al-Bukhārīyy, Book of Food, Chapter: A Believer Eats with One Intestine, Hadith 5393, Narrated by Nāfi' RA*).

Scholars unanimously agree that wastefulness is prohibited. Overeating to the point of unnecessary satiety is considered wasteful. Islam forbids wastefulness as it equates to squandering wealth, contradicting the Islamic principle of wealth preservation (al-Shaibānī, 1998).

5. Preserving Lineage

Scholars of *maqāṣid* view *ḥifẓ al-nasl* (preservation of lineage) as achievable through two key initiatives. The first involves implementing legislations to sustain lineage, such as encouraging marriage, recommending marriage to fertile women, and permitting polygamy. The second entails enacting laws to prevent lineage disruption, such as prohibiting aversion to marriage, abortion, and similar practices (Basyri, 2016). This aligns with the hadith of the Prophet Muhammad (PBUH):

عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ...

Meaning:

Maʿqil bin Yasār reported that a man came to the Prophet (PBUH) and said, “I have found a woman of noble lineage and beauty, but she is infertile. Should I marry her?” The Prophet replied, “No.” The man came again, and the Prophet forbade him. On the third occasion, the Prophet said, “Marry loving, fertile women, for I will take pride in your numbers before other nations.” (Abu Dawood, Sunan Abi Dawood, Book of Marriage, Chapter on Prohibition of Marrying Infertile Women, Hadith 1754, Narrated by Maʿqil Ibn Yasār).

To ensure the continuity of the Muslim lineage, both initiatives must be implemented. Unhealthy dietary habits can inadvertently affect this continuity. Poor nutrition leading to obesity poses significant risks to fertility. For instance, obesity reduces a woman’s chances of conception. If obese women conceive, they face higher risks of miscarriage, diabetes, hypertension, and complications requiring cesarean delivery due to large fetal size. Furthermore, children born to obese mothers may face risks of excessive weight, congenital diseases, or obesity-related health issues (Halina, 2016).

A study at the Reproductive Clinic of Hospital Tengku Ampuan Rahimah (HTAR) revealed that 40% of obese women experience difficulties conceiving due to a Body Mass Index (BMI) exceeding 30 (Halina, 2016). Obesity-related hormonal imbalances and ovulation disruption exacerbate these issues. Ovulation is the release of an egg from the ovary into the fallopian tube during a woman’s fertile period (Alliende et al., 2005).

Another factor affecting population numbers is the trend of delayed marriage among women. Delayed marriage is often linked to obesity, as men typically prefer slimmer women who are perceived as more attractive. In 2014, a study by the National Population and Family Development Board (LPPKN) found that 26% of women delayed marriage due to difficulties finding suitable partners (Fatin, 2018). Women marrying in their 30s have a fertility rate of 50%, which drops to 10–15% in their 40s (Saadiyah, 2018).

In conclusion, excessive food consumption and unhealthy eating habits undermine the objective of preserving lineage. To address this, the Prophet Muhammad (PBUH) advised moderation in eating and stopping before feeling full. Following his dietary habits fosters numerous benefits, particularly in preserving women’s fertility, ensuring a thriving Muslim lineage.

CONCLUSION

Understanding the role of Prophet Muhammad (PBUH) as a mercy to mankind and recognizing that his words are divinely inspired strengthens the significance of his teachings. The dietary practices of the Prophet, which align with the objectives of *maqāṣid sharīʿah*, are further validated by scientific evidence.

Islam has demonstrated its emphasis on physical health. Beyond the health guidance provided in the Quran, Allah sent the Prophet (PBUH) as the best example for living a healthy and balanced life. Additionally, the alignment of scientific findings with Islamic teachings highlights that Islam is a religion adaptable to the advancements of modern times.

The scientific perspective on the Prophet's dietary practices establishes a link with science, showing that science supports and explains the wisdom behind these practices. Before the advent of scientific advancements, Muslims adhered to the commands and prohibitions of Islam out of devotion (ta'abbud), even without fully understanding the underlying objectives. With the emergence of scientific research validating the rulings of shariah—whether obligatory, recommended, prohibited, or disliked—it has strengthened the faith and conviction of Muslims while showcasing the greatness of Islamic teachings to non-Muslims.

One example is the scientific study on the recommended practice of reciting *Bismillah* before eating. Muslims who recite *Bismillah* before meals experience a sense of calm, which positively impacts digestion and facilitates efficient nutrient absorption (Ghiyāth, n.d.). This synergy between Islamic teachings and scientific findings reinforces the universal and timeless relevance of the Prophet's guidance, fostering both spiritual and physical well-being.

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