

# The Concept of Halal and Tayyib Food in the Qur'an: A Thematic Tafsir Analysis on Health and Public Nutrition

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**Abstract:** This article aims to understand halal and healthy food according to the Qur'an. There are two findings that will form the problem statement: how are halal and healthy foods according to the Qur'an, and the relevance of halal and healthy foods with the free nutritious food program (MBG) in the present era? To answer these questions, the authors use a literature review method with a descriptive-analytical approach. The results of this study are that halal and healthy foods are greatly needed, and nutritious food provided to the community such as healthy food charity, nutritious food programs, providing halal and healthy food through mosques and foundations. Of course, with diverse halal and healthy foods that can be chosen and developed by foundations, government, and others in strengthening halal and healthy food. The relevance of halal and healthy food in the current era is very important because as long as the food is halal and healthy in terms of its substance, how it is obtained, in terms of its preparation, as well as its nutrition. This research can help facilitate the promoters of halal and healthy food in the current era in starting and paying attention to healthy food distributed to the community so that it is not just food, but halal and healthy in realizing a healthy Indonesia and preventing malnutrition in children of the young generation.

**Keywords:** food, halal, healthy, qur'an, nutritious

## INTRODUCTION

Food and drink are daily basic human needs to fulfill the body's requirements, both for growth and energy. Furthermore, to meet growth needs, food is especially necessary for pregnant mothers, children, and adolescents. Energy is essential for working, creating, and worshipping. Food consumption in Islam is not merely related to biological needs but also reflects ethical and spiritual dimensions connected to human well-being

Food is so important for humans that God has frequently mentioned food, including drinks, in the Al-Qur'an. This indicates that Islam regulates that humans should consume good food, which is healthy, provides energy, aids body development, and does not cause illness. As Allah SWT says in the Al-Qur'an:

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

"O you who have believed, eat from the good provisions that We have provided you and be grateful to Allah if you are only of Him you worship." (*Al-Baqarah [2]: 172*)

Q.S. Al-Baqarah [2]:172 indicates the integration between lawful consumption, ethical responsibility, and gratitude as part of Islamic food ethics. This implies that The Qur'anic

concept of food emphasizes the relationship between consumption patterns, ethical conduct, and social well-being. Good food is not only seen from its physical form but also from the way it is obtained. This indicates the importance of looking at food from various perspectives, including religious, health, social, economic, and others.

Several studies have previously discussed healthy and halal food as objects of study. However, they were limited to the thoughts of mufassirs (interpreters of the Qur'an), such as the article titled "Halal and *Tayyib* in QS. An-Nahl [16]: 114 (An Economic and Health Perspective)" by Usman and Suhardi, which describes the existence of halal and *tayyib* food from an economic and health perspective, concluding that *tayyib* and halal food is food considered in terms of its substance or the process of obtaining it (Usman and Suhardi, 2020). Other research found includes studies using a jurisprudential perspective (Ali, 2016) or specifically from a health perspective (Muhtar, 2019). Then, research titled "Implementation of Healthy and Nutritious Food Menus to Optimize the Growth and Development of Early Childhood at TKIT Al Farabi" explained the impact of healthy and nutritious food menus on children's appetite for vegetables (Sari, 2021). This proves that healthy food needs to be interconnected with the context of healthy food programs created by foundations or institutions today.

On the other hand, the author adopts the interpretation of Ibn Abbas, one of the companions of the Prophet Muhammad SAW, who showed intelligence from a young age. It is not surprising that the Prophet prayed for him. The Prophet's prayer for Ibn Abbas was:

اللهم فقهه في الدين و علمه التأويل

Ibn Abbas is known by the nickname *Turjuman Al-Qur'an* (Interpreter of the Qur'an), which signifies the depth of Ibn Abbas's knowledge in understanding the Al-Qur'an (Nur, 2015). Besides his depth in the science of tafsir, he was also known as the founder of the principles of tafsir, which are still felt today, especially concerning the meaning of specific words in the Al-Qur'an. Ibn Abbas successfully traced their usage back to pre-Islamic poetry. Even among the companions, when there were differences of opinion regarding the understanding of the Al-Qur'an, they always sought and asked him. This indicates that Ibn Abbas was a chosen and trusted person by the Prophet Muhammad at that time.

Thanks to the prayer bestowed by the Prophet Muhammad SAW, Ibn Abbas's interpretation has become a representative reference, even for the companions themselves and subsequent scholars of tafsir. The narratives of Ibn Abbas's tafsir are often found in classical and modern tafsir books, especially *bil-ma'thur* (narrative-based) tafsir books (Nur, 2015). Even Ibn Abbas is mentioned as a figure who planted the embryo of hermeneutics in interpretation (Nasution, 2018). This proves that Ibn Abbas's interpretation remains relevant today.

On the other hand, although Ibn Abbas's tafsir narratives exist in tafsir books, the form of Ibn Abbas's tafsir thinking has not yet been clearly revealed. To understand his thoughts, one must still rely on the system of narration, as the system of writing was not well-developed at that time. According to Bukhari and Muslim, the valid and authentic way to narrate Ibn Abbas's tafsir, according to their criteria, is through Qais, from Ata' bin Saib, from Sa'id bin Jubair (Al-Suyuti n.d.). Although Ibn Abbas's tafsir narratives exist in tafsir books, the form of Ibn Abbas's thinking has not yet been clearly revealed. This indicates that Ibn Abbas's tafsir still holds many hidden meanings.

This study focuses on Q.S. Al-Baqarah [2]:172–173 to examine the Qur'anic concept of halal and *tayyib* food through Ibn Abbas' interpretation. The study also analyzes the relevance

of these concepts to contemporary issues of public nutrition, particularly in relation to modern healthy food programs and ethical consumption practices.

The author aims to examine the extent to which halal and healthy food in the Al-Qur'an can be analyzed and the explanation of the meaning of Surah Al-Baqarah 172-173. Thus, the author formulates several research questions: how is halal and healthy food interpreted according to the Al-Qur'an? How is halal and healthy food understood according to Ibn Abbas? Then, what is the relevance of halal and healthy food in the current context, especially regarding MBG (free nutritious food)? It is hoped that this writing will help broaden the understanding of the general public, especially the government, in comprehending the verses of the Al-Qur'an not just textually, but with a deep understanding of the implied meanings within the Al-Qur'an.

## **METHOD**

This research method uses a literature study approach, where data is obtained from books, articles, journals, news, newspapers, and papers related to this research. Subsequently, the author proceeds using a qualitative approach, where the data in this discussion starts from the biography of Ibn Abbas, the tafsir of Ibn Abbas, halal and healthy food according to the Quran, and Ibn Abbas's interpretation of QS. Al-Baqarah [2]: 172-173 and its relevance to the present day. This research is classified as library research. The study employed a thematic tafsir approach by identifying Qur'anic verses related to halal, *tayyib*, food ethics, and human health. The interpretation of Ibn Abbas was used as the primary classical reference, supported by contemporary tafsir literature to contextualize the findings within modern social realities.

The collected data is then analyzed in-depth using a descriptive-analytical approach, which is used to find the meaning of halal and healthy food in the Quran, and then relate it to the present time. This study also employs a descriptive-interpretative approach in order to critically analyze the philosophical and social dimensions of halal and *tayyib*. Through this approach, the research not only explains textual meanings but also explores the broader ethical implications of food consumption in contemporary Muslim society.

## **FINDINGS AND DISCUSSION**

### **Biography Of Abdullah Bin Abbas**

This Mufassir is known by his full name, Abdullah bin Abbas bin Abdul Muthallib bin Hasyim bin Abdi Manaf al-Qursyi al Hasyimi. He was the son of the Prophet's uncle, Abbas bin Abdul Muthallib. His mother was Lubabah al Kubra binti al Harits bin Hazan al-Hilaliyah. Ibn Abbas was born in Mecca 3 years before the Prophet migrated to Medina. His birth coincided with the year of the boycott of Bani Hashim by the Quraysh. Ibn Abbas was always with the Prophet in his childhood because he was one of the Prophet's close relatives and because his aunt, Maimunah, was one of the Prophet's wives. Ibn Abbas passed away in the year 68 AH at the age of 70. He passed away in the city of Taif and was buried in the same city (Muhtar 2019).

Ibn Abbas was given the title *al-Bahr*, meaning Ocean. This was due to the depth and breadth of his knowledge. This expertise was a result of his scholarly life, which always adorned his days, where learning and teaching were activities he never abandoned. He taught various kinds of knowledge to his students. Sometimes he taught *Fiqh*, or *Ta'wil*, or history. Ubaidillah bin Abdullah once said: "I have not seen a scholar who sat with Ibn Abbas except that he humbled himself before Ibn Abbas. And I have not seen anyone ask Ibn Abbas except

that they would gain knowledge from Ibn Abbas's answers." This was further supported by his minimal involvement in political and governmental affairs, except for a very short period when he was appointed by Ali bin Abi Talib as Amir in the city of Basra.

The vast knowledge possessed by Ibn Abbas did not come about by chance. Rather, this expertise was due to several crucial factors that shaped his life journey:

1. The Prophet's prayer for Ibn Abbas. The Prophet's prayer is the strongest evidence of Ibn Abbas's ability to interpret and understand the holy book of the Quran. According to Ibn Abbas himself, the Prophet prayed for him twice. The prayers were *allahumma 'allimhu al hikmah* (اللهم علمه الحكمة) and *allahumma faqqihhu fi al din wa allimhu al Ta'wil* (اللهم فقهه في الدين و علمه التأويل).
2. Ibn Abbas grew up in the household of prophethood, where he was always present with the Prophet from a young age.
3. Intellectual intelligence, which is a gift from Allah, enabled Ibn Abbas to exercise ijthihad and bravely explain various matters he considered correct in interpreting the Quran.

With such extensive knowledge, Ibn Abbas was always a reference for both senior and junior companions seeking clarification and explanation regarding the meaning of verses. An example is when Umar bin al-Khattab asked about the meaning of Al-Baqarah [2]: 266, which states:

أَيُّوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ  
يُولَهُ ذُرِّيَّةٌ ضِعْفَاءُ فَاصَابَهَا إِعْصَابٌ فِيهِ نَارٌ فَاحْتَرَقَتْ  
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

"Would one of you like to have a garden of palm trees and grapes with rivers flowing beneath it, where he has all kinds of fruits? Then, old age reaches him, while he has weak offspring. Then, a whirlwind containing fire struck the garden, and it burned. Thus, Allah clarifies His verses to you that you may reflect (-upon them)."

At that time, none of the companions could provide an adequate explanation for the verse. Finally, Ibn Abbas said: "O Commander of the Faithful. I have gained an understanding of this verse. The verse contains a parable set forth by Allah, as if Allah is saying: 'Would one of you like to have performed good deeds throughout his life, but then when he is about to die, he concludes his good life's work with the actions of the miserable, such that these actions ruin all his good deeds?'" It was this depth of knowledge that ultimately led the Muslims to give him the title Turjumanul Qur'an, the interpreter of the Quran (Muhtar 2019).

### Ali Bin Abi Tholhah

Before discussing the \*nuskha\* narrated by Ali bin Abi Tholhah, the author wishes to briefly discuss him. He is Ali bin Abi Tholhah, he lived in the Arabian Peninsula, and later migrated to the region of Homs. He received knowledge from several \*tabi'in\* including: Sa'id bin Jubair (d. 94 AH), Mujahid bin Jabir (d. 103 AH), Al-Qasim bin Muhammad (d. 107 AH), Abu Al-Waddak Jabir bin Nuf Al-Hamdani, Rashid bin Sa'id Al-Hidani (d. 108 AH), Ikrimah, the freed slave of Ibn Abbas (d. 105 AH).

Ali bin Abi Tholhah was renowned for his scholarly knowledge, particularly in the fields of Hadith and Tafsir. Imam Muslim in his \*Sahih\* also included narrations from him, as did Abu Daud, An-Nasa'i, and Ibn Majah in their \*Sunan\* books. He passed away in Homs in 143 AH. Ali bin Abi Thalhad was known as a \*mufassir\* (exegete), although he was also recognized as a \*muhaddith\* (scholar of Hadith). His transcribed exegeses were highly regarded among

scholars, to the extent that Imam Ahmad bin Hanbal (d. 241 AH) advised students to travel to Egypt to obtain these invaluable transcribed exegeses. He said, "In Egypt, there are transcribed exegeses narrated by Ali bin Abu Thalhah. If people travel to that land, many of them seek this exegesis."

This exegesis is the oldest compiled narration, originating from the narration of Ibn Abbas. We can understand the virtues of Ali bin Abu Thalhah and his status as a *\*mufassir\** from the testimonies of scholars towards him and his exegesis, which became a reference for Al-Bukhari, Ath-Thabari, Ibn Abi Hatim, and Ibn Al-Mundhir. As-Suyuthi (d. 91 AH) stated in *\*Al-Itqan\**, when discussing the unfamiliar knowledge in the Quran and the books containing it, "As for what is more preeminent to be referenced in this matter (in the exegesis of the Quran) is what is narrated from Ibn Abbas and his companions who narrated from him. This exegesis sufficiently clarifies what is unfamiliar in the Quran from its authentic chains of narration. Here I will quote a statement on this matter, from Ibn Abbas, specifically from Ali bin Abu Thalhah, and indeed this is the most authentic chain. Al-Bukhari relied on it in his *\*Sahih\** based on the order of its chapters."

### **Tafsir Of Ibnu Abbas R.A**

There are two books of Tafsir attributed to Ibn Abbas, one of which is rejected (*\*mardud\**), and the other is accepted (*\*maqbul\**). They are as follows:

1. *The Scroll of Ali bin Abu Thalhah*

The Tafsir of Ibn Abbas is called the Scroll of Ali bin Abu Thalhah 'an Ibnu Abbas fi Tafsir. This Tafsir is accepted because it is narrated and quoted from authentic channels, namely Ali bin Abu Thalhah, Mu'awiyah bin Shalih, Ali bin Abu Thalhah, Mujahid, or Sa'id bin Jubair or Ikrimah, and from Ibn Abbas.

Furthermore, in studying the transcribed exegesis narrated by Ali bin Abu Thalhah from Ibn Abbas, which is the oldest narration that has reached us, the Tafsir of the Holy Quran. If we trace the lives of its narrators who carried and studied this transcribed exegesis.

The first narrator in this transcribed exegesis is Ali bin Abu Thalhah Al-Hashimi, who is known by the name as I mentioned earlier. This figure came from the Arabian Peninsula to Sham, then settled in Homs and remained there throughout his life until his death in 143 AH.

As for the narrators of this transcribed exegesis from Ibn Abbas, scholars differ regarding the intermediary between the two. Sometimes they mention that between them is Mujahid and Ikrimah, or the chain of narration is sometimes: Ali bin Abu Thalhah, from Mujahid, from Ibn Abbas. Sometimes Ali bin Abu Thalhah, from Ikrimah. They agree that Ali bin Abu Thalhah did not take the exegesis by hearing it directly from Ibn Abbas. This leads us to suggest that this transcribed exegesis might be one of the transcribed exegeses written by Ibn Abbas. Those transcribed exegeses were copied and then narrated. Some narrations mention that Ibn Abbas wrote extensively, leading to many books thereafter.

In conclusion, the Tafsir narrated by Ali bin Abu Thalhah from Ibn Abbas, known as the transcribed exegesis of Ali bin Abu Thalhah, is the writing of Ibn Abbas, and it was narrated by Ali bin Abu Thalhah from him through the method of *\*wijadah\** (finding written material). And there are many other narrators. In fact, the Tafsir narrated by Ali bin Abu Thalhah from Ibn Abbas is not merely an exegesis that emphasizes brief language, as understood by Dr. Abdullah Khaurasyid, but it also explains aspects of linguistic vocabulary, in addition to explaining other aspects in the exegesis, for example, the copied narrations that have reached us about the legal rulings deduced by Ibn Abbas from the Quran. These narrations also inform us about the occasions of revelation of verses, as well as their abrogating and abrogated aspects (*\*nasikh\** and *\*mansukh\**). There is also the independent reasoning (*\*ijtihad\**) of Ibn Abbas and his

opinions, which collectively indicate that Ibn Abbas was an ideal \*mufassir\*, as seen in the completeness of his exegesis narrated by Ali bin Abu Thalhah from him (Thalhah n.d.).

## 2. Tanwir Al-Miqbas Min Tafsir Abdullah Ibnu Abbas

There is another book on the Tafsir of Abdullah Ibnu Abbas, which is the Tafsir compiled by Abu Thahir Muhammad bin Ya'qub Al-Fairuz Abadi As-Safi'i, the author of the dictionary Al-Muhith. He compiled the exegesis titled "*Tanwir Al-Miqbas min Tafsir Ibni Abbas*". This Tafsir is very comprehensive, arranged from Surah Al-Fatihah to Surah An-Nas. And it covers all the verses in these surahs. Of course, this book of Tafsir becomes very interesting because it is written under the name of Abdullah Ibnu Abbas. However, there are negative notes from observers regarding this Tafsir, especially concerning the chains of its narrators, which are considered unreliable (Thalhah n.d.).

If we read the beginning of the Tafsir, we will see the names of its narrators. The chains of narration mentioned in this Tafsir were obtained through Muhammad bin Marwan as-Suddi as-Shaghir, from Muhammad bin As-Sa'ib Al-Kalbi, from Abu Shalih, from Ibn Abbas. And we have discussed previously that the chain of Al-Kalbi from Abi Shalih from Ibn Abbas is the weakest chain according to the scholars (Nurul and others, 2019).

Therefore, we can conclude that the Tafsir attributed to Abdullah bin Abbas is not authentic due to the weakness of its narrators. Furthermore, there are discrepancies between the narrations included in Tafsir al-Miqbas and the narrations included in the \*shahifah\* narrated by trustworthy narrators, especially in the \*shahifah\* of Ali bin Abi Thalhah. Nevertheless, of course, the Tafsir \*al-Miqbas\* remains a highly valuable book of Tafsir, whose source needs to be investigated. Experts believe that this Tafsir is not from Abdullah bin Abbas (Az-Zahabi, 2003).

### Characteristics Of Abdullah Ibnu Abbas's Exegesis

In general, in the discussion of Abdullah bin Abbas's interpretive style in the \*shahifah\* of Ali bin Abi Thalhah\*, the author finds that Abdullah bin Abbas used three methods in his interpretations:

#### 1. Interpreting the Quran with the Quran

This type of exegesis is widely used by scholars, as it was also used by the Companions, including Abdullah bin Abbas. This is because the Quran was revealed by Allah as an explanation for everything, including detailed explanations of important matters.

Ibn Taymiyyah and Al-Hafizh Ibn Kathir stated that interpreting the Quran with the Quran is the best way to interpret the Quran. This is because some verses of the Quran are revealed generally in one surah, and they are also revealed in other surahs with more detail. Some verses of the Quran are concise, while others are lengthy. Some verses are general, while others are specific. Some are absolute (\*muthlaq\*), while others are qualified (\*muqayyad\*). Thus, some verses of the Quran can interpret other verses.

Abdullah bin Abbas employed this method in many verses. For example, in interpreting the following two verses:

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا

“And the earth He hath spread out thereafter.” (An-Nazi'at [79]: 30)

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ  
عَسَوْنَهُنَّ سَبْعَ سَمَاوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

"He it is Who created for you all that is in the earth, then He turned to the heaven and fashioned them into seven heavens, and He is Knowledgeable of all things. (QS. Al-Baqarah [2]: 29).

Abdullah bin Abbas mentioned that in Surah Al-Baqarah, verse 29, the Earth is mentioned before the sky, and then in Surah An-Nazi'at, verse 30, the sky is mentioned before the Earth. Why is this so? This is because Allah created the Earth with all its provisions, without spreading it out. Then Allah SWT turned to the sky and fashioned it into seven heavens, after which Allah SWT spread out the Earth. Therefore, Allah SWT said,

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا

"And the earth He hath spread out thereafter" (QS. An-Nazi'at: 30). This is an example, and there are many more examples, because Abdullah bin Abbas extensively used this method in his Tafsir.

## 2. Interpreting the Quran with the Sunnah of Prophet Muhammad SAW.

Another method used by Abdullah bin Abbas is using the Hadith of the Prophet to interpret some verses. One such example mentioned in his Tafsir is the saying of Allah SWT:

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

"Those who, when a calamity befalls them, they say: 'Indeed, we belong to Allah, and to Him we shall return.'" (QS. Al-Baqarah: 156).

Ibn Abbas said: "Allah SWT informs that a believer, when they entrust their affair to Allah SWT, and then return to Allah SWT, and recite the *\*istirja\** (*Inna lillahi wa inna ilaihi rojiun*). Allah writes for them three good deeds: prayers from Allah, mercy, and strengthening on the path of truth. And the Messenger of Allah SAW said: 'Whoever recites the *\*istirja\** when afflicted with a calamity, Allah will ease their calamity, improve its outcome, and grant them righteous offspring whom He is pleased with.'" (Ath-Thobari n.d.).

## 3. Interpreting the Quran with the Arabic Language

The Quran was revealed in the Arabic language, and some interpretations culminate in linguistic issues. Ibn Abbas was a person who enjoyed reading and had a good understanding of the Arabic language. In this regard, in a narration, Abdullah bin Abbas said, "Poetry is the *\*diwan\** (repository) of the Arabs, so if something is hidden from the Quran which was revealed in Arabic, then we should refer to their *\*diwan\** (repository). Then we will find some information about it."

According to Ibn Abbas, this type of exegesis is usable. And this is one of the primary forms of Quranic exegesis according to Ibn Abbas, as he stated: "Exegesis has four forms: *\*First\**, what the Arabs understand from their speech. *\*Second\**, what no one has an excuse for not knowing. *\*Third\**, what scholars understand through their knowledge, and *\*Fourth\**, what is known only by Allah."

Ibn Abbas used this interpretation in many places. Among them, Ibn Abbas interpreted the word "يؤمنون" (*\*yu'minun\**) as "يصدقون" (*\*yusaddiqun\**) or to believe. He also interpreted the word "مرض" (*\*maradh\**) in the verse "في قلوبهم مرض" (*\*fi qulubihim marad\**) with the word "شك" (*\*shakk\**) or doubt. He also interpreted the word "يعمّهون" (*\*ya'mahun\**) with the word "يتمادون" (*\*yatamaddun\**), and then he interpreted the word "أوكّصّب" (*\*aw kassicin\**) with the word "المطر" (*\*al-matar\**) or rain (Abbas n.d.). And there are many other interpretations.

These are some of the key methods used by Abdullah bin Abbas in his Tafsir. Regarding the content of the Tafsir, Abu Bakr Kafi elaborates that Ibn Abbas's Tafsir contains important

elements also found in other Tafsir books, such as: \*First\*, Causes of Revelation (\*Asbab Nuzul\*), \*Second\*, Meccan and Medinan revelations (\*Makki Madani\*), \*Third\*, Abrogating and abrogated verses (\*Nasikh and mansukh\*), \*Fourth\*, Rulings of Fiqh, \*Fifth\*, Explanations of Quranic stories, \*Sixth\*, Explanation of the meanings intended by the Quran, \*Seventh\*, Explanation of Quranic parables.

Based on the explanation above, we can see that Abdullah bin Abbas's exegesis covers almost all issues in Quranic exegesis, including some important issues in the study of Ulum al-Qur'an (Sciences of the Quran). Similarly, Ibn Abbas expounded on most of the Quran's content, while other parts were not explained by him, as they were considered verses whose interpretation could be done by everyone (Muttaqin, 2019).

### **Munasabah In the Qur'an**

The word "*munasabah*" originates from Arabic and can be translated as "suitability," "closeness," "relationship," or "correlation." In Indonesian literature, several terms are also used as synonyms for *munasabah*, including suitability, relationship, correlation, connection, *tanasub*, linkage, and relevance. Another perspective is offered by Imam al-Alma'i, who defines *al-munasabah* as the connection between any two things from various aspects (Nasution, 2018).

In terminology, *munasabah* also has several meanings. As expressed by scholars, *munasabah* is the science that connects the beginning of a verse with its end, connects general and specific wording, or the relationship between verses related by cause and effect, *illat* (reason) and *ma'lul* (result), verse similarities, contradictions (*ta'arud*), and so forth. In Indonesian literature, several terms are also mentioned as synonyms for *munasabah*, namely suitability, relationship, correlation, connection, *tanasub* (Thalhah t.t.), linkage, and relevance. Manna' Khalil al-Qatthan defines *al-munasabah* as the presence of a relational aspect between one phrase and another within a verse, between one verse and another within a collection of verses, or between one surah and another (Qattan, 2000).

In his commentary, Tafsir Ibnu Abbas, he also emphasizes the definition of *munasabah* in the science of the Qur'an, alongside related verses that are connected, both in wording and in implied meaning to the verse being discussed. *Munasabah* is interpreted as resemblances in the discussion of certain matters found in the guidelines for Muslims, namely the Qur'an or Hadith. This can be seen from the example interpretation of Surah Al-Baqarah [2]: 172-173.

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

"O you who have believed, eat from the good provisions that We have provided you and be grateful to Allah if it is [indeed] Him that you worship."

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِزْيِيرِ وَمَا أَهَلَ بِهِ لِغَيْرِ اللَّهِ فَمَن اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ

"He has only forbidden you self-dead animals, blood, the flesh of swine, and that over which any name other than Allah has been invoked. But whoever is forced [by necessity], not desiring [it] nor transgressing [its limit], then indeed, Allah is Forgiving and Merciful."

### **Definition Of Halal and Haram Food**

Etymologically, eating means introducing something through the mouth, while food is anything that is permissible to eat. In Arabic, food comes from the word *at-ta'am* (الطعام) and its plural is *Al-atimah* (الاطيمه), which means foodstuffs (Bisri and Munawwir, 1999).

Meanwhile, in the Encyclopedia of Islamic Law, food is defined as anything that is permissible for humans to eat or something that satisfies hunger.

Drinking, etymologically, means to swallow liquid through the mouth, while a drink is anything that is permissible to drink. In Arabic, drinks come from the word *al-asyribah* (الاشربه) and its plural is *al-syarb* (الشرب), meaning beverages. In the Encyclopedia of Islamic Law, it is defined as types of water or liquids that can be drunk. Meanwhile, Halal comes from the Arabic word (الحلال), which etymologically means to release a tie, to be permissible, or not forbidden by religious law.

Food is an essential human need that must be met. However, this need cannot be interpreted as a desire for gratification or mere satisfaction. Furthermore, eating should be valued as an activity that promotes health. What is eaten today will provide health benefits in the years to come. Therefore, food should be chosen for its significant health benefits.

Recalling the function of food for humans, which is to sustain life along with healthy physical and spiritual conditions. Therefore, it is appropriate for humans to pay attention to the quality of the food they consume, as it will also affect their quality of life and behavior. As stated in the Qur'anic verses, which have regulated what types of food to consume, can be considered good for consumption, and will facilitate their sustenance in the future.

**Ibnu Abbas's Interpretation of the Verses on Halal and Healthy Food in Qs. Al-Baqarah [2]: 172-173.**

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

“O you who have believed, eat from the good provisions that We have provided you and be grateful to Allah if you [only] worship Him.” (Al-Baqarah: 172)

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِزْيِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَن اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ

“He has only forbidden you self-dead animals, blood, the flesh of swine, and that over which any name other than Allah has been invoked. But whoever is forced [by necessity], not desiring [it] nor transgressing [its limit], then there is no blame upon him. Indeed, Allah is Forgiving and Merciful” (Al-Baqarah: 173)

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِزْيِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ

“Indeed, He has [only] forbidden you the self-dead animal, blood, the flesh of swine, and the animal over which any name other than Allah has been invoked.....”

(Al-Baqarah: 173).

Regarding the meaning of the above verse excerpt, Ibn Abbas said: "which is anything slaughtered for *thaghut* (i.e., anything worshipped besides Allah)." This is Ibn Abbas's interpretation, concise, to the point, and full of meaning in its explanation. Essentially, the author assumes that all foods slaughtered without mentioning Allah's name are Haram.

Furthermore, the author concludes that in interpreting this verse, there are four types of forbidden food: *First*, dead animals (carrion), which are animals not slaughtered according to Islamic law, such as animals that die from sickness, strangulation, being beaten, falling, and so on. *Second*, flowing blood, or blood that comes out of the body of a slaughtered animal, or due to a wound, and so on. *Third*, pork, as well as all its parts, such as hair, skin, bones, milk, and fat. *Fourth*, animals slaughtered without mentioning Allah's name, such as those slaughtered in the name of idols or dedicated to beings other than Allah. In addition, several of the following foods are considered haram and must be avoided: mixtures of pork, snake meat, dog meat, and animals or foods whose halal status is doubtful, such as snails, frogs, worms, and so on.

As is known, the recommended foods to eat are *First*, halal and good food, derived from plants, animals, and processed products. *Second*, halal and *thayyib* food, which is permissible according to Islamic law, and is good and nutritious. *Third*, food that is appropriate for humans who wish to achieve personal and social piety, because food contributes to fulfilling bodily nutrition, is hygienic, and is permissible according to Islam. In addition, there are conditions for halal food products according to Islamic law, namely halal in its substance, halal in its acquisition, halal in its processing, halal in its storage, and halal in its serving. Ibn Abbas' interpretation demonstrates that the concept of halal is not limited to legal permissibility, but also intersects with broader ethical considerations concerning human welfare. Meanwhile, the concept of *tayyib* emphasizes cleanliness, nutritional quality, safety, and beneficial aspects of food consumption.

The relevance of halal and healthy food in the present day is often associated with programs created by the government, foundations, or institutions. An example is MBG, a free nutritious food program from the government that is being heavily promoted (President of the Republic of Indonesia 2026). This program has been running for approximately 1 year since President Prabowo was inaugurated. However, there are many pros and cons regarding this program. Nevertheless, the author emphasizes that every program has its own advantages and disadvantages.

The author observes an imbalance in the nutritious food program because some areas receive free nutritious food with complete nutritional content, but it should be noted that others do not receive it in the correct nutritional amount, and so on. This indicates that halal and healthy food still needs significant attention, especially for Muslims, where the halal status of food must be strictly maintained, including the tools used by workers in processing this healthy food. Contemporary halal discourse often prioritizes formal certification and legal permissibility while neglecting nutritional quality and broader ethical dimensions implied in the concept of *tayyib*. This condition illustrates the need for a more holistic understanding of halal food within modern Muslim societies.

On the other hand, healthy food in the present day requires experts in the field to determine whether food is suitable for consumption to prevent mass food poisoning (Khusnuryani, 2004). The relevance of halal and *tayyib* concepts becomes increasingly important in the context of modern public nutrition programs, including efforts to address malnutrition, unhealthy dietary patterns, and food insecurity. Thus, Qur'anic food ethics may contribute to the development of healthier and more responsible consumption practices. This will reduce people's trust in the institutions or foundations that manage healthy food services. The Qur'an also reminds us to provide halal and *tayyib* food, for example, in terms of its substance, how it is acquired, and how it is processed according to Islamic law.

## CONCLUSION

Based on the discussion of halal and healthy food according to the Qur'an that the author has presented above, several conclusions can be drawn as follows: *First*, food is a human need that is essential for sustaining life, not only as a physical need but also as a spiritual and worship need. Moreover, all forms of food on earth are halal as long as there is no text prohibiting them and they are slaughtered in the name of Allah. However, it needs to be underlined and observed that halal and delicious food is not necessarily good for the body. On the contrary, some foods can be harmful to health. Therefore, let us begin to consume food that is halal, healthy, and nutritious.

*Second*, halal and good food, derived from plants, animals, and processed products. And, of course, halal in its substance, halal in its acquisition, halal in its processing, halal in its storage, and halal in its serving. *Third*, the relevance of halal and healthy food in the current era is very important, where foundations or institutions are required to provide halal and healthy food in carrying out their programs. This study demonstrates that the Qur'anic concepts of halal and *tayyib* possess not only theological dimensions but also ethical, social, and health-related implications. Through Ibn Abbas' interpretation, food consumption in Islam can be understood as part of a comprehensive framework aimed at protecting human well-being.

A foundation or institution must understand the processes, starting from how food is acquired to its distribution to the community receiving the healthy food. It should not merely fulfill targets but overlook the suitability in making or processing the food. Moreover, in this current era, there are many tools that can assist in checking for halal and healthy food. This facilitates foundations or institutions in preparing suitable, halal, and healthy food for consumption by the public. Academically, this research contributes to the development of thematic Qur'anic studies by integrating classical tafsir interpretation with contemporary public health discourse. Practically, the findings may support broader awareness regarding ethical and healthy food consumption based on Qur'anic principles.

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