

Food Mixing According to Al-Hadith and Its Application in Product Manufacturing by Sidratul Company: A Case Study

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Abstract

The main aim of this study is to analyse the guidance of the Prophet s.a.w. related to food mixing and identify applications in manufacturing products involving food mixing by the Sidratul company. This study uses a qualitative data collection approach through library research and case studies involving interviews as a research strategy. For the method of data collection through library research, the study refer to two books of hadith that are recognised for their authenticity, namely Sahih al-Bukhari and Sahih Muslim and related articles. For the case study, semi-structured interviews were used for data collection and supported by scrutiny of essential documents from the company. A total of fifteen informants, top management, officer and clerks were interviewed to obtain in-depth data. For the data analysis method, the thematic analysis method has been used with the help of ATLAS.ti software version 7. The results show that five food mixing principles can be extracted based on fiqh al-Hadith. Meanwhile, application point of view, the company produces products based on food mixing either in its production or as an OEM. The final part of this study also suggests guidelines for manufacturing products and food mixtures based on the sunnah.

Keywords: principles, food mixing, al-Hadith, Sidratul, Sunnah

1. Introduction

The awareness of Malaysian society on the importance and benefits of practising food according to the sunnah of the Prophet s.a.w. or more popularly known as sunnah food, is so high nowadays. This is because it is common knowledge that the Prophet s.a.w. is a human who pays enough attention to food-related matters and is always healthy and energetic—following what the Prophet s.a.w.—doing rewarding. With this awareness, various product brands have emerged that call their products sunnah or sunnah food products. In addition, to attract the public to buy it, they also provide advertisements and promote the goodness of their products based on the hadith of the Prophet s.a.w. In addition, there are also the owners of these sunnah food-based products who innovate their products by mixing various ingredients in one type of product to show that their products have a good effect.

In 2016, the Department of Islamic Development Malaysia (JAKIM) issued a circular on Malaysian halal certification, which stated that one was related to the ban on labelling products with “sunnah food”. However, to date, the circular has yet to be finalised. Therefore, this study analyses one aspect related to product manufacturing, namely, from the point of view of food mixing or mixing different types of food ingredients in one product. This study uses two original and authentic books of hadith, Sahih al-Bukhari and Sahih Muslim, in the chapter on food and drink. The analysis of the hadiths in the book and this chapter give rise to the principles for the aspect of food mixing shown by the Prophet s.a.w. Next, this study examines and analyses the applications used by Sidratul companies to manufacture food-mixing-based products. The choice of this company is because this company is known as a manufacturer of sunnah-based food products.

This study is critical to guide food product operators as industry players so that they produce food products that genuinely follow the guidance of the Prophet s.a.w and not just for profit. Next, this study is essential to consumers so that they are not easily deceived by advertisements promoting sunnah-based food products on the market when the food products do not follow the food mixing standards that have been done by the Prophet s.a.w.

2. Materials and Methods

This study focuses on two objectives. First, issue the principle of food mixing based on the sunnah. And second, to identify the application of Sidratul company in the food manufacturing process, especially those involving food mixing. This study uses a qualitative case study design (Ormston et al., 2014), which is particularly appropriate when studying something rare and still new (Cepada & Martin, 2005). To get the data collection is divided into two approaches. First, through library research and second, through case studies involving interviews as a research strategy. For the method of data collection through library research.

This method of data collection through library research is used to solve the first objective: to analyse the hadiths and issue principles related to food mixing based on the sunnah. To accomplish this objective, the study will refer to two books of hadith that are recognised for their authenticity, namely Sahih al-Bukhari and Sahih Muslim, which is the chapter on food

and drink.

To solve the second objective of the study, a case study, the research instrument used for this study is a semi-structured interview method to obtain the latest information and give freedom to respondents to provide their views and answers related to the questions posed. Semi-structured interviews are the best instrument for exploring and explaining factors and subfactors (Schensul, 1999). Moreover, to support this study, researchers have also used natural observation methods (Yin, 2016) and selected document reviews (Othman Lebar, 2017). Several documents have been analysed in this study, namely documents in the form of food certificates, records and some other essential documents that help complete this study. In this study, 15 informants were interviewed. However, only the answers of four informants were included in this study since these four informants are fully responsible for determining the type of material and ensuring that the resulting product follows the specifications the company has outlined.

Next, study subjects were selected based on the purposive sampling method, in which only specific characteristics were chosen as informants (Emma et al., 2019). Three characteristics are seen as the study's subject: experience, role and appointment. A total of fifteen informants consisting of top management, officers and clerks were interviewed to obtain in-depth data.

For the data analysis method, for the first objective, 413 hadiths will be analysed by referring to various books of sharah and can be issued hadiths that only touch on the question of mixing and then analysed so that the principle of food mixing can be built. Meanwhile, the data analysis method for the second objective is a study using a thematic analysis approach with the help of ATLAS.ti software version 7. The results of the interviews will be copied again, construct a theme and compare each informant's answers.

3. Results

3.1 Distribution of Hadiths Related to Food Mixing

According to M. Quraish Shihab (1996), food is divided into three parts. First, vegetables. Second, animals. And third, processed. Vegetables are the food part of plants. Animals are part of the food of animals. While the third is processed foods. Food means any intentional change made to food before it is eaten or that has undergone some added value, as well as industrial preparation that causes a significant shift in the condition of the food. It can be through freezing or drying food to maintain nutrients and freshness (Siti Sarah, 2017). The meaning of processed food is the same as the meaning of food mixing. A food becomes processed after mixing ingredients: one element, two or more.

Referring to 413 hadith found in al-Sahihain in the chapter on food and drink, food mixing can be divided into two major parts. The first part is proper mixing, while the second part is prohibited mixing. The following are the aspects of mixing found in the chapter on food and drink in the book of al-sahihain:

Table 1. Distribution of Hadith for aspects of mixing

Bil	Item	Section	No. hadith (SB: Sahih al-Bukhari, SM: Sahih Muslim)
1.	Permitted mixing	1. <i>Hais</i> (Mixture of dates, cheese and butter)	SB: bab 16, 5387, 5425
		2. <i>Khazīrah</i> (Mixture of meat cut into small pieces, cooked with water, then mixed in flour)	SB: 5401
		3. A mixture of silq (roots of the silq tree) with barley.	SB: 5403
		4. Mixture <i>ruṭab</i> with <i>qiththa'</i>	SB: 5440, 5447, 5449 SM: 5330
		5. <i>Khatīfah</i> is food made from barley and milk.	SB: 5450
		6. <i>A mixture of water and milk</i>	SB: 5612, 5613, 5619, 5621
		7. <i>Naqi 'Nabiz i.e. soaking dates</i>	SB: 5591, 5597
		8. <i>A mixture of honey, nabīz, water and milk</i>	SM: 5237
		9. <i>Wathbah</i> is a mixture of dates, flour and butter	SM: 5328
		10. <i>Tharīd</i> (Bread soaked in gravy containing meat)	SB: 5418, 5419, 5420, 5428, 5436, 5437, 5439
		11. <i>Talbīnah</i> (food made from wheat or wheat residue)	SB: 5417
		12. <i>Al-Naqi / Akrisoh / Khabzun</i> (Bread)	SB: 5385, 5386, 5410, 5413, 5414, 5415, 5430, 5438 SM: 5325, 5353, 5355
		13. <i>Sawīq</i> (Flour)	SB: 5384, 5390, 5454, 5455
		14. <i>Akiṭ</i> (Cheese)	SB: 5387, 5389, 5402
		15. <i>Samn</i> (Butter)	SB: 5387, 5389
		16. <i>Al-Khal</i> (Vinegar)	SM: 5350, 5351, 5352, 5353, 5354, 5355
		17. <i>Zabib</i> (Raisins)	SB: 5588, 5589 SM: 5116, 5117, 5118, 5119, 5120, 5121, 5122, 5123, 5124, 5125, 5126, 5127, 5128, 5129, 5130, 5131, 5132, 5133, 5134, 5135.
2.	Prohibited mixing	1. Mixture of <i>zahw</i> (old dates) with <i>tamr</i>	SB: 5582, 5602 SM: 5137
		2. Mixture of <i>ruṭab</i> (ripe dates) with <i>Busr</i> (young dates)	SB 5583, 5622 SM: 5132, 5146, 5147, 5148, 5164, 5165
		3. A mixture of <i>busr</i> (young dates) and <i>tamr</i>	SB: 5584, 5600 SM: 5131, 5135, 5136, 5145, 5149, 5150, 5151, 5160, 5161, 5162
		4. Mix <i>zabīb</i> (raisins) with <i>tamr</i>	SB: 5602 SM: 5145, 5146, 5147, 5148, 5149, 5150, 5151, 5160, 5161, 5162, 5163, 5164
		5. <i>al-Bit'u</i> , which is honey soaked in water until it tastes hard	SB: 5585, 5586
		6. <i>al-Bāzaq</i> (Wine)	SB: 5598
		7. <i>al-Mizr</i> (Wine from corn)	SM: 5182, 5183, 5184, 5185

Source: The results of the researcher's analysis from the book of al-Ṣaḥīḥāin.

The table above shows the results of the researcher's analysis from the book of al-sahihain, which has been broken down into thematic. For the first part, i.e., mixing is allowed. It is those foods that have been eaten by the Prophet s.a.w alone, or with the companions, or only the companions have eaten them or that have been mentioned by the Prophet s.a.w. edible. And such foods were not forbidden by the Prophet s.a.w. and also do not bring harm to the body (Siti Sarah, 2017). There are seventeen mixes allowed.

Meanwhile, for the second part, which is unauthorized mixing. It is a food that goes through a mixing process: Prophet s.a.w. either explicitly or not mentioning that it is inedible nor disgusting to take. And its intake can bring harm to the body. There are seven prohibited mixes.

The mixing that his Majesty s.a.w. sometimes the mixing which involves two substances and sometimes the mixing involves three senses and the mixes done by his majesty s.a.w. beneficial and bring good to the body. In comparison, the mixing that the king forbids is a mixing that causes waste and intoxication and brings harm to the body.

3.2 Categories of Food Mixing

The mixing of food is a common practice. Food mixing means mixing two, three or many ingredients to produce one type of food. The process of mixing food is a process that has become a habit. Among other things because to ensure that the results can meet the tastes, attractive and can last a long time. And this food mixing activity is growing based on the development of increasingly advanced food technology.

According to the hadith of the Prophet s.a.w., there are two broad categories of food mixing: those that are permitted and those that are forbidden. Permitted mixing is divided into three main categories, and prohibited mixing is divided into three. The first topic of discussion regarding the mixing of food permitted by Rasulullah s.a.w. is the mixing of two original ingredients from the food source, which is analogous to the mixing of rutab (Normadiah Daud, 2010) and qiththa. Dates are about halfway through ripening, and qithth' 'is cucumber. As a member of the vegetable family, cucumbers are a plant worth exploring (Sarfaraz Khan Marwat et al., 2009).

This hadith alludes to the fact that eating both ruab from fruits and qithth 'from vegetables is permitted. By the light of this hadith, combining different foods is allowed. The scholarly consensus is unanimous on this point. According to Che Wan Jasimah (2010), if one examines the food technology utilized by Rasulullah s.a.w. in order to achieve equilibrium, one will discover that it was based on the principles of balancing the body's chemistry. In addition to being a refreshing food, cucumbers are great for quenching your thirst. It also helps alleviate abdominal heat.

The second type of food mixing permitted by Rasulullah s.a.w. is called nabiz, which involves the combination of drinks and food. Nabiz is a combination of water, which is a beverage, and dates, which are food. Nabiz is made from soaking a date in water overnight so

that the date's constituents can dissolve. The mixing and soaking procedure does not require heat or cooking (Ahmad Adnan Fadzil, t.t).

The third topic regarding the mixing of food permitted by the Prophet s.a.w. relates to the blending of processed and original foods. A case in point is tharid. Tharid is a dish composed of bread soaked in a meat-based sauce (Ibn Hajar, 1988). Bread and meat are two types of meals that contribute significantly to the development of the body. According to Ibn Qayyim al-Jawziyyah (1991), no dish can match its quality if the two are mixed. Made from wheat and water, bread is a processed food. While meat is the primary component.

There are seven distinct types of mixing prohibited by Rasulullah. However, only three types of mixing will be examined or sampled in this study. The samples to be discussed are identical to those approved for mixing. First is mixing which involves two original elements derived from food sources, namely busr and tamr. Busr, or fresh dates, and tamr, or dried dates, are the primary ingredients. Both natural materials originate from the same tree. But different names based on the growing stage. Busr is pre-existing, and if not plucked, it will continue to grow until it is transformed into tamr. Initially, consuming only these two components was permitted. However, it is prohibited to combine these two ingredients to create a drink. The reason why mixed drinks containing these chemicals are prohibited is that they induce intoxication more rapidly. Anything that leads to intoxication, let alone drinking and practicing, is prohibited (Ibn Hajar, 1988).

The second topic of discussion is the mixing of forbidden foods by the Prophet s.a.w. al-bit'u. Al-bit'u is a combination of two types of original ingredients, namely drinks and food. Al-Bit'u is the immersion of honey in water, resulting in a change in taste, smell, and intoxication. Originally, honey was a type of food that was extremely beneficial to the body. This mixing and soaking process, however, will be prohibited if the result of the mixing and soaking causes change and intoxication. This is because, prior to the prohibition of khamr, mixing and soaking was one of the processes or methods used to produce khamr (al-Nawawi, 2005).

The third topic pertaining to the combining of prohibited foods is the combination of processed and unprocessed substances. For instance, the combination of zabib, or raisins, and tamr, or dried dates. According to Imam al-Nawawi, this combination became prohibited due to its rapid intoxicating properties. However, this prohibition is found in makruh law, not haram law. Even so, the Maliki sect holds the stance that it is forbidden. While Imam Abu Hanifah and narration from Ab Yusuf believe that it is permissible and not makruh, because what is halal of one type is likewise halal when mixed, it is also halal when mixed. This opinion, however, was deemed contrary to sharia by the majority of an Islamic scholars.

This combination of raisins and dried dates has three consequences. First, the outcome of mixing these two components has the potential to alter the flavor, and odour, and cause intoxication. This is because this procedure was used to produce khamr prior to its prohibition. A second reason for this limitation is the presence of waste. From the perspective that these two ingredients have a nutritious value that is very close to parity, the mixing waste is little. Even these two components share nutrients and functions. Consequently, combining

these two substances is wasteful. The table below details the overall nutritious content of 100 grammes of dates and raisins.

Table 2. Nutritional Content Found in 100 grams of Dates and 100 grams of Raisins

Nutrien	Dates (100g)	Raisins (100g)
Water (g)	21.32	16.27
Energy (kcal)	277	296
Protein (g)	1.81	2.52
Total lipid (fat) (g)	0.15	0.54
Carbohydrate (g)	74.97	78.47
Fiber (g)	6.7	6.8
Calcium (mg)	64	28
Iron (mg)	0.90	2.59
Magnesium (mg)	54	30
Phosphorus (mg)	62	75
Pottassium (mg)	696	825
Sodium (mg)	1	28
Zinc (mg)	0.44	0.18
Vitamin C (mg)	0.0	5.4
Thiamin (mg)	0.050	0.112
Riboflavin (mg)	0.060	0.182
Niacin (mg)	1.610	1.114
Vitamin B-6 (mg)	0.249	0.188
Folate (mcg)	15	3
Vitamin A	149	0
Vitamin D	0.0	0

Sources: United State Department of Agriculture, 15 September 2015.

The nutritious composition of raisins and dried dates, except for certain vitamins and minerals, is nearly the same, as shown in Table 2. Accordingly, as stated previously, the nutritious content of these two types of materials is nearly the same, even though their combination is capable of reducing waste. While the third thing is to follow the Prophet's s.a.w. counsel and command to eat and practice the consumption of raisins and dates separately. This is what His Majesty s.a.w. said at the end of hadith 5602 narrated by al-Bukhari: "but separate the two in their proper positions."

4. Discussion

4.1 Principles of Food Mixing

There are two types of meal preparation. First, mixing is permitted, and then mixing is forbidden. As described in the section on results, the permissible and banned mixtures fall into three categories, as shown by the findings discussed above. First, mixing incorporates two substances derived from dietary sources. Second, food combination involves two types of original components, namely beverages and food. Thirdly, the combination of processed and natural elements in food preparation.

Five significant mixing concepts can be derived from the discussion in the third section:

First, the mixing must be performed with the intention of balancing the qualities of all elements. If mixing is performed on materials with identical properties, the original aim of mixing, which is to balance the properties of the mixing material, is not achieved.

Second, the mixing must be one that is beneficial to the body. Islam lays a strong focus on keeping good health. Providing the body with halal, healthy, and nourishing food is a requirement that cannot be taken lightly.

Thirdly, the mixing must not cause bodily harm or discomfort. In addition to emphasizing the need of eating halal, healthy, and nutritious food, Islam encourages avoiding foods that hurt the body and impair organ function.

Fourth, the mixing process cannot induce intoxication. In Islam, intoxicants are forbidden. In any event, Islam strongly prohibits the use of substances that induce drunkenness in the human body.

Fifth: The mixing performed does not result in waste. Waste in this context refers to the combination of two meals with identical qualities. It is advisable to take them individually.

These five things will serve as a guide and foundation in all areas pertaining to food mixing, ensuring that the mixing is done to the body's benefit and without injury.

4.2 Information Relating to the Sidratul Company

The Sidratul company is a bumiputra Muslim firm with its own food manufacturing plant. Tuan Haji Ahmad Tajuddin bin Arshad founded the company to meet the market's increased demand for sectors dependent on biotechnology. The establishment of this company intends to introduce and implement widespread Islamic manufacturing techniques throughout the nation, including Islamic Manufacturing Practice-IMP and Halal (Tuan Haji Ahmad Tajuddin, interview 29 March 2017).

The company's vision is to be a superior, sensible, and competent producer and distributor of halal goods. It is the company's goal to become a world-class Bumiputera company by the year 2020.

While the company's mission is to operate the production services and suppliers of halal products efficiently, swiftly, accurately, and responsibly in accordance with Islamic objectives

and mission, and to generate economic strength through the market of halal and sacred products to meet the needs of the Malaysian Muslim community.

Sidratul Company is directed by the company's founder and managing director, who is extremely concerned with halalan tayyiban and diligent in the creation of food and beverage goods. He is Tuan Haji Ahmad Tajuddin bin Arshad. His son, Puan Norhafiza bt Ahmad Tajudin, who serves as the company's general manager, supported him in assuring the company's efficient operation. Under the management of the company's two primary pillars, there is an effective management line. According to the Human Resource Officer, Sidratul's organization has 50 people working in a variety of departments. Half of them, or 25 individuals, are employed in the manufacturing sector, which is responsible for the production of goods.

This company's management division is comprised of the purchasing division, the human resources division, the Shariah & Standards division, the halal division, the research and development division, the quality assurance division (QA), and the quality control division (QC), which is comprised of four sections: packaging quality control, documentation quality control (BMR), manufacturing quality control, and raw material quality control.

In addition, the company's management division includes the store division, the marketing division, and the factory supervision division, which consists of a production planner, a factory supervisor, and a coordinator of the liquid manufacturing division, powder, filling, cosmetics, and packaging.

As a company with its own factory that advertises itself as bumiputra, Muslim, and halal, its organizational structure must be well-organized and encompass all places. In addition to producing products under its own brand, the company also manufactures products based on OEM specifications (Original equipment manufacturer).

4.3 The Application for Food Mixing by the Sidratul Firm

Application from the aspect of mixing is an examination from the standpoint of mixing performed during the production of goods. Concerning the company's use of mixing in the manufacturing of its products, interview questions were formulated and given to the informants. The initial portion of the interview questions focuses on the company's catalyst for manufacturing products in the form of a combination of food ingredient kinds, as well as the benefits that will be discovered. The evaluation of the material during the mixing process, regardless of whether or not there are criteria. The total percentage of each item was then combined. Last are the opinions of the informants regarding the consumer benefits of these blend-based products.

As a consequence of the researcher's observations, it was determined that nearly all of the company's goods comprised of a combination of various food ingredients. Due to the nutrients that will be available, the company's decision to produce products in the form of a blend of foodstuffs is influenced by this factor. In addition, when a product contains multiple types of materials, it will receive all the benefits of those materials. Therefore, the corporation believes that the more types of components are combined, the more nutrients they contain

(Factory supervisor, interview 29 March 2017). According to the Company’s Shariah Officer, this is the case:

“Efficacy. Sometimes in one product, many extracts of different types of ingredients, for example, halibs fruttie, each fruit placed plays a different role. When combined and mixed using the right quantity, it gives a better effect. That is why our products are based on mixed. It is rare to see something that doesn’t interfere.” (Shariah Officers, interview 29 March 2017).

In addition, there is an opinion that the company’s catalyst for generating products in the form of a mixture of foodstuffs is responsible for imparting a great flavour to the final items. Moreover, it is a recipe for generating sunnah-shaped dishes, the outcomes of which distinguish the company from other product manufacturing organizations.

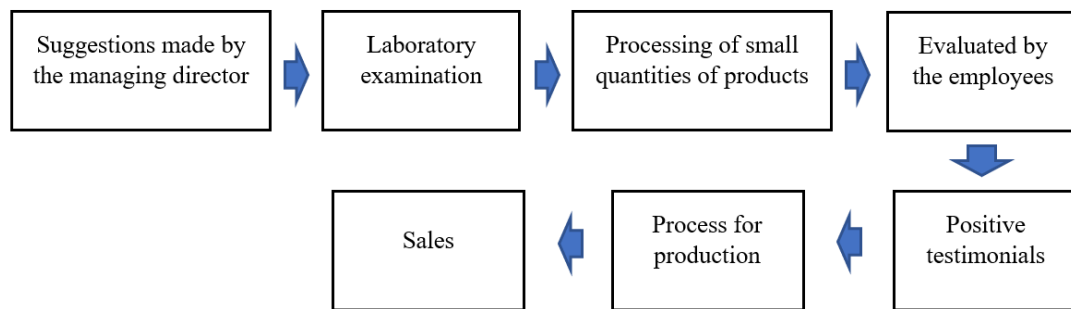


Figure 1. Mixing procedure and evaluation of materials

Source: Results of informant interviews

The method and evaluation of the material to be blended are depicted in Figure 1. This procedure and evaluation are administered by the laboratory. The laboratory will test each new product proposed by the managing director. The company will then process the laboratory test results in limited numbers (Factory supervisor, interview 29 March 2017). Its objective is to test the product’s effectiveness on humans. This experiment was conducted solely on the staff. And they will be the first to provide testimonials for the company’s items. After good, favourable, and encouraging results are obtained, the product manufacturing process is executed, followed by the sales phase (Raw Material Quality Control Officer, interview 30 March 2017).

Regarding blending different sorts of materials, the company does not have any set requirements. It is more of a straightforward guide between cold and heat, as well as land and water. Additionally, budgetary factors, selling prices, market demand factors, and consumers are considered. In addition, the company produces products in accordance with the standards of the Ministry of Health Malaysia and the pharmacy bureau of the National Pharmaceutical Regulatory Agency (NPRA) within the food category. The purpose of referencing and executing the standards and guidelines from these two guidelines is to facilitate the business

of the certified product. Applications are submitted under the classification of food. This means that ingredients will be specified during the application process. The relevant party will then evaluate the application of the product and decide based on whether or not it meets the criteria for food ingredients. If there are ingredients that do not meet the standards for the food category, the application will be denied and the company will be required to alter its formulation.” (R&D Officers, interview 29 March 2017).

The company’s R&D division is responsible for determining the percentage of each item utilized in a mixture. Aside from that, the organization does utilize MOH recommendations. This is to ensure that the application and approval procedure goes smoothly and that the tested and evaluated products in the food category are granted permission. As stated by the quality control officer (BMR):-

“R&D will suffice.” More on equilibrium Involve numerous components, such as extracted substances, and mixing should not exceed 20 per cent; otherwise, the product cannot be classified as food. It must be registered under the medication heading. (Documentation Quality Control Officer, interview 29 March 2017)

Looking at the opinions of the informants on whether these mixture-based items are advantageous to consumers or not, there is an agreement that mixture-based products are significantly more beneficial and superior to single-ingredient-based products. For them, the more substances put together, the greater the nutritional value.

4.4 Application Analysis of Food Mixing

Comparative analysis from the perspective of mixing relates to the diverse applications of the materials mixed to create the product. The method consists of comparing the company’s application in the mixing of materials to produce the product with the principles outlined in fiqh al-hadith section 4.1.

4.4.1 Mixing Food

Observing the company’s website, pamphlets, and halal souq, a special store built by the company to sell the company’s products at retail, the researcher determined that the company’s products, particularly food products, consist primarily of a mixture of multiple types of food ingredients. The company’s decision to produce products in the form of a mixture of various types of foodstuffs is motivated by the availability of nutrients. Each material type created by Allah Ta’ala possesses unique functions and benefits. Therefore, the company believes that combining or blending various types of materials simplifies matters. Where multiple nutrients in a single product can resolve various problems.

Aside from the primary purpose of mixing, which is to provide nutrients, mixing various types of ingredients into a single product is intended to impart a delicious flavour to the final product. In addition, it is a recipe for producing a mixture of sunnah foods. Where the variety of food combinations that are predominantly distinct from those of other companies is employed as a marketing strategy and to gain market share.

One of the Prophet’s s.a.w. eating habits was to combine a variety of foods in one dish. This

is because His Majesty was observed eating a wide variety of foods, whether in the form of a single type or multiple types. Whether or not it has been cooked. The variety of ingredients in a dish is identical to the variety of ingredients in a product.

Therefore, it can be concluded that the company's application to multiply ingredients in a single product, also known as mixing different types of ingredients in a single product, is permitted so long as the mixing adheres to the nutritional principles.

4.4.2 Evaluation of the Material to Be Mixed

The evaluation of the material to be mixed refers to the method employed by the company during the mixing process. The laboratory of the company, led by research and development (R&D) officers, determines the evaluation method of the material to be blended. Typically, the managing director himself originates the concept for a new product. Then presented to the division of research. The research division will release data and facts concerning the ingredients that will be used in the formulation of the product. By collaborating with the production department, the required content percentage for each type of required material will be produced.

After obtaining the composition and percentage of the substance, it will be revealed on the scales and cooked. At this stage, production of the product is limited to a single sample. Once the formulation has been completed successfully, the product will be returned to the laboratory for further testing. In addition, the results of the production will be provided to the workers for evaluation of its efficacy and flavour. After receiving employee feedback, the manufacturing process for sale is carried out.

The material evaluation method for this mixture divides the discussion into two (2) parts. First, the mixing guidelines, and second, the percentage of each ingredient in the product.

[First:] In relation to guidelines regarding mixing. The company lacks specific guidelines regarding this matter of mixing. The emphasis is on the fact that naturally hot materials should not be combined with cold ones. Materials originating from land cannot be combined with those from the ocean. In addition, each mixing will consider cost, selling price, market demand, and consumer requirements.

Each product classified as food must be approved by the Ministry of Health in Malaysia (MOH). Consequently, the organization is not exempt from these conditions. Whenever it is necessary to obtain approval from the MOH, the company uses materials with extreme care to ensure that they are permitted by the MOH. The company will file an application under the food class with the pharmaceutical bureau NPRA for products that have been manufactured with a variety of different types of ingredients. The contents of each delivered product will be outlined clearly. And parties who meet the requirements will be granted approval after further evaluation.

[Second:] Regarding the mixing quantity of each type of ingredient in the product. As already mentioned, the determination of the percentage of material types, the company places the responsibility under the research and development division to determine. With the assistance

of the production division. Apart from that, it also makes the MOH's guide as a cornerstone in manufacturing so that the approval process runs smoothly and the products that are tested and evaluated get passed status. Among the main things that guide the production of products from the MOH's guidelines is to put only 20% of each ingredient used in the product. This is because to get the approval of a mixed product under the food category, the ingredient requirement is only 20%. If more than 20% it is categorized as a drug. And its approval drug category is more stringent.

Evaluating further ensuring the existence of a balance between each type of ingredient mixed in a product is included in the principles of nutrition according to fiqh al-Hadith. Nutrition according to the perspective of the Prophet s.a.w. complete enough to serve as a guide. The various sides he mentions and does. In fact, he did not leave any guidance on matters such as mixing types of ingredients in food. The mixing of different types of food shows the variation of the way the Prophet s.a.w. On this guide it is also shown that the Prophet s.a.w. strongly encourages a variety of ingredients in one meal.

In matters pertaining to the evaluation method of the material to be mixed, the manner or action of the Prophet s.a.w. indicates that the mixing must be performed with the intention of balancing the properties of all the ingredients to be mixed. According to Ibn Qayyim, the Prophet s.a.w. advised against mixing two types of food that are equally hot or cold. In fact, the Prophet s.a.w. places a strong emphasis on food balance.

In a hadith of the Prophet s.a.w. narrated by Imam al-Bukhr from 'Abd Allh bin Ja'far, the companion 'Abd Allh bin Ja'far said:

“I observed the Prophet s.a.w. consuming al-rutab with al-qiththa” (al-Bukhari, no hadith: 5447)

Al-rutab is a wet date. However, al-qiththa' is a cucumber. Al-rutab is raw and sizzling (Normadiah Daud, 2010). Consuming it can produce stomach discomfort (Ibn Qayyim al-Jauziyah, 1991). In contrast to the nature of al-qiththa', however, it is a water-rich vegetable. It can quench and refresh thirst (Che Wan Jasimah, 2000). It is cold and could fortify the stomach (Ibn Hajar, 1988). The advantage of combining these two ingredients simultaneously, from a medical standpoint, is that they can provide satiety and prevent constipation. Thus, the pairing of wet dates and cucumbers, which have opposite properties, in a single dish is ideal. The combination of these two foods by His Majesty s.a.w. demonstrates that the Prophet s.a.w. chose neutral and balanced foods.

Based on the Prophet s.a.w. eating a balanced diet, the researcher discovers a hadith indicating that the Prophet s.a.w. forbade eating a combination of disgusting foods. One of the reasons is that the composition of these two substances is nearly identical. In addition, this food combination is a method for preparing khamr. Imam Muslim narrated this hadith from Jabir bin 'Abdullah r.a., who said:

“The Prophet s.a.w. prohibits the mixing of zabb and tamr, as well as busr and tamr.”

A raisin is Zabib. That is grapes that have been dried during processing. However, tamr is a

dried date. For this hadith, the researcher will only consider the combination of raisins and dried dates. There are three viewpoints regarding this topic (al-Nawawi, 2010):

- 1) Jumhur ulama' (including Imam al-Nawawi) believe that this prohibition is makruh tanzih, something that is not obligatory to leave but will be rewarded if you do. And it is not illegal to mix it if doing so does not result in illegal activity.
- 2) The Maliki sect holds the view that this mixture is unlawful.
- 3) The third opinion, held by Ab Hanifah and Ab Yusuf, who do not mention makruh, holds that this mixing is permitted. This opinion is not shared by the majority of Islamic scholars because the word naha (words that indicate prohibition or prohibition) in the hadith carries at least the meaning of makruh.

It was discovered that mixing dried dates and raisins can result in intoxication and waste, which is the reason for the prohibition. Regarding the nature, function, and benefits of these two types of materials, this analysis considers waste. First, from a scientific standpoint, the researcher's inclusion of the nutrition table for dates and raisins in the second chapter demonstrates that the nutrition of raisins and dried dates is nearly identical, except for certain vitamins and minerals.

Secondly, dried dates and raisins are high-sugar-content plants. This can accelerate the fermentation process. Moreover, excessive sugar consumption invites a variety of diseases. Due to the high sugar content of grapes, individuals with diabetes should avoid consuming them. Similarly, dates should be avoided because they contain a high number of calories (Sumaiyah Mohd Tarmizi, et al., 2014).

Thirdly, dates and raisins are rich in antioxidants (Saafi et al., tt). Dates' antioxidant agents are phenolic. While raisins are flavonoids. Antioxidants are substances that protect cells susceptible to oxidation by free radicals. Taking antioxidants properly requires monitoring the oxidation status of the cell. Antioxidants can reduce the rate of Reactive Oxygen Species (ROS) production in individuals who generate an excessive amount of ROS, thereby protecting them from cancer, cataracts, cardiovascular disease, and other diseases caused by ROS. Apoptosis will result from excessive antioxidant consumption. This is the cause of cancer in people who are exposed to environmental carcinogens, such as industrial air pollution and cigarette smoke (Sumaiyah binti Mohd Tamizi, 2015).

It can therefore be concluded that the Prophet s.a.w. forbade the combination of raisins and dried dates due to its potential for intoxication. And these two materials are nearly identical in their natural state. And does not lead to equilibrium. In fact, it can cause bodily harm.

It plays a significant role in the determination of the mixing quantity of each component in the product. This is because the excess or deficiency of ingredients used will impact the quality and benefits of each food product. In fact, it is more worrisome if the excess or deficiency can result in violations of makruh and haram law. Additionally, it can cause bodily harm.

According to the hadith narrated by Imam al-Bukhari from Ab Hazim, he said: "I heard Sahl

say: Abu Usaid al-Sa'idi has invited the Prophet of Allah s.a.w. to his wedding. His wife served them at that time, and she was the bride. He then stated: "Do you know what I gave the Prophet of Allah s.a.w. to drink? I rehydrated some dried dates for him during the tour's evenings".

It is a method for preparing nabiz, with reference to the hadith mentioned previously. This is accomplished by soaking dried dates overnight in the tour. The soaking process involves combining dates and water, which is then left overnight for consumption. Overnight soaking of the dates in water will dissolve the dates into the water, producing date water. This mixing and soaking procedure does not involve heat or cooking (Ahmad Adnan Fadzil, n.d.).

The law of origin is required for nabiz. And the nutrients contained in its practice can facilitate urination and strengthen the spleen as a result (Mukhlas Asy-Syarkani al-Falahi, 2013). Nabiz can also preserve the body's health and vitality. Prophet s.a.w. refrained from drinking nabiz for more than three days out of concern that it had become intoxicating (Ibn Qayyim al-Jauziyah, 1991).

However, the benefits and benefits of nabiz will become harmful if the dates are soaked for more than three (3) days, until there is a change in flavour and odour. This is because the prolonged soaking of dates alters their flavour and aroma, converts nabiz into alcohol, and is intoxicating. According to the hadith transmitted by Imam al-Bukhari from Anas:

"It is forbidden for us to consume khamr when it is prohibited, and there is no khamr made from grapes in Madinah except for a small amount. And the majority of our khamr is derived from busr and tamr."

The preceding hadith indicates that one of the methods for producing khamr, or wine, involves the use of tamr, or dried dates. Ibn ajar mentions the hadith "the majority of our khamr comes from busr and tamr" to indicate that the nabiz that later became khamr originated primarily from fresh and dried dates (Ibn Hajar, 1988). Thus, it is evident that one of the methods for preparing khamr involves ageing the nabiz until the aroma and flavour change. And leads the drinker to intoxication.

According to al-Bukhari in Fath al-Bari, "khamr is haram in any quantity. As for intoxicants other than khamr, it is also forbidden, though not to the same extent. There are no restrictions on any of Nabiz's ingredients. The only thing that is prohibited is anything that can cause intoxication (Ibn Hajar, 1988).

It is concluded that the process of preparing food or combining different types of food ingredients in a single product should be consistent with the actions of His Majesty s.a.w., specifically by establishing specific guidelines discussing the issue of mixing from the Prophet's perspective. These guidelines are essential to ensuring that the final results are truly high-quality and blessed. Additionally, avoid all sources of intoxication, harm, and waste. Among the things emphasized in the guidelines are the prohibitions of the Prophet s.a.w. (naha) that are considered makruh and should be avoided by everyone, including product manufacturers. Not to mention whether the prohibition causes intoxication.

5. Conclusion

Combining different types of food into one kind of food is called food mixing. This method is often used nowadays. Either is a food flavoring, diversifying nutrition in one food and as an attraction for buyers to buy. If food mixing involves the ingredients found in the hadith, it must follow the standards set. According to the discussion of food mixing in the hadith, food mixing is divided into the first two categories, which are permissible. And secondly, illegal. In addition, five guidelines can be derived regarding food mixing from the preceding discussion. First: combining aims to balance the properties of all the ingredients. Second: blending that is beneficial to the body. The mixing process must not cause bodily harm or discomfort. Fourth: the mixing must not produce an intoxicating effect. Fifth, the mixing process does not result in waste. The significant contribution of this study is that it has outlined a critical guide to be followed if a food that is to be produced is a mixture of food ingredients based on the Sunnah of the Prophet s.a.w. It is a guide to product operators and a guide to buyers. This kind of study needs to be continued and given focus on the mixing of sunnah-based food ingredients other than dates and raisins.

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