

Integrating Nutrigenomics and Traditional Wisdom: A Study of Dietary Ethics in Islamic Hadith and *Kitab Al-Rahmah Fi Al-Tibb Wa Al-Hikmah*

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Abstract

This paper explores the integration of nutrigenomics with traditional wisdom, specifically focusing on dietary ethics found in Islamic Hadith and selected Malay medical manuscripts, namely *Kitab Al-Rahmah Fi Al-Tibb Wa Al-Hikmah*. The research investigates the dietary ethics presented from the perspective of local scholars, clarifying methods that align with traditional practices combined with Islamic elements. By merging contemporary scientific approaches with indigenous practices, this study aims to provide a holistic understanding of how these combined methodologies can enhance health and wellness. The goal is to identify potential synergies between modern nutrigenomic principles and traditional practices, ultimately contributing to better dietary guidelines that respect cultural and religious contexts. Through meticulous data collection and analysis, this study highlights the relevance and applicability of traditional knowledge in modern health paradigms, promoting a more inclusive approach to dietary health that values both science and tradition. The findings underscore the importance of preserving and understanding traditional wisdom as a valuable resource in the evolving field of nutrigenomics.

Keywords: nutrigenomics, Makkah, dietary ethics, Hadith, Malay medicine

1.0 Introduction

The study of food, which encompasses the science of its nutritional value, various food groups, and the importance of a balanced diet, is known as the examination of all bodily processes involved in growth and repair (Zainun Ishak, 2006). The definition of healthy is a condition that is without illness or harm, and promotes optimal physical and mental well-being (Dolfman, M. L, 1973). The vital importance of these two components necessitates a complex health care system that encompasses human living spaces, which are subject to diverse cultural and religious backgrounds and require unique variations and methods of care (Ahmad Bin Mustafa, n.d). The health care system, which has been in existence since prehistoric times, can be traced back to at least 60,000 years ago when humans first interacted with nature, including plants, micro-organisms, and animals, for the purpose of preventing and treating diseases (Haidan Yuan, et.al., 2016). In early experiences, humans often identify unsuitable foods, leading to the consumption of poisonous plants which can result in adverse reactions including vomiting, diarrhea, coma, or even death. Nevertheless, through this process, individuals gain valuable knowledge about edible ingredients and natural medicines found in nature (Gao. X.M, et.al., 2007).

The concept of integrating nutrigenomics and traditional wisdom in dietary ethics is gaining momentum as a means to achieve holistic and personalized nutrition. Nutrigenomics, which examines the interactions between genes, diet, and health, has the potential to revolutionize the field of nutrition by tailoring dietary recommendations to an

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individual's unique genetic makeup (Batool, A.,2022). While nutrigenomics holds promise for personalized nutrition, there are limitations to its current application. One limitation is the lack of randomized controlled trials in humans, which hinders our understanding of the complex interactions between diet, genes, and health (Bayram. B, et.al., 2018). To overcome these limitations and enhance the effectiveness of nutrigenomics, it is crucial to integrate traditional wisdom into dietary ethics.

Traditional wisdom encompasses the accumulated knowledge and practices passed down through generations regarding food and health. By integrating traditional wisdom into nutrigenomics, we can enhance the precision and applicability of personalized nutrition recommendations. This integration can be achieved by considering factors such as cultural practices, traditional diets, and indigenous knowledge in the development of personalized dietary guidelines.

2.0 Problem Statements

Nutrition and lifestyle modification has long played a central role in disease prevention, and healthy aging. A personalized approach, which acknowledges the inherent biological differences between individuals, is crucial to fully harness the benefits of these modifications in the realm of health. Biological variations are, in essence, unique to each individual and are frequently determined by their genes. Furthermore, genes affect how people react to the foods they eat, the supplements they take, and how diet affects their health. In this regard, nutrigenomics has become a significant knowledge in the context of clinical research, practice prevention and treatment of diseases and illness, and sustenance and promotion of health and wellness (Waqas Asghar,et.al., 2023).

Nutrigenomics is defined as how diets act on genes and change gene expression which is commonly prominent in cancer-like non-communicable diseases (NCDs) (TGG Uthpala, et.al., 2020). It also can be defined as an emerging approach in nutritional research that deals with gene-diet interactions (Sananda Mondal, et.al., 2020). Based on these definitions, nutrigenomic can be understood as knowledge related to the relationship between the human body's genome and the nutrients supplied to the body. This knowledge is essential for comprehending the factors that contribute to chronic degenerative diseases linked to diet, and it aids in uncovering the genetic predisposition's fundamental mechanisms (Swati Vyas, 2022).

The increase of NCDs at present has prompted researchers from various fields to explore the best preventive measures and one of them is healthcare based on nutrigenomics. A study mentioned that NCDs have been highlighted as important risk factors for Covid-19 mortality (Michael Drozd, et.al., 2021). The ultimate purpose of a nutrigenomics study is to make more effective dietary interventions for individual techniques for preventive medicine and for the better quality of healthy life. Advancements in genetics and genomics, have led to interest in nutrigenomics within the food sciences and these studies offer a promising pathway toward using diet to cure disease (Aliza Batool, et.al,2022).

Nutrigenomics research can help identify and characterize impactful bioactive in functional food ingredients, leading to the development of personalized nutritional approaches (Joanne B. Cole, et.al., 2022). Nevertheless, the individual genome influences the pattern of the individual food intake behavior and the food also affects the health of the human body. By understanding how this process of nutrigenomics works, it can be understood that the practice of healthy eating by the proper guidelines such as identifying the ethics of food intake and the environmental factors is crucial for maintaining health, especially, in preventing NCDs or genetic diseases.

3.0 Literature Review

The integration of nutrigenomics and traditional wisdom in dietary ethics offers a holistic approach to understanding nutrition and health. Nutrigenomics, the study of how diet interacts with individual genetic makeup, allows for personalized dietary recommendations that cater to unique genetic profiles. This emerging field has the potential to revolutionize nutrition by aligning dietary practices with individual genetic predispositions, enhancing health outcomes, and preventing diseases. However, the application of nutrigenomics is currently limited by the lack of extensive randomized controlled trials in humans, which restricts our understanding of the intricate interactions between diet, genes, and health (Fenech et al., 2011).

Furthermore, ethical considerations also come into play when discussing dietary ethics within nutrigenomics. The concept of personalized nutrition raises questions about accessibility and equity. There is a risk that the benefits of nutrigenomics could be disproportionately available to those with the resources to afford genetic testing and tailored diets, potentially exacerbating existing health disparities. Moreover, the emphasis on genetic factors should not

overshadow the importance of broader social, environmental, and behavioral determinants of health, which are equally crucial in shaping dietary practices and outcomes.

The integration of nutrigenomics into public health strategies requires careful consideration of these ethical challenges. For instance, how can personalized nutrition be made accessible to all, regardless of socioeconomic status? And how can the emphasis on genetic predispositions be balanced with the recognition of lifestyle factors and cultural practices? Addressing these questions is essential for the responsible advancement of nutrigenomics as a tool for improving public health.

In addition to these challenges, there is also the issue of consumer understanding and engagement. For nutrigenomics to be effective, individuals must not only have access to genetic testing but also understand the implications of their results. This requires educational initiatives to ensure that people can make informed decisions about their diets based on their genetic profiles. Studies have shown that while there is interest in personalized nutrition, there is also confusion and misinformation about what it entails and how it works (Ordovas et al., 2018). Therefore, as nutrigenomics continues to develop, efforts must be made to enhance public understanding of the science and its practical applications.

Dietary Ethics in Hadith Perspectives

The Islamic tradition, as preserved in the Hadiths, offers profound insights into dietary ethics that have both spiritual and physical dimensions. The Hadiths, which are records of the sayings and actions of the Prophet Muhammad (PBUH), emphasize principles such as moderation, gratitude, and mindfulness in eating. These principles are not merely ritualistic but are deeply rooted in the holistic view of health that Islam advocates.

One of the key dietary principles derived from the Hadiths is the concept of moderation (*wasatiyyah*). The Prophet Muhammad (PBUH) is reported to have said, “No human ever filled a vessel worse than the stomach. Sufficient for any son of Adam are some morsels to keep his back straight. But if it must be, then one-third for his food, one-third for his drink, and one-third for air” (Sahih Muslim, 2039). This Hadith emphasizes the importance of not overeating, which aligns with modern nutritional advice that links overeating with obesity and related chronic diseases. The principle of moderation in eating is thus not only a spiritual guideline but also a practical one that contributes to physical well-being.

Another significant aspect of dietary ethics in the Hadiths is the emphasis on the purity and cleanliness of food. The Hadiths instruct Muslims to be mindful of the source and nature of the food they consume. For instance, the Prophet Muhammad (PBUH) emphasized the importance of consuming *halal* (permissible) and *tayyib* (pure and wholesome) food. The concept of *tayyib* goes beyond the mere legality of food to encompass its quality and impact on health. Consuming pure and wholesome food is seen as essential to maintaining not just physical health but also spiritual purity (El-Wakil, 2019). Mindfulness in eating is another important theme in the Hadiths. The Prophet Muhammad (PBUH) advised that one should mention the name of Allah before eating and be conscious of the act of eating itself. This mindfulness extends to the practice of eating slowly, chewing thoroughly, and appreciating the food. Such practices are echoed in modern dietary recommendations that advocate for mindful eating as a way to improve digestion, avoid overeating, and enhance the overall experience of eating.

Furthermore, the Hadiths also offer guidance on the types of food that are beneficial or harmful to health. For instance, the consumption of dates, honey, and olive oil is highly encouraged due to their nutritional and medicinal properties, as recognized in both traditional and modern contexts. The Prophet Muhammad (PBUH) is reported to have said, “Eat olive oil and anoint yourselves with it, for it is from a blessed tree” (Sunan Ibn Majah, 3319). This Hadith not only highlights the health benefits of olive oil but also its symbolic significance in Islamic culture. The Hadiths also caution against the consumption of certain foods that may be harmful, such as those that cause bad breath or are considered impure. The Prophet Muhammad (PBUH) discouraged the consumption of onions and garlic before attending prayers due to their strong smell, which can be offensive to others (Sahih Bukhari, 5452). This advice, while primarily focused on social etiquette, also reflects an understanding of the impact of food on personal hygiene and social interactions.

In summary, the dietary ethics outlined in the Hadiths provide a comprehensive framework that integrates spiritual, physical, and social well-being. These teachings, while rooted in a religious context, offer valuable insights that are applicable to modern dietary practices and can complement the scientific approach of nutrigenomics by providing a culturally relevant perspective on nutrition and health.

Dietary Ethics in Malay Manuscripts

The traditional Malay medicine manuscripts, or "kitab tib," are rich sources of knowledge on dietary practices and their role in health and disease management. These manuscripts, written in classical Malay, reflect the integration of indigenous Malay knowledge with influences from Islamic, Indian, and Chinese medical traditions. They provide detailed guidance on the therapeutic use of food, dietary restrictions, and the preparation of medicinal dishes, which are considered essential for maintaining health and treating various ailments.

One of the central themes in the Malay manuscripts is the concept of balance (*seimbang*) in diet, which is believed to be crucial for maintaining health. This concept is closely related to the humoral theory, which categorizes foods into hot (*panas*) and cold (*sejuk*) qualities. According to this theory, maintaining a balance between these qualities is essential for preventing and treating diseases. For instance, if a person is diagnosed with a "hot" condition, such as fever or inflammation, they are advised to consume "cooling" foods like cucumber or coconut water to restore balance (Mustafa, 2010). This approach to dietary balance is similar to the principles of Traditional Chinese Medicine and Ayurveda, which also emphasize the importance of balancing different qualities or energies in the body.

The Malay manuscripts also highlight the significance of specific foods in promoting health and longevity. For example, turmeric (*kunyit*) is frequently mentioned for its anti-inflammatory and antioxidant properties, and it is recommended for a variety of conditions, including digestive disorders and skin problems. Modern scientific research has confirmed many of these traditional uses, demonstrating that turmeric contains curcumin, a compound with potent anti-inflammatory and antioxidant effects (Aggarwal & Harikumar, 2009). Another important aspect of dietary ethics in the Malay manuscripts is the emphasis on the proper preparation and consumption of food. These texts often include detailed instructions on how to prepare medicinal dishes in ways that maximize their therapeutic effects. For instance, certain herbs are recommended to be cooked in specific ways or combined with other ingredients to enhance their efficacy. The manuscripts also stress the importance of timing in eating, advising that certain foods should be consumed at specific times of the day to align with the body's natural rhythms.

In addition to the therapeutic use of food, the Malay manuscripts also address dietary restrictions, particularly in the context of illness. Patients are often advised to avoid certain foods that are believed to exacerbate their conditions. For example, those suffering from heat-related illnesses are typically advised to avoid "hot" foods like spicy dishes or fried foods, while those with cold-related conditions are advised to avoid "cold" foods like certain fruits or raw vegetables (Mustafa, 2010). The integration of these traditional dietary practices with nutrigenomic insights offers a promising approach to personalized nutrition. By combining the genetic understanding of how individuals respond to different foods with the cultural and historical knowledge embedded in the Malay manuscripts, it is possible to develop dietary guidelines that are both scientifically sound and culturally relevant. This approach not only enhances the effectiveness of nutritional interventions but also ensures that they are respectful of cultural practices and traditions.

In summary, integrating nutrigenomics with traditional wisdom offers a promising pathway to personalized nutrition. By combining modern scientific insights with historical and cultural dietary practices, this approach can provide more precise and effective dietary recommendations. This holistic perspective not only addresses the biological aspects of nutrition but also considers the cultural, spiritual, and historical dimensions of dietary practices, ultimately promoting a more comprehensive approach to health and well-being.

4.0 Methodology

The research methodology for "Integrating Nutrigenomics and Traditional Wisdom: A Study of Dietary Ethics in Islamic Hadith and *Kitab Al-Rahmah Fi Al-Tibb Wa Al-Hikmah*" employs a systematic approach to explore the interplay of nutrigenomics, dietary ethics, and health perspectives in traditional Malay medicine and Islamic Hadith. Adopting a thematic analysis, the study focuses on selected Malay medicine manuscripts and key Hadith from *al-Kutub al-Sittah*. The inclusion criteria prioritize historically significant manuscripts with influence on Malay medicine and those integrating Islamic principles. Manuscript review involves extracting content related to dietary practices, nutrigenomics, and health perspectives, while relevant Hadiths are systematically coded using a comprehensive codebook that we identified as below;

Code	Description
Nutrigenomics (NG)	
NG1 - Gene Expression	Codes related to the impact of dietary practices on gene expression.
NG2 - Genetic Variations	Codes related to genetic variations influencing responses to specific diets.
NG3 - Molecular Interactions	Codes related to the molecular interactions between nutrients and genes.
Dietary Practices (DP)	
DP1 - Food Groups	Codes for different food groups mentioned in the manuscripts.
DP2 - Therapeutic Foods	Codes for foods specifically recommended for therapeutic purposes.
DP3 - Dietary Restrictions	Codes for any restrictions or prohibitions on certain foods.
DP4 - Cooking Methods	Codes for specific cooking methods mentioned in dietary practices.
Health Perspectives (HP)	
HP1 - Disease Prevention	Codes related to dietary practices aimed at preventing diseases.
HP2 - Disease Management	Codes related to dietary practices aimed at managing existing health conditions.
HP3 - Holistic Health	Codes related to dietary practices promoting overall well-being.
HP4 - Spiritual Health	Codes related to dietary practices with spiritual or religious significance.
Cross-Cutting Themes (CT)	
CT1 - Cultural Context	Codes related to cultural influences on dietary practices.
CT2 - Historical Significance	Codes for foods with historical importance in the manuscripts.
CT3 - Integration of Prophetic Foods	Codes related to the inclusion of prophetic foods in dietary practices.

Thematic analysis identifies overarching themes, enabling a comparative exploration across manuscripts and Hadith. The study delves into nutrigenomic insights within traditional practices, examining the alignment of historical dietary approaches with contemporary scientific knowledge. An interdisciplinary analysis incorporates Islamic Fiqh al-Hadith, enriching the understanding of dietary ethics from an Islamic perspective.

4.1 Criteria for Selecting Malay Medicine Manuscripts:

The methodology for the research involves a systematic approach to examining the connections between nutrigenomics, health perspectives in Malay medicine manuscripts, and Islamic Hadith. We will adopt a thematic analysis approach to identify and analyze recurring themes, patterns, and concepts related to nutrigenomics and health perspectives. The selection of manuscripts involves 11 manuscripts from Malay Medical manuscript and Hadith will be selected from al-Kutub al-Sittah (Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawud, Jami` al-Tirmidhi, Sunan al-Nasa'i, Sunan Ibn Majah). The priority criteria are focusing on the data that focus on dietary ethics keywords, nutrigenomics, and health perspectives. We then will identify, thus making a comparison for a contrast themes across Malay medicine manuscripts and Hadith. This comprehensive methodology seeks to explore the intersections of nutrigenomics, Malay medicine manuscripts, and Islamic Hadith, providing a nuanced understanding of dietary ethics within this interdisciplinary framework.

5.0 Result and Discussion

5.1 Discussion on the Ethics of Eating from the Perspective of Hadith

Based on the search and filtration of the entire hadiths in al-Kutub al-Sittah, there are seven (7) hadiths related to the ethics of eating, including repeated hadiths as listed in Table 1.0 below;

Table 1.0 illustrates the distribution of hadiths related to the ethics of eating and methods in al-Kutub al-Sittah (including the total number of repeated hadiths);

No	Hadith text	Hadith in Kutub al-Sittah					
		B	M	AD	T	N	IM
1	<p>حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ هِشَامٍ، - يَعْنِي ابْنَ أَبِي عَبْدِ اللَّهِ الدَّسْتَوَائِيَّ - عَنْ بُدَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ، عَنْ امْرَأَةٍ، مِنْهُمْ يُقَالُ لَهَا أُمُّ كُنُوثٍ عَنْ عَائِشَةَ، - رَضِيَ اللَّهُ عَنْهَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا أَكَلْتَ أَحَدُكُمْ فَلْيَذْكُرِ اسْمَ اللَّهِ تَعَالَى فَإِنْ نَسِيَ أَنْ يَذْكُرَ اسْمَ اللَّهِ تَعَالَى فِي أَوَّلِهِ فَلْيَقُلْ بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ "</p> <p>Narrated by Mu'ammal ibn Hisham, who narrated from Isma'il, from Hisham (meaning the son of Abi Abdullah al-Dustawi), from Budayl, from Abdullah ibn Ubayd, from a woman, known as Umm Kulthum, from Aisha (may Allah be pleased with her), that the Messenger of Allah (peace be upon him) said: "When any one of you eats, let him mention the name of Allah. If he forgets to mention the name of Allah at the beginning, let him say 'Bismillah' at the beginning and at the end."</p>			1			
2	<p>حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا قَيْسٌ، عَنْ أَبِي هَاشِمٍ، عَنْ زَادَانَ، عَنْ سَلْمَانَ، قَالَ قَرَأْتُ فِي التَّوْرَةِ أَنَّ بَرَكََةَ الطَّعَامِ الْوُضُوءُ قَبْلَهُ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " بَرَكََةُ الطَّعَامِ الْوُضُوءُ قَبْلَهُ وَالْوُضُوءُ بَعْدَهُ "</p> <p>Narrated by Musa ibn Isma'il, who narrated from Qais, from Abu Hashim, from Zadhan, from Salman, who said: "I read in the Torah that the blessing of food is in ablution before it. I mentioned that to the Prophet (peace be upon him), and he said, 'The blessing of food is in ablution before it and ablution after it."</p>			1	1		
3	<p>حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ أَبِي الرَّبِيعِ، عَنْ جَابِرٍ، وَابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْمُؤْمِنُ يَأْكُلُ فِي مِعَى وَاحِدٍ وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ "</p> <p>Narrated by Muhammad ibn al-Muthanna, who narrated from Abdul Rahman, from Sufyan, from Abu al-Zubair, from Jabir and Ibn Umar that the Messenger of Allah (peace be upon him) said: "The believer eats in one intestine (i.e., is satisfied with a little food), and the disbeliever eats in seven intestines (i.e., eats excessively)</p>	4	2				2

4	<p>حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي أَبُو بَكْرٍ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ جَدِّهِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا أَكَلْتَ فَأَكُلْ بِيَمِينِهِ وَإِذَا شَرِبْتَ فَاشْرَبْ بِيَمِينِهِ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِشِمَالِهِ ".</p> <p>Narrated by Ahmad ibn Hanbal, who narrated from Sufyan, from al-Zuhri, who reported from Abu Bakr ibn Ubaydullah ibn Abdullah ibn Umar, from his grandfather Ibn Umar, that the Prophet (peace be upon him) said: "When one of you eats, let him eat with his right hand, and when he drinks, let him drink with his right hand, for indeed, Satan eats with his left hand and drinks with his left hand</p>	1		1	1	
5	<p>حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا مِسْعَرٌ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، سَمِعْتُ أَبَا جُحَيْفَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا أَكُلُ مُتَّكِمًا ".</p> <p>Narrated by Abu Nuaim, who narrated from Mis'ar, from Ali ibn al-Aqmar, that he heard Abu Juhayfah say: The Messenger of Allah (peace be upon him) said, "I do not eat while reclining.</p>	1		1	1	1
6	<p>حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَكَلَ طَعَامًا لَعِقَ أَصَابِعَهُ الثَّلَاثَ وَقَالَ " إِذَا سَقَطَتْ لُقْمَةٌ أَحَدِكُمْ فَلْيَمِطْ عَنْهَا الْأَذَى وَلْيَأْكُلْهَا وَلَا يَدَعْهَا لِلشَّيْطَانِ ". وَأَمَرَنَا أَنْ نَسْلُتَ الصَّحْفَةَ وَقَالَ " إِنَّ أَحَدَكُمْ لَا يَدْرِي فِي أَيِّ طَعَامِهِ يُبَارِكُ لَهُ "</p> <p>Narrated by Musa ibn Isma'il, who narrated from Hammad, from Thabit, from Anas ibn Malik, that the Messenger of Allah (peace be upon him) used to lick his three fingers when he ate and said, "When a morsel of any of you falls, let him remove any dirt from it and eat it, and not leave it for Satan. And he instructed us to wipe the dish, saying, 'One of you does not know in which portion the blessing lies</p>	1		1	1	
7	<p>حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ عَبْدِ الرَّحْمَنِ الْمُحَارِبِيُّ، حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْفُخُ فِي طَعَامٍ وَلَا شَرَابٍ وَلَا يَتَنَفَّسُ فِي الْإِنَاءِ ".</p> <p>Narrated by Abu Kurayb, who narrated from Abdul Rahman ibn Abdul Rahman al-Muharibi, who narrated from Sharik, from Abdul Karim, from Ikrima, from Ibn Abbas, who said: "The Messenger of Allah (peace be upon him) never breathed (blew) on food or drink, nor did he breathe into a vessel</p>					1

Alphabetic Abbreviation: B (al-Bukhari), M (Muslim), AD (Abu Dawud), T (al-Tirmidhi), N (al-Nasa'i), dan IM (Ibn Majah)

From these (7) seven hadiths, the discussion on food ethics can be divided into several important topics, including:

5.1.1 [First]: Discussion on the etiquette of food and drink.

Referring to Table 1.0 above, the meaning of the hadiths can be categorized where 3 hadiths pertain to the etiquette of ethically handling food, while the remaining hadiths are about the procedures for managing food. Therefore, the etiquettes within the ethics of eating are discussed as follows;

5.1.1.1 *Etiquette in Eating According to Islamic Law.*

Hadiths 1, 2, and 4 explain the consensus among scholars who recommend reciting Bismillah at the beginning of eating and drinking, performing ablution before eating, and using the right hand instead of the left. The Prophet Muhammad (peace be upon him) advised his followers to always begin with the recitation of Bismillah and *Hamdalah*, not only when eating and drinking but also in all daily affairs by starting with Bismillah and making intentions. From a different perspective, some scholars argue that the recitation of Bismillah should be audible to others to serve as a reminder. In cases where someone intentionally does not recite Bismillah at the beginning of a meal or forgets, is unaware, compelled, unable, or for any other reason, it is permissible to say, "بِسْمِ اللَّهِ أَوْلَهُ وَأَخْرَهُ" by mentioning the name of Allah at the beginning and end (Abi Zakarya Yahya, 1981).

According to al-Nawawi in his commentary on Sahih Muslim, he mentions that the recommended practice in reciting Bismillah can be fulfilled by simply reciting بِسْمِ اللَّهِ. However, if recited with بِسْمِ اللَّهِ الرَّحْمَنِ it is considered better. It is also a Sunnah for women, including those experiencing menstruation, and individuals in a state of major ritual impurity (junub) (Syaiikh Muhammad bin Shaleh al-Utsaimin, 2012). Ibn Hajar, in his commentary, explains that scholars unanimously agree on the recommended practice of reciting Bismillah at the beginning of a meal. Additionally, scholars express that reciting the complete Bismillah is preferable and more virtuous. If one forgets or overlooks reciting Bismillah at the start of the meal, the Prophet Muhammad ﷺ personally clarified in the concluding part of the hadith that if someone forgets at the beginning, they should recite it when they remember (even in the midst of the meal) by saying بِسْمِ اللَّهِ أَوْلَهُ وَأَخْرَهُ meaning mentioning the name of Allah at the beginning and end.

Furthermore, it is permissible to recite the complete Bismillah and add the phrase أَوْلَهُ وَأَخْرَهُ (at its beginning and its end). This is specifically allowed for those who forget or overlook it because the usual practice of a believer would not involve such omission after the prohibition, except due to forgetfulness (Ahmad bin Ali al-Asqalani, 2000). This is evidence of the Prophet Muhammad's (peace be upon him) concern for his followers. Scholars also hold the view that it is recommended to recite Bismillah audibly when about to eat or drink so that others can hear it and become aware of it (Abi al-ala Muhammad Abdurrahman, n.d). The strength of the meaning behind the recitation of Basmalah is indeed very significant. Al-Nazili in his book "Khazjnah Al-Asrar" codified several Hadiths about Basmalah, including the Hadith stating, "When Gabriel came to me bringing the first revelation, Gabriel taught the phrase 'Bismillahirrahmanirrahim'. Narrated by Ibn Abbas, he stated that the Prophet Muhammad (peace be upon him) said, "Whoever recites 'Bismillahirrahmanirrahim, wa La Hawla Wa La Quwwata Illa Billah' (In the name of Allah, the Most Gracious, the Most Merciful, and there is no power nor strength except through Allah), Allah will remove seventy doors of danger, doubt, hardship, and boredom." (Al-Nazili, n.d).

Through such an explanation, we can understand that from a religious perspective, the recitation of Basmalah serves as a good foundation for the beginning of actions and deeds. It has a spiritual impact in opening the path to blessings in the practice of worshiping Allah. If someone incorporates it into their eating etiquette, it is hoped that the food consumed will also pave the way for blessings and bring about good rewards. Furthermore, the advice of the Prophet through the second hadith recommends that we perform ablution (wudhu) before and after eating. This reflects how Islam is meticulous in various matters, even regulating seemingly small ones. If performing ablution before every meal is challenging, it is noteworthy that the Prophet Muhammad ﷺ suggested washing the hands before and after eating. Through this behavior, we can see how Prophet Muhammad ﷺ was meticulous about cleanliness. Moreover, scientific studies have confirmed that washing hands can prevent the transmission of bacteria and disease-causing microorganisms, as over 70% of infectious diseases are attributed to contamination through hand contact (Norahasnira Ibrahim, et.al., 2021).

In hadith number 4, the Prophet ﷺ encourages the use of the right hand over the left. There are several reasons why the Prophet ﷺ advocated for this practice. Firstly, it symbolizes a distinction from the behavior of Satan, who is mentioned by the Prophet ﷺ. roivaheb hcus gnitallume morf detibihorp era ew ,smilsuM sA .dnah tfeht esu ot ﷺ According to al-Tibî, the prohibition of eating and drinking with the left hand is due to the prohibition of resembling the army of Satan. This matter is discussed by Abi A'la, who states that Satan has an army, and eating with the left

hand imitates the behavior of that army (Abî al-A'lâ Muhammad Abdurrahman, n.d). This is also in line with another hadith of the Prophet ﷺ where he said, "When one of you eats, he should eat with his right hand. And when he drinks, he should drink with his right hand because Satan eats with his left hand and drinks with his left hand" (HR Muslim).

Secondly, the word "yamin," meaning right, is derived from the word "alyumnu," which signifies blessings from both methodological and aesthetic aspects. This hadith also instructs the use of the right hand in all good deeds. Furthermore, from a scientific perspective, it is reinforced. According to scientific findings, it is proven that the right hand can produce three types of enzymes that aid in the digestion process. One of these enzymes is RNase, found in the three fingers: the thumb, index finger, and middle finger of the right hand. When we bring food to our mouths, this enzyme functions to combat harmful bacteria present in the food, making our bodies stronger. RNase enzymes also work to enhance our immune system against attacks from pathogenic bacteria compared to the left hand (Koczera, P., et.al, 2016). Since more enzymes are released, the right hand is more suitable for the istinja process, as opposed to the left hand, which may be considered unclean.

As for eating with the right hand, it is considered Sunnah, and this is the opinion of the majority of the Shafi'i scholars, as upheld by al-Ghazali and an-Nawawi. In fact, in the book al-Um, it is mentioned as obligatory. However, one of the above hadiths explains that the Prophet ﷺ saw a man eating without using his right hand, and the Prophet prohibited him. The man responded that he couldn't use his right hand. Therefore, al-Nawawi states that not using the right hand is prohibited unless there is an obstacle or injury preventing the use of the right hand. If there is an injury or obstacle that prevents the use of the right hand, the prohibition no longer applies (Abî al-A'lâ Muhammad Abdurrahman, n.d).

Research has shown that there is a right-hand advantage in grasping for feeding, with the right hand demonstrating a greater precision in grasping food items (Jason Flindall, et.al., 2013). While eating with the right hand itself may not have direct implications for nutrigenomics, the broader cultural and dietary context in which this practice occurs can impact nutritional genomics.

However, eating with the right hand has the following implications for human health:

1. The recommendation to eat with the right hand, deeply entrenched in cultural and religious practices, holds significance beyond traditional practices. From a nutrigenomic perspective, this practice influences the digestion and nutrient absorption. Enzyme production, notably RNase, highlights biological distinctions between the right and left hands in food interactions, potentially optimizing digestion and absorption, thereby contributing to enhanced nutrient utilization and overall health outcomes (Amy Ermann, et.al.,2023).
2. Hand Hygiene: Eating with the right hand aligns with principles of hygiene across diverse cultures. Given its association with cleanliness in various daily tasks, such as handling objects and shaking hands, the use of the right hand in eating corresponds with contemporary health guidelines promoting hand hygiene to curb the spread of infections and diseases (Feten Fekih-Romdhane, et.al, 2023).
3. Mindful Eating: Rooted in Islamic tradition, eating with the right hand embodies mindfulness in food consumption. This practice fosters awareness and consciousness of eating habits, which correlates positively with health outcomes. Mindful eating has been associated with improved digestion, increased meal satisfaction, and reduced likelihood of overeating (Justin Thomas, et.al., 2018).
4. Psychological Impact: Cultural and religious practices, including eating with the right hand, influence individuals' psychological relationships with food (Ata Pourabbasi, et.al., 2021). Adhering to traditions and religious directives instils a positive mindset during meals, reinforcing the connection to cultural and religious identity (Vatika Sibal, 2018). This positive mindset significantly affects overall psychological well-being (M. Dhanabhakya, et.al., 2023)
5. Handedness and Brain Function: While prophetic guidance emphasizes the right hand's use, left-handed individuals are not condemned for using their dominant hand. However, research suggests cognitive benefits associated with engaging the non-dominant hand, such as the left hand, in most cases. This engagement stimulates the brain, potentially enhancing neural connections. Additionally, in cultures where the left hand symbolizes less cleanliness, using the right hand for eating aligns with modern food safety practices, thus mitigating the risk of foodborne illnesses (Yusra Masud, et.al., 2012).
6. Mindful Eating and Spiritual Connection: Hadith teachings advocate mindful eating, emphasizing consciousness of food consumption. Prophet's words underscore the ethical dimension of mindful eating, urging individuals to be aware of their intake, and maintaining a spiritual connection during meals. This conscious approach to eating transcends nutritional considerations, fostering a deeper spiritual connection and ethical awareness (Jean L. Kristeller, 2018).

In addition, performing ablution (Wudhu) before and after eating, or at least washing the hands, as advised by Prophet Muhammad, aligns with modern hygiene practices (Laura Laguna, 2016) that help prevent the transmission of harmful bacteria and pathogens (Richard A. Beers, 2021). Nutrigenomically, reducing exposure to pathogens through proper hand hygiene can minimize the risk of foodborne illnesses and support overall health and well-being (Cynthia Pomaa Akuoko, 2019). On the other hand, recitation of 'Bismillahirrahmanirrahim' before consuming food, as recommended in the hadith, can be seen as a mindful practice that sets a positive intention for the meal (Jared s. warren, 2020). From a nutrigenomic perspective, stress and emotional state during eating can influence digestion and nutrient absorption (Tannia Valeria Carpio-Arias, 2022). Starting a meal with a calm and focused mindset, as encouraged by recitation, may support optimal digestion and absorption of nutrients.

Additionally, the suggestion to consume water through three sips or breaths offers potential health benefits. This approach contrasts with the potential negative consequences associated with drinking water in a single gulp. Regularly consuming large quantities of water over time may contribute to the symptoms of pulmonary swelling, leading to breathlessness, particularly during strenuous physical activities. Furthermore, this practice could result in dryness and cracking of both the lips and nails. Pulmonary swelling may also impose strain on cardiac function, potentially leading to cardiovascular complications. Moreover, symptoms of pulmonary swelling may manifest in the liver, subsequently causing lumps and generalized swelling throughout the body.

5.1.1.2 [Second]: Procedure for Taking Food]

Touching on the procedure for taking food, hadiths number 3, 5, 6, and 7 classify various prohibitions in the etiquette of eating that are in line with the character of a Muslim. Referring to the explicit content of hadith number 3, the Prophet Muhammad ﷺ illustrated that a believer eats with one intestine, while a disbeliever eats with seven intestines. Fundamentally, every human has seven types of intestines: the large stomach, three small intestines connected to it, and three large intestines. However, the Prophet ﷺ described that a disbeliever, due to their greediness and failure to mention the name of Allah when eating, needs to fill all seven intestines, whereas a believer, due to their simplicity and mentioning the name of Allah before eating, finds satisfaction with just one intestine. Another interpretation suggests that the seven intestines refer to seven characteristics: spirit, greed, excessive daydreaming, gluttony, bad habits, jealousy, and obesity because, in reality, humans cannot fill all seven intestines simultaneously. Another interpretation indicates that a believer here refers to someone with perfect faith who turns away from worldly desires and is content with what fulfills their needs (Imam Nawawi, 2013).

In addition to the encouragement for various good eating etiquettes, there are also prohibitions shared by the Prophet ﷺ regarding them. For example, in hadith number 5, the Prophet ﷺ prohibited eating while reclining, with a well-known reason presented by Ibn Abi Shaybah from Ibrahim al-Nakha'i stating that it is feared to make someone's stomach larger, with medical support from Ibn al-Asir. Nevertheless, the meaning of the term "mutakian" (reclining) is also debated among scholars. Some argue that it refers to sitting in a stable position, while others say it involves sitting with one part of the body supported, resting both parts on a support. In general, "mutakin" (reclining) means sitting with support on one of the two parts of the body or leaning on the place where one is sitting. Considering these differences, Ibn Hajar argued that looking at the distinctions makes it clear that what is disliked is when someone protrudes while reclining, without specifying the form of reclining. Taking food that has fallen after cleaning it is a recommended practice or suggestion, provided that it has fallen in a non-impure place. If it falls in an impure place, then it is recommended to give it to an animal and not to leave it for the devil (Abi al-A'lâ Muhammad Abdurrahman bin Abdurrahman al-Mubarakfûrî, n.d). The meaning of food that has fallen refers to food that falls and then comes into contact with dust or sand. In the wording of the hadith, it is mentioned, "do not leave the food for the devil." This means wasting the blessings of Allah and considering such a blessing contemptible is an act of arrogance. Refusing to pick up the fallen food is a manifestation of arrogance, and this behavior is considered akin to the behavior of the devil (Abi Abdillah Muhammad bin Yazîd al-Quzwainî, 1954).

Furthermore, in hadith number 7, the Prophet s.a.w emphasizes the prohibition of blowing on hot food to cool it down. Muhammad Fuad Abd al-Baqi stated that the prohibition of blowing on food or drink in a dish is one of the teachings of etiquette to ensure cleanliness. This is because saliva may come out and mix with the food or drink, making it unappetizing for others who will consume it. There is also the possibility of blowing impurities from the person's stomach, compromising the purity of the water or food (Muhd Fuad Abd al Baqi, n.d).

5.2 Discussion on Eating Etiquette and Its Discussion in the *Kitab Al-Rahmah Fi Al-Tibb Wa Al-Hikmah*

Research on the influence of medical and health knowledge in shaping eating etiquette contained in Malay-Islamic manuscript books yields some interesting findings to be highlighted. Data analysis found that most of the Arabic-Islam manuscript books have several main chapters in the books they authored, namely a) general principles in medicine; b)

general principles regarding cleanliness, dietetics, cosmetics; c) pathology; d) pharmacopoeia. The discussion points for several Arabic-Islam manuscript books are detailed as follows;

a. Kitab Kamil a-Sinaah al-Tibbiyah-Iran

This book was copied by 'Umar ibn Ahmad al-Mutatabib on 15 Muharram 703 AH / 28 August 1303 CE in Konya, Turkey. The book originated from Iran and was written by 'Ali ibn al-Abbas al-Majusi, who was one of the renowned chemists alongside Ibn Sina and al-Razi. The book was presented as a gift to 'Adud Dawlah Fanna, the founder of the al-Bimaristan al-'Adudi hospital in Baghdad (Islamic Arts Museum Malaysia, 2018). This book has several chapters including the principles of humorism, anatomy of the body, bodily functions, classification and causes of diseases, healthcare, dietetics, medical materials, and surgical chapters.

b. Kitab al-Shifa-Iran

This book, quoted by Abu 'Ali al-Husayn ibn 'Abd Allah ibn Sina (1037M/428H), discusses in detail the physiology and morphology of various plant species. The al-Shifa book also explains the importance of nutrition and health care, especially digestion, in the human body's system (ibid., 2018).

c. Kitab Zakhira Khawarazmshahi-Iran

This book was recopied in Iran by 'Ali ibn Muhammad ibn Abdullah al-Nasakh al-Shababi. The book has a specific discussion on health care, especially related to cleanliness and nutrition (ibid., 2018).

d. Kitab A Compendium of Medical Treatises (IAMM 20117.47)

This book is a compilation of discussions on the medical science recorded from the works of prominent medical figures in the 8th century, including Hunayn Ibn Ishaq (873M), Sabur ibn Sahl (869M), Yuhanna Ibn Sarabiyun (9M), Abu al-Faraj 'Ali ibn al-Husayn ibn Hindu (10M), and Ibn Sina (1037M). The summary of medical science consists of seven chapters that discuss nutrition science, including in the book al-Dala'il wa al-asbab; diseases related to the digestive system and diagnoses related to the color differences in human urine. The book also details symptoms of food poisoning, such as moist food, changes in the color of food, and more. Moreover, the summary of Hunayn ibn Ishaq's notes also discusses good health and hygiene practices (ibid, 2018).

The analysis conducted on various traditional medical manuscripts in the Malay Archipelago also found that there is very little specific discussion on the topic of nutrition or food science. This might be attributed to several factors, including;

- i. The works written above are the creations of early scholars in the 10th century, during a peak period of scientific exploration, considered an era of exploration into existing sources of knowledge at that time. These figures were recognized as scientists of their time, delving into these sciences through specific experimental studies. This differs from the situation with the writing of traditional medical manuscripts in the Malay Archipelago, where works written in the 19th century focus more on discussions of disease treatment, disease identification, prescription offerings, and explanations of medicinal materials (herbs and plants) used in disease treatment. This method bears similarities to the sub-disciplines discussed in Arabic-Islamic manuscripts in the 10th century, hence the influence of Arab-Galenic elements underpinning the content and methods in these treatments.
- ii. In the traditional medical sciences of the Malay Archipelago, much experience and knowledge have been accumulated and developed over thousands of years regarding methods of preparation, herb selection, identification of medicinal materials, and the best times for treating specific illnesses. This knowledge has been acquired through their interactions with the surrounding environment, making it a benchmark in presenting data related to suitable medicinal concoctions for treating the ailments they experience in their daily lives. While the science of nutrition is not formally discussed in the manuscripts studied, it is actually implemented in the lifestyle known as 'pantang larang,' governing ethical health management through the preparation of medicines and herbs.

Fascinatingly, the study discovered discussions within a book written by Sheikh Kuta Karang titled "*Kitab Perubatan Melayu Al-Rahmah Fi Al-Tibb Wa Al-Hikmah*," addressing the concept of good eating ethics from the perspective of the Malay community, enriched with knowledge and understanding of Islamic principles. Islam provides clear guidelines in understanding hadith related to the aspects of eating ethics, along with explicit arguments from scholars. The close relationship between the Malay community and nature has further expanded the scope of Islamic

medicine, incorporating general practices and dietary ethics in line with Sharia requirements. This indicates that the Malay community has wisdom in Islamic knowledge and has assimilated well with texts that align with Islamic principles. There are several aspects that can be discussed regarding dietary ethics from the perspective of hadith and the wisdom of the Malay community, as discussed below:

5.2.1 [First]: Similarities regarding manners towards food and drink

From the perspective of the Malay community, the etiquette during eating and drinking carries its own values and principles, aligning with the philosophy of Malay medicine that seeks to function in producing and maintaining the overall health of the human body, addressing both spiritual and physical ailments to attain a balance of intellect, desires, and body. The ultimate goal is to become a healthy individual in terms of substance, nature, and actions, dedicated to serving Allah SWT with sincerity. This approach is visibly influenced by the teachings of Islam (Nurulwahidah Fauzi, et.al., 2019). There is a passage in this book that mentions this;

Dan demikian lagi hendaklah kayfiah makan itu seraya duduk dan mulai dengan mengucap bismillah dan disudahi dengan mengucap al-hamdu li Allah. Maka inilah hal yang terbaik.

This recommendation is highly consistent with the Islamic guidelines as discussed in the context above.

There is also a detailed explanation about the manners and ethics of eating discussed in Chapter 2 of the Book of Tadbir al-Shurbi, which talks about the ethics of drinking, for example;

“ Ketahui olehmu bahawasanya yag terbaik pada minuman itu bahawa jangan diminum oleh insan melainkan diminum pada hal terkurang daripada memuas dahaga. Dan hendaklah ada air itu diambil daripada sungai yang jihat mashriq(arah mashriq), atau telaga yang banyak air, jika dapat diperoleh akan dia. Dan lagi jangan hendaklah apabila minum air keluar nafas pada sekali minum, tiga kali nafas pada hal menjauhi nafas daripada bejana, dan lagi hendaklah mengucap Bismillah pada tiap tiap kali diminum, dan mengucap Alhamdulillah pada akhirnya, dan sayugia diminum dalam bejana, iaitulah minuman yang sedap”

The passage emphasizes the optimal way to consume water, promoting moderation and mindfulness. It advises choosing clean water sources, maintaining proper respiratory hygiene, and expressing gratitude by reciting phrases like "Bismillah" and "Alhamdulillah." This guidance aligns with principles of moderation, hygiene, and spiritual mindfulness, contributing to overall well-being by fostering a balanced and thankful approach to water consumption.

In discussing drinking etiquette, Sheikh Abbas Kuta Karang emphasizes the health aspect of consuming beverages. His perspective doesn't lean towards specific measurements; rather, he advises drinking when thirsty. The ideal drink is described as cool and fresh water, commonly sourced from flowing eastern rivers or deep wells. Observing etiquette, he recommends reciting "Bismillah" before the first sip, repeating it three times, and concluding with "Alhamdulillah." Sheikh Abbas advocates for clay vessels, deeming them most compatible with the body. He cautions against harmful waters and concealed containers, prioritizing transparency to avoid potential risks. This guidance underscores a holistic approach to well-being through mindful hydration (Ommu Khanif Hasan, et al., 2020)

This book outlines the principle of simple nutrition, emphasizing the need to eat in moderation without excessive indulgence. This perspective aligns with the teachings of the Prophet advising against overeating, likening it to allocating a portion of the stomach for food, a portion for drink, and a portion for breathing. Prophet s.a.w said;

ما ملاء ابن آدم وعاء شر من بطنه حسب ابن آدم لقيمان يقمن صلبه فإن كان ولا محالة فثلث للطعام وثلث للشرب وثلث للنفس.

No vessel that the son of Adam fills is worse than his stomach. It is sufficient for the son of Adam to have a few bites that keep his back straight. If he wants more, it should be one-third for his food, one-third for his drink, and one-third for his breath, allowing it to rise and fall freely.

This approach emphasizes balance in eating, avoiding overindulgence that may have negative impacts on the body (Sheikh Kuta Karang, 2017), and refers to the wisdom in Islamic teachings regarding overall well-being.

Sheikh Kuta Karang has also mentioned his view that maintaining a balanced diet is crucial for overall well-being. Overindulgence, particularly in heavy or unhealthy foods, can lead to difficulties in breathing and contribute to various health issues. It is advisable to follow customary eating practices and avoid excessive consumption. He also stated that individuals with sedentary lifestyles may benefit from a lighter diet, while those engaged in strenuous

activities should focus on balanced and moderate meals. Regular, timed meals—preferably three times a day—aligned with personal needs, contribute to a healthier lifestyle. This approach ensures that dietary choices promote physical well-being and adapt to individual circumstances. It has shown in his text as below;

Dan hendaklah diadatkan oleh insan daripada makan minum dengan barang yang telah diadatkan. Dan terkadang manusia diadatkan kenyang dan makan makanan yang jahat, maka hasil baginya terbumi penyakit. Dan jika ada ia orang sihat, maka yang patut bahawa dikembali kepada barang yang patut dimakan, dan makanan atas sedikit-sedikit jua, hingga baiklah halnya. Adapun yang terbaik orang yang ahl al-turfah (orang kaya/mewah) ertinya orang yang bersenang diri yang tiada lelah payahnya seperti orang yang duduk berkedai-kedai perniagaannya, dan barang sebagainya. Maka hendaklah dimakan makanan yang ringan-ringan yang pertengahan tabi'ahnya, seperti beras dan air susu dan roti gandum dan daging anak hayam dan daging seumpama nangeubee(sejenis bururung ungags lebih besar dari punai dan berkaki panjang), dan diminum air susu lembu dan kambing-kambing yang baharu diperah, diminum di bawah susunya jua, yakni diminum air susu itu pada hal ada hangat baru keluar diperah dan barang sebagainya seperti yang termadtkur pada bab tabi'ah makanan dan minuman.

Dan adapun orang yang ahl al-kadd(orang pekerja keras) ertinya orang yang kebanyakan lelah payahnya, seperti orang yang berladang tanaman, dan padi dan barang sebagainya, maka tiadalah mudarat bagi mereka itu dimakan makanan yang berat tabi'ah seperti harissa (sejenis makanan arab terbuat dari adunan tepung madu, gula dan susu [57/30v] dan apam-apam dan barang sebagainya. Adapun yang terbaik dimakan itu makanan yang pertengahan tabi'ahnya kerana bahawa menghasilkan 'afiyah badan. Shahdan, dan adalah bagi makan itu waktu dan kayfiyah. Kata hukama dan terbaik dimakan pada tiap-tiap satu hari dan semalam itu tiga kali makan jua tatkala hajat.

According to some scholars, the ideal practice is to eat once a day, preferably during iftar (breaking fast), but it is acceptable to follow contemporary meal patterns, such as eating in the early morning and evening, with moderate portions. Chewing food thoroughly aids digestion, and the meal should be taken in a relaxed sitting position, beginning with the Bismillah and concluding with Alhamdulillah. This approach is considered optimal for promoting overall well-being.

5.2.2 [Secondly]: Similarities regarding etiquette in Eating According to Islamic Law.

In discussing dietary ethics, Sheikh Kuta Karang further elaborates on certain types of foods that can be harmful when consumed. He provides guidelines to avoid:

1. Consuming raw food.
2. Consuming repulsive or unpleasant food.
3. Eating over already consumed food, indicating partially digested food on the plate.
4. Overeating, as it can lead to immediate health issues and contribute to the destruction of the body.

These recommendations align with promoting good dietary practices for overall well-being, emphasizing the importance of making mindful and healthy food choices. This advice aligns precisely with the verses recorded from previous scholars, which mention the following:

ثلاث هن مهلكة الانام
وداعية الصحيح الى السقام
دوام مداومة ودوام وطى
وإدخال الطعام على الطعام

Meaning: three things all lead to the destruction of humans and bring health to illness:

1. Continuous indulgence in food and the like.
2. Continuous indulgence in sexual relations.
3. Consuming food over already digested food (Sheikh Kuta Karang, 2017).

Ahnaf ibn Qays emphasizes the importance of maintaining a balanced and considerate approach to food consumption. He advises against burdening the ma'idah (dining table) with more than it can bear, such as overeating

or piling new food on top of already consumed dishes, as previously mentioned.

This collection from the physicians of Kisra consists of four wise individuals, particularly skilled in determining the qualities of medicines to be consumed to alleviate various illnesses:

1. **Iraqi Physician:** Recommends drinking three sips of warm water every morning upon waking up.
2. **Roman Physician:** Suggests consuming a small amount of Habb al-Rashad seeds daily.
3. **Indian Physician:** Proposes eating Halilaj al-Aswad, interpreted as black soybeans, each morning.
4. **Sawadi Physician:** Advocates starting the day with warm water to break down liver fat, emphasizing the avoidance of combining fatty and starchy foods. Moreover, advises against consuming anything unless genuinely hungry, with a warning that failure to follow this rule may lead to illness or death.

In conclusion, it is essential for individuals to consume foods that do not combine warm and cold elements, such as avoiding pairings like meat with eggs or fish with milk, aligning with dietary practices aimed at managing existing health conditions (Sheikh Kuta Karang). Norhissam Mustafa's research highlights the critical importance of meal timing, particularly in relation to the body's specific needs at different times. For instance, individuals with diabetes are cautioned against consuming high-protein and high-carbohydrate foods in the morning, as the pancreas becomes highly active only three hours after waking up. Similarly, regularly consuming watermelon during specific times may contribute to hemorrhoids. Excessive food intake, even at the right times, can be harmful. Mustafa recommends a balanced approach, suggesting meals at three specific times: breakfast, lunch, and dinner. Breakfast should be modest, following the Islamic dietary guidelines. Lunch should include rice or a staple food, vegetables, protein, fruits, and water. Dinner is not obligatory, and moderation in quantity is advised, with one-eighth of the lunch portion considered sufficient. This aligns with dietary practices aimed at managing health conditions (Abdul Basit Abdurasyadi, 2017).

6.0 Discussion

The exploration of dietary ethics within Islamic Hadith and the Malay medicine manuscript, Kitab Al-Rahmah Fi Al-Tibb Wa Al-Hikmah, reveals a deep-seated connection between religious practices, traditional wisdom, and modern nutrigenomics. By examining these sources, we uncover ethical guidelines on eating and drinking that not only focus on spiritual and cultural significance but also intersect with health perspectives, such as disease prevention and management. The following discussion delves into these themes, offering a nuanced understanding of how these traditional practices align with contemporary health science, particularly within the context of nutrigenomics.

We capture key themes related to nutrigenomics, dietary practices, and health perspectives. The key themes are:

Table 2.0 : Key Themes related to nutrigenomics, dietary practices, and health perspectives.

Code	Description
Nutrigenomics (NG)	
NG1 - Gene Expression	Codes related to the impact of dietary practices on gene expression.
NG2 - Genetic Variations	Codes related to genetic variations influencing responses to specific diets.
NG3 - Molecular Interactions	Codes related to the molecular interactions between nutrients and genes.
Dietary Practices (DP)	
DP1 - Food Groups	Codes for different food groups mentioned in the manuscripts.
DP2 - Therapeutic Foods	Codes for foods specifically recommended for therapeutic purposes.
DP3 - Dietary Restrictions	Codes for any restrictions or prohibitions on certain foods.
DP4 - Cooking Methods	Codes for specific cooking methods mentioned in dietary practices.
Health Perspectives (HP)	
HP1 - Disease Prevention	Codes related to dietary practices aimed at preventing diseases.
HP2 - Disease Management	Codes related to dietary practices aimed at managing existing health conditions.
HP3 - Holistic Health	Codes related to dietary practices promoting overall well-being.

Code	Description
HP4 - Spiritual Health	Codes related to dietary practices with spiritual or religious significance.
Cross-Cutting Themes (CT)	
CT1 - Cultural Context	Codes related to cultural influences on dietary practices.
CT2 - Historical Significance	Codes for foods with historical importance in the manuscripts.
CT3 - Integration of Prophetic Foods	Codes related to the inclusion of prophetic foods in dietary practices.

Based on the key themes that we find out in regard to nutrigenomic, we classified all hadiths and data from manuscript in the table 3, as below:

- **NG1 (Nutrigenomics):** The hadith emphasizes the physical act of eating and drinking with the right hand, suggesting a specific way of engaging in these actions. While not directly related to gene expression, it highlights the impact of dietary behavior on overall well-being.
- **HP1 (Health Perspectives):** The hadith encourages a specific manner of eating and drinking for believers, aligning with health perspectives promoting practices aimed at preventing diseases.
- **HP3 (Health Perspectives):** The hadith promotes overall well-being through the recommended method of eating and drinking.
- **HP4 (Health Perspectives):** The mention of the right hand in eating and drinking may have spiritual or religious significance, connecting the practice with broader health perspectives.
- **CT1 (Cross-Cutting Themes):** The hadith reflects cultural and religious influences on dietary practices, as it pertains to the specific way of eating and drinking advised for believers.

Table 3.0 : A category, code and description of data from hadith and manuscript

Category	Code	Description
Nutrigenomics	NG1 - Gene Expression	The hadith emphasizes the physical act of eating and drinking with the right hand, suggesting a specific way of engaging in these actions. While not directly related to gene expression, it highlights the impact of dietary behavior on overall well-being.
Health Perspectives	HP1 - Disease prevention	The hadith encourages a specific manner of eating and drinking for believers, aligning with health perspectives promoting practices aimed at preventing diseases.
Health Perspectives	HP3 - Holistic Health	The hadith promotes overall well-being through the recommended method of eating and drinking.
Fasting Practices	HP4 - Spiritual Health	The mention of the right hand in eating and drinking may have spiritual or religious significance, connecting the practice with broader health perspectives.
Diatery Practices	DP1- Therapeutic Foods	Recognition of the therapeutic properties of certain foods and their potential to prevent or treat various health conditions.
Health Perspectives	HP2 - Disease Management	Codes related to dietary practices aimed at managing existing health conditions.
Cross Cutting Themes (CT)	CT3 - Integration of Prophetic Foods	Recognition of the prophetic food for suggestion in disease management
Prophetic Foods	CT1 - Cultural context	The hadith reflects cultural and religious influences on dietary practices, as it pertains to the specific way of eating and drinking advised for believers.
Food as Medicine	HP2 - Disease Management	Codes related to dietary practices aimed at managing existing health conditions.
Culinary Herbs and Spices	DP4 - Cooking Methods	Codes for specific cooking methods mentioned in dietary practices.

From the table 3.0 above, we could understand that there is the intersection within nutrigenomics and traditional dietary

wisdom, particularly when examining the ethical and health-related dimensions of dietary practices in Islamic Hadith and Malay medicine manuscripts. These traditional sources provide a wealth of information that can be categorized into themes reflecting both spiritual and physical health, as well as the cultural context that shapes these practices. This analysis categorizes and explains these themes, illustrating how they align with modern health science, particularly nutrigenomics.

i. Nutrigenomics (NG1) - Gene Expression and Dietary Behavior

The idea behind nutrigenomics is to understand how what we eat can impact our genes and, in turn, our health. Even though the Hadith discussed in NG1 doesn't directly mention gene expression, it stresses the importance of using the right hand while eating and drinking. This simple advice highlights how our eating habits play a crucial role in our overall well being. It shows that how we eat is just as important as what we eat when it comes to staying healthy. This perspective aligns with the broader view of nutrigenomics, which suggests that factors like when, where and how we eat can significantly affect our metabolism and health.

ii. Health Perspectives (HP1) - Disease Prevention

Health perspectives in the context of the Hadith are heavily focused on preventive measures. The Hadith classified under HP1 encourages a specific manner of eating and drinking that aligns with modern health perspectives aimed at disease prevention. By advising believers to eat with the right hand and to follow certain etiquettes, these Hadiths promote practices that can minimize the risk of contamination and promote hygiene. This aligns with contemporary health advice that emphasizes the prevention of diseases through proper eating habits, including the use of clean utensils and mindful eating practices. These traditional recommendations, therefore, contribute to a holistic approach to health that begins with preventive care—a principle that is foundational in both Islamic teachings and modern public health initiatives.

iii. Health Perspectives (HP3) - Holistic Health

The holistic approach to health, as promoted in the Hadith under HP3, is centered on the overall well-being of the individual. The recommended method of eating and drinking, which includes moderation and mindfulness, is designed to promote not just physical health but also emotional and spiritual well-being. This aligns with the broader concept of holistic health in nutrigenomics, where diet is not merely seen as a means of sustaining the body but as a comprehensive tool for enhancing overall life quality. In modern health science, this approach is supported by evidence showing that mindful eating and balanced dietary practices can improve mental health, reduce stress, and promote better physical health outcomes.

iv. Health Perspectives (HP4) - Spiritual Health

The Hadiths under the HP4 code highlight the spiritual significance of dietary practices, particularly the use of the right hand in eating and drinking. This practice, while rooted in religious tradition, has implications for spiritual health, which is increasingly recognized as an integral component of overall well-being. In the context of nutrigenomics, spiritual health can influence dietary choices and behaviors, thereby affecting health outcomes. The spiritual dimension of eating, as emphasized in these Hadiths, encourages a mindful and respectful approach to food, which can lead to healthier dietary patterns and, consequently, better health outcomes.

v. Cross-Cutting Themes (CT1) - Cultural Context

The cultural context in which dietary practices are embedded is crucial for understanding their significance. The Hadith classified under CT1 reflects the deep cultural and religious influences on dietary practices, particularly the emphasis on using the right hand. This practice is not only a matter of religious adherence but also a reflection of the broader cultural norms that shape eating behaviors in Islamic societies. Recognizing these cultural contexts is important in nutrigenomics, where dietary recommendations must be culturally sensitive and relevant to be effective. The integration of cultural practices with modern health science can lead to more personalized and effective dietary guidelines that respect traditional wisdom while incorporating scientific insights.

vi. Dietary Practices (DP1) - Therapeutic Foods and Cooking Methods

The integration of therapeutic foods and specific cooking methods from Malay manuscripts into the analysis highlights the traditional recognition of food as medicine. These practices align with modern nutrigenomic principles, where certain foods are known to have therapeutic effects that can prevent or manage health conditions. The emphasis on

cooking methods in these manuscripts, classified under DP4, further illustrates the importance of how food is prepared and consumed, which is a key consideration in both traditional and modern dietary practices.

6.0 Conclusion

The analysis of dietary practices in Hadith and traditional Malay manuscripts reveals a comprehensive approach to dietary ethics that integrates religious, cultural, and health perspectives. These practices, when viewed through the lens of nutrigenomics, offer valuable insights into how traditional wisdom can inform modern dietary guidelines. By recognizing the spiritual, cultural, and health dimensions of these practices, we can develop more holistic and personalized approaches to nutrition that honor both tradition and science.

In conclusion, the fusion of nutrigenomics and traditional dietary wisdom offers a promising pathway toward personalized nutrition that is both scientifically robust and culturally resonant. This holistic approach has the potential to revolutionize dietary guidelines, making them more precise, effective, and relevant to diverse populations. By bridging the gap between modern science and traditional practices, this research contributes to the broader goal of personalized medicine and highlights the enduring value of historical dietary wisdom in contemporary health contexts.

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