

An Important Note Regarding the “Ṭayyibāt” System of Dr. al-‘Awaḍī (رَحْمَةُ اللَّهِ)

By Shaykh Nizār bin Hāshim

With respect to the “Ṭayyibāt” system¹ and its author, Dr. al-‘Awaḍī (رَحْمَةُ اللَّهِ)—I would like to make note that my words concerning this system and my recommendation of it focus solely on its nutritional aspects and on benefiting from them. Not everything the system’s author said in this regard is correct. Rather, there are points contradicted by the evidences of the Shari‘ah which comprises all goodness and perfection for all of humanity. Furthermore, some brothers, may Allāh reward them, have brought my attention to certain errors made by the Doctor regarding religious and creedal matters that oppose Islam and its methodology.² No doubt, these errors stemmed from ignorance of

¹ [TN]: The “Ṭayyibat” system promotes wholesome, beneficial (natural) foods, natural fats that are beneficial, eating only when hungry, remaining physically active, avoiding compromised, depleted foods such as white flour, and ensuring balanced protein intake. As with any nutritional, dietary or health program, it may comprise valid, general principles (such as those mentioned), as well as contested, controversial or erroneous elements, and hence, is subject to examination or evaluation.

² [TN]: Ibn Sīnā was a misguided heretic, yet his medical knowledge and writings were taken with acceptance and cited by Muslim scholars such as Ibn al-Qayyim, and likewise non-Muslims such as Galen and Hippocrates also received recognition for their medical knowledge. Citing them or endorsing such people for their worldly, medical knowledge and expertise does not entail acceptance of their beliefs or errors. Whatever truths they discovered and wrote

Islam and, perhaps, imprecise reactions, alongside the use of inappropriate language in some of his statements. May Allāh pardon both him and us, and may He have mercy upon him.³

Therefore, what is beneficial from the system should be adopted while avoiding blameworthy partisanship towards the man himself, as well as futile arguments and unscientific, unbalanced clamor. Everyone's words can be accepted or rejected, except for those of our Messenger (ﷺ). Consequently, what the Doctor—may Allah have mercy on him—stated in this field must be weighed against the standards of Shari'ah, sound medical science, and grounded reality.

in worldly sciences are taken with acceptance, and had this not been the case, then Muslims would be at great disadvantage given that the beneficial interests of the world are pursued by both believers and disbelievers, and often, disbelievers may excel over the believers in these fields, given that they are motivated by the world and its glitter. However, this also requires caution given that the sciences of the disbelievers are structured upon materialist foundations and misguided philosophies, based on rejection of the Creator. Shaykh Nizār's words of advice in this article reflect these realities and present a pragmatic approach in protecting beneficial interests alongside safety in creed.

³ [TN]: The modern system of allopathic system is a monopoly which is ruthlessly protected, and it is based on maximisation of profits and hence requires people to be chronically ill or diagnosed with illness for as much of their lives as possible. At the same time, the stock and share holders of this medical monopoly also own the large food corporations that produce heavily processed, devitalised, chemicalised foods to sap vitality and facilitate illness. In order to protect this system, naturopaths, nutritionists, holistic health practitioners and others whose approach is much closer to the Prophetic medicine are often targeted and dismissed as “quacks” especially if they become popular and are listened to by millions. Hence, one has to remain vigilant in this regard and distinguish between valid criticism, propaganda and character assassination.

Let us be fully aware that the enemies of the Ummah—the devils among mankind and jinn—desire no good for the Muslims or for humanity as a whole, neither regarding their religion and their worldly lives, and nor their sciences.⁴ Thus, Allāh the Exalted cites Satan’s promise to inflict evil and harm upon the children of Ādam: **“He said: ‘Because You have put me in error, I will surely sit in wait for them on Your straight path,’”** (7:16) and: **“And I will command them so they will change the creation of Allah.”** (4:115).

⁴ [TN]: Allāh the Exalted said: **“To Allāh belongs the creation and the command.”** (7:54-). With respect to His command, that is what He legislates upon His servants, through His revelation, through His speech, and His speech is uncreated as it is from His attributes, and in this verse Allāh distinguished between His command (His speech) and His creation. The Scholars of the Muslims have explained that this legislation falls into categories. That which is revealed (*munazzal*), that which is interpreted (*mu’awwal*) and that which is altered (*mubaddal*). So the first is what Allāh revealed, in meaning and application, as it is, as intended, it is the Qur’an and the authentic Sunnah. The second refers to the opinions of the scholars and the third refers to lies and innovations attributed to the Shari’ah. Refer to Majmū’ al-Fatāwā of Ibn Taymiyyah (3/268). With respect to what Allāh created, then we can say that there is what Allāh created, as it is in His knowledge of its reality, purpose and wisdoms. Then there is man’s attempt to understand it, through the process of scientific inquiry, which can be theory-laden and subjective, so it is his interpretation of the reality that Allāh created, and he may be correct, or close, or remote from the truth therein. And then there are what amount to gross errors, lies and falsehoods which are claimed to represent creational reality, but which are the opposite of the truth, an alteration, distortion or falsification of creational reality. Some of these lies and falsehoods can impact the affairs of creed and Tawhīd, whether in belief or action, and are therefore dangerous and harmful.

Undoubtedly, included within [the phrase] “Allāh’s creation” is everything He has created: the cosmos, the heavens and the earth and everything within them, food and drink, and the forms of humans and animals among other things. The “changing (taghyīr)” here includes altering physical forms—such as shape, colour, or appearance—as well as distorting knowledge and sound understanding regarding cosmic truths and beneficial sciences. He desires evil and harm specifically for the Muslim Ummah and to all of humanity, for he is a sworn enemy: **“Indeed, Satan is an enemy to you, so take him as an enemy. He only invites his party to be among the companions of the Blaze.”** (35:6).

Based on this premise and this mighty divine exposition about the true nature of Satan, his actions, and his threats, Muslims must exercise caution and attentiveness regarding their true religion by holding fast to it, comprehending it deeply, calling others to it and benefiting from the blessings and bounties Allāh has bestowed upon us and created for us—those that have not been corrupted or tampered with—and seek healing through the remedies Allāh has permitted. As Allāh the Exalted said: **“And He has subjected to you whatever is in the heavens and whatever is on the earth—all from Him.”** (45:13).

Therefore, specialists in medicine and nutrition must evaluate the “Ṭayyibāt” system—and any healthy dietary regimen, whether promoted by al-ʿAwadi or others—using a precise scientific standard alongside a detailed re-examination of the modern medical sciences and theories which they have acquired, some of which have been subject to tampering and alteration, yet are treated by many as infallible truths—such as the notion of the Earth’s sphericity, its rotation and orbit around the sun, the claim

that the sun is larger than the Earth⁵ and that the Earth is insignificant within this vast universe, and the theories regarding lunar and solar eclipses which are accompanied by flawed and ludicrous explanations, which are among the lies and false theories upon which a vast generation of the Ummah has been raised.

Hence, it is necessary to break free from blind imitation and blameworthy partisanship, and to re-evaluate all these matters in light of the Book of Allāh and the Sunnah of His Messenger (ﷺ) upon the understanding of the Righteous Salaf, observed reality, and beneficial sciences that have not been distorted or corrupted.⁶

Allāh the Exalted has commanded His messengers and His servants to consume wholesome, beneficial, and good things. He said: **“O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am All-Knowing.”** (23:51). He also said: **“O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him whom you worship.”** (2:172). And He addressed all people, saying: **“O mankind, eat from whatever is**

⁵ In the Qur’ān and the Sunnah, the earth is the larger than the sun, moon and stars, the earth is stationary and is the central, privileged position, while the sun, moon and stars are in motion above it in circular orbits. As for the heavens they are physical constructions, and hence, the notion of of an endless, expanding universe in which the earth is insignificant is false.

⁶ Shaykh ‘Abd al-Raḥmān bin Nāṣir al-Sa’dī (رحمته الله) said: “So look at their sciences which were not founded upon īmān, rather they were crass, deviated sciences which became a reason for them to oppose the Messengers and for them to remain upon what they are of disbelief and rejecting the truth, so we seek refuge in Allāh from knowledge that does not benefit.” *Al-Dalā’il al-Qur’āniyyah* (p. 16).

on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. He only commands you to evil and immorality and to say about Allah that which you do not know.” (45:13)

These verses—and there are many others—call for pursuing wholesome, beneficial, and strengthening foods that aid in the worship of Allah the Exalted, the One who has no partner. Thus, it is a call to diligence, investigation, and verification, and to put these great objectives into practice. Allāh is the Grantor of success and the Guide to the straight path.⁷

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Translated by Abu ‘Iyaḍ (with comments)

⁷ [TN] The Messenger (ﷺ) said: “*There are two blessings regarding which many people are at a loss: health and free time.*” Ṣaḥīḥ al-Bukhārī (no. 6412). Health is from the greatest of bounties conferred by Allāh upon His servants, and Muslim scholars have stressed the importance of this subject matter in what relates to medicine while warning against the domination of the enemies in this field, as is related from Imām al-Shāfi‘ī and others throughout history, as it can be weaponised against Muslims and their nations. Thus, as Shaykh Nizār has advised—and given that the body and its health is a responsibility, because this affects a person’s ability to fulfil his obligations—a Muslim must remain diligent about his own health so as to avoid being drawn into the orbit of the medical monopoly in which profit through ongoing symptom management, not cure, is the primary objective and many treatments (medications) are designed to create additional disease states for the expansion of markets.