

# Halal and Tayyib as an Integrated Dietary Ethic

## The Quranic Concept and Its Contemporary Scientific Relevance

Muhammad Faiz ul Rehman  
Idara Tul Mustafa International  
Email: [mfaizjaami@gmail.com](mailto:mfaizjaami@gmail.com)

### ABSTRACT

This article advances a comprehensive framework for understanding food ethics in Islam by integrating the Qur'anic concept of Halalan Tayyiban with classical juristic reasoning, Maqasid al Sharia, and contemporary scientific and regulatory perspectives. It argues that reducing halal to formal ingredient permissibility is insufficient in modern food systems characterized by industrial processing, complex supply chains, biotechnology, and globalized markets. Through a layered methodology that combines Qur'anic thematic analysis, Prophetic guidance, classical fiqh tools on purity, impurity, harm, and transformation, and modern food safety and governance literature, the study demonstrates that halal and tayyib constitute a single, inseparable dietary ethic. The article shows that halal establishes the boundary of permissibility through revelation and juristic method, while tayyib functions as a qualitative and ethical threshold requiring safety, wholesomeness, cleanliness, and protection from harm and deception. Classical concepts such as taharah, najasah, istihalah, and harm prevention are critically examined and applied to contemporary challenges including additives, enzymes, alcohol traces, ultra processed foods, and emerging technologies. By situating these discussions within a maqasid framework, the study highlights how food ethics serve the preservation of life, intellect, wealth, and religion, while also extending to public health, consumer protection, and sustainability. The article further evaluates halal certification and governance, using Pakistan as a case study to illustrate regulatory strengths and gaps. Ultimately, it proposes an integrated halal tayyib assessment model that bridges revelation and science, resists logo reductionism, and provides a principled basis for policy, industry practice, and consumer responsibility in contemporary Muslim societies.

**KEYWORDS:** Halal, Tayyib, Islamic food ethics, Maqasid al Sharia, Food safety, Halal certification, Consumer protection, Islamic jurisprudence, Public health, Contemporary food systems.

## INTRODUCTION:

The modern food dilemma (industrial processing, additives, biotechnology, and global supply chains): Contemporary food systems routinely separate consumers from sources, processes, and intermediaries. In such conditions, halal practice cannot remain a simple question of what is eaten; it becomes a question of how foods are sourced, processed, handled, verified, and communicated. Modern halal discourse therefore increasingly operates at the intersection of law, ethics, and technical assurance; because ingredients may be derived from multiple origins and processed through complex industrial pathways that are not visible at the point of purchase (Batu and Regenstein, 2014, pp. 113). Reduction of halal to ingredient legality: limitations and risks: A narrow “ingredient only” approach fails to address hidden inputs (processing aids, shared lines, cross contamination), ambiguous origins (animal or plant derived additives), and the limits of consumer knowledge. This is one reason certification systems emerged, yet certification itself is globally fragmented, with standards often confined to national acceptance and disputed points (such as stunning) intensifying market complexity (Batu and Regenstein, 2014, pp. 113,125). Quranic insistence on halalan Tayyiban as a dual normative command: The Quran does not frame consumption merely as permitted versus prohibited; it repeatedly links lawful to wholesome, morally and materially sound. This pairing establishes an integrated ethic: permissibility (halal) remains necessary, but wholesomeness (Tayyib) demands attention to purity, benefit, and harm. Contemporary scholarship in your uploaded sources similarly emphasizes that Muslims are directed to be particular not only about what is lawful but also what is good and beneficial (Salamon et al., 2021, pp. 1002).

Halal in Islamic perspective:

انه الـ شـيـطـان خطـواتـه تـبـعـوا ولا طـيـبـا حـلـالـا الارض في مما كـلوا الـ ناس ايها يا  
مـبـين عـدو لـكـم

O people, eat of what is in the earth, lawful and good, and do not follow the footsteps of Satan. Surely, he is an open enemy for you. (Quran 2:168, trans. Usmani)

تـعـبدون ايها كـذـبـان الله نـعمـة و اشـكـروا طـيـبـا حـلـالـا الله رزقكم مما فـكـلوا

So, eat of the provision Allah has given to you, lawful and good, and be grateful for the bounty of Allah, if it is Him you worship. (Quran 16:114, trans. Usmani)

Research objectives and scope:

This study develops a tightly integrated account of halal and Tayyib as a single dietary ethic. It aims to

1. clarify the conceptual distinction and linkage between halal and Tayyib,

2. ground the framework in Quranic guidance and Prophetic ethics,
3. connect classical legal reasoning about purity, harm, and transformation to contemporary food realities, and
4. present a contemporary relevance argument using modern safety logic and governance debates, including certification and standardization challenges.

## METHODOLOGY:

Textual, juristic, Maqasid, and scientific synthesis: The approach is layered. First,

1. A Quranic thematic reading of halalan Tayyiban establishes normative foundations.
2. Prophetic guidance is used to operationalize dietary ethics as lived practice.
3. Juristic reasoning and legal concepts (purity, impurity, harm prevention) are treated as analytical tools for modern cases.
4. Scientific and regulatory literature is used to evaluate practical conditions of safety, hygiene, traceability, and verification, because halal assurance increasingly depends on technical review and competent oversight, not consumer perception alone (Salamon et al., 2021, pp. 1007; Batu and Regenstein, 2014, pp. 121).

## CONCEPTUAL FOUNDATIONS: DEFINING HALAL AND TAYYIB:

Halal as legal permissibility in Islamic law: Halal denotes what Islamic law permits for consumption and use. In modern halal discourse, this permission must be demonstrable in practice because numerous ingredients can be derived from either animal or plant sources, and the permissibility of the final product depends on origin and process, not labels or assumptions (Batu and Regenstein, 2014, pp. 113). Haram as prohibition grounded in harm, impurity, or moral corruption: Haram is what Allah has prohibited. In food, major prohibited categories typically include swine and its derivatives, carrion, blood, alcohol and intoxicants, and improperly slaughtered animals. Modern food processing complicates this in two ways: first, prohibited sources may appear as hidden derivatives; second, products that come into direct contact with prohibited substances can also become impermissible within many halal frameworks (Batu and Regenstein, 2014, pp. 113).

بِهَ اللَّهِ لَا غَيْرَ أَهَى وَمَا الْأَخْزِيرُ وَلَا حَمُّ الْوَلَدِ الْمَيْتَةِ عَلَيْكُمْ حَرَمَتْ

Forbidden for you are carrion, blood, the flesh of swine, and that upon which a name other than that of Allah has been invoked. (Quran 5:3, trans. Usmani)

Tayyib as purity, wholesomeness, benefit, safety, and ethical soundness: Tayyib extends beyond legality into quality and consequence. In your uploaded literature, Tayyib is presented as a practical condition of being safe, not harmful, and aligned with human wellbeing; halal is framed as the normative boundary set by Allah, while Tayyib is strongly

connected to human selection based on quality, safety, and benefit (Syarifah et al., 2024, p. 173). Distinction between Tayyib and mere edibility: Something may be edible yet not Tayyib if it is contaminated, harmful, deceptive, or inconsistent with ethical integrity. Tayyib therefore functions as an evaluative demand: it asks whether consumption promotes wellbeing rather than merely avoiding explicit prohibitions. Halal and Tayyib as a two tier evaluative framework: A contemporary operationalization of halalan Tayyiban may be framed as a two tier test. Tier one establishes permissibility through source and lawful acquisition. Tier two evaluates wholesomeness through safety, cleanliness, health impact, and integrity across the supply chain. Your uploaded study articulates this directly: halal can be assured by knowing sources and method of acquiring, while Tayyib emphasizes safety, cleanliness, and healthiness, and must be considered throughout the supply chain (Salamon et al., 2021, p. 1011). Relationship between Tayyib and khabith: The Quranic moral vocabulary contrasts pure and wholesome with what is filthy, harmful, and corrupt. This contrast supports the principle that ethical consumption is not neutral; it shapes character, health, and society.

### **QURANIC FOUNDATIONS OF HALALAN TAYYIBAN:**

Core Quranic directives on lawful and wholesome consumption: The Quran repeatedly directs believers to eat what is lawful and good, establishing that food ethics begins with divine permission and is completed by wholesomeness. This is reinforced in modern scholarship that reads halalan Tayyiban as a driver of both physical and spiritual development, not merely a dietary restriction (Salamon et al., 2021, pp. 1006).

تَعْبُدُونَ إِلَهًا كَمَا تَعْبُدُونَ اللَّهَ وَإِذْ تَقُولُونَ لِلَّهِ مَا يَشَاءُ إِنَّ كُنُوزَنَا عِنْدَ اللَّهِ وَإِنَّا بِهِ مُؤْمِنُونَ (Quran 10:18, trans. Usmani)

O you who believe, eat of the good things We have provided you, and be grateful to Allah, if it is Him you worship. (Quran 2:172, trans. Usmani)

صَالِحًا وَعَامِلًا بِالْطَّيِّبَاتِ كَمَا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ (Quran 23:51, trans. Usmani)

O messengers, eat of the good things, and do righteous deeds. (Quran 23:51, trans. Usmani)

Ethical logic of food in the Quran: gratitude, discipline, and restraint: Quranic guidance places food within worship: gratitude disciplines desire, and restraint prevents excess. This ethical framing directly challenges modern consumption culture, where marketing and abundance can encourage overconsumption and disregard for consequences.

الْمُسْرِفِينَ يَحِبُّهُ لَا أَنَّهُ تَسْرِفٌ وَلَا وَاشْرَبُوا وَلَا تُكُونُوا مِنَ الْمُسْرِفِينَ (Quran 7:31, trans. Usmani)

Eat and drink, and do not be extravagant. Surely, He does not like the extravagant. (Quran 7:31, trans. Usmani)

Food and spiritual moral formation: Food is not treated as morally indifferent. In Quranic reasoning, what enters the body influences spiritual life, moral strength, and social

responsibility. This is why “lawful” is paired with “good”: the goal is not only compliance but purification of life. Quranic harm prevention paradigm: The Quran repeatedly closes doors that lead to harm, corruption, and self destruction. This paradigm supports the broader Tayyib requirement: what damages health, mind, or social order cannot be considered wholesome even if it appears superficially permissible. Rejection of excess, waste, deception, and self harm in consumption: Waste and moral negligence in consumption are rejected. This extends to consumer deception and harmful market practices, because they violate the Quranic demand for integrity and justice in human dealings.

### PROPHETIC GUIDANCE: DIETARY ETHICS AND PREVENTIVE HEALTH:

Moderation and portion control: The Prophetic model treats moderation as protection of body and soul, and as a policy against harm. It is a core practical meaning of Tayyib in everyday life.

لا كان فان صد به ي قمن اكلات ادم ابن ب حسب ب طنه من شرا وعاء ادم ابن ملا ما  
ل ن فسه و ث ل شرا به و ث ل طعامه ف ث لث محالة

A human being fills no vessel worse than his stomach. It is sufficient for a son of Adam to eat a few mouthfuls that keep his back straight; but if he must, then one third for his food, one third for his drink and one third for his breath. (al-Tirmidhi, Hadith 2380, trans. Usmani)

Cleanliness, hygiene, and public health implications: Prophetic instruction places purity and cleanliness at the center of religious life. This has direct contemporary relevance: hygienic practice and contamination control are essential components of Tayyib, especially in mass production contexts.

الا ي مان شطر الطهور

Purification is half of faith (Muslim, Sahih, Hadith 223, trans. Usmani)

Avoidance of intoxication, impurity, and deception: The Prophetic framework bars intoxication and moral corruption at the root. This not only protects intellect but also anchors modern policy discussions on harmful substances and deceptive consumer practices.

حرام مسكر كل

Every intoxicant is unlawful (Muslim, Sahih, Hadith 2003, trans. Usmani)

Eating manners as applied ethics: Sunnah-based etiquette shapes how Muslims eat, share, and restrain desire. These manners cultivate discipline, gratitude, and social cohesion, and they prevent the slide from lawful eating into harmful patterns of excess. Prophetic lifestyle as a preventive medical and ethical model: Taken together, Prophetic guidance functions as preventive ethics: it structures daily life to reduce harm, build resilience, and preserve wellbeing. This is a practical bridge between revelation and contemporary concerns about

chronic disease, food safety, and consumer vulnerability in modern markets.

## **CLASSICAL FIQH AND TAFSIR PERSPECTIVES ON FOOD, PURITY, AND HARM LEGAL CATEGORIES OF FOOD IN CLASSICAL FIQH:**

Classical jurists framed food rulings through clear legal taxonomies (halal, haram, makruh, mubah), but they did not treat legality as a purely formal label. The operative questions were: does the substance originate from a lawful source, is it acquired by lawful means, and does it carry a recognized cause of prohibition such as explicit textual forbiddance, inherent impurity (najasah), intoxication, or verified harm. This is why classical fiqh repeatedly ties dietary rulings to protection of religion, life, intellect, and market integrity, even when those terms were not yet systematized as Maqasid. (Al-Qaradawi, 1993, pp. 13-20). Concepts of taharah and najasah: Purity in Islamic law is not only ritual; it is also a civilizational hygiene ethic that shapes what can enter the body, what can be traded, and what can be processed. The fiqh of taharah and najasah becomes directly relevant to contemporary ingredients because industrial production often blends animal derivatives, alcohol carriers, enzymes, and additives into a single supply chain. Modern research on impurity issues highlights that Quranic concepts of Tayyibat and khabaith and juristic rules of harm prevention remain the backbone for solving modern ingredient disputes (Akram ul haque and Iqbal, 2025, pp. 1)

## **ISTIHALAH IN CLASSICAL JURISPRUDENCE:**

Istihalah (substantial transformation) is one of the most important classical tools for modern food technology because it asks whether the original impure or prohibited substance has changed into a new substance with different properties and legal description. Contemporary writing on impurity problems explicitly identifies “metabolism” (i.e., transformation/istihalah) as crucial for assessing components like gelatin and alcohol in processed foods, while also noting that the method cannot be applied mechanically without attention to source and degree of transformation (Akram ul haque and Iqbal, 2025, p. 9) Madhhab differences on transformed substances: The practical significance of madhhab differences is not theoretical; it directly shapes how halal bodies treat gelatin, emulsifiers, and alcohol traces. Contemporary comparative discussion summarizes that Hanafi and Maliki jurists are generally more open to impurity removal through transformation, while Shafii and Hanbali approaches are more cautious, especially where the transformation is disputed or partial. This diversity is not a weakness; it is a legal resource that requires disciplined tarjih (reasoned preference) and transparent standards (Akram ul haque and Iqbal, 2025, pp. 9)

## **APPLICATION OF CLASSICAL TOOLS TO MODERN INGREDIENTS SUCH AS GELATIN, ENZYMES, ALCOHOL TRACES, AND EMULSIFIERS:**

A functional halal-Tayyib method uses classical fiqh tools in a sequence rather than selecting one tool to force a desired outcome:

1. confirm source (animal, microbial, synthetic, plant),
2. confirm process (slaughter, fermentation, chemical conversion),
3. confirm contamination risk (shared lines, carriers, cleaning protocols),
4. evaluate transformation (istihalah/istihlak where relevant), and
5. apply harm prevention and consumer protection rules.

Contemporary analysis lists enzymes, gelatin, ethanol, and animal-derived inputs among the recurring sources of impurity concerns in modern nutrients and additives, and links solutions to studying transformation principles and tracing sources. (Akram ul haque and Iqbal, 2025, p. 9).

ضرار ولا ضرر لا

“There should be neither harming nor reciprocating harm.”

(Ibn Majah, 2007, Hadith no. 2340)

مناف لیس غشنا من

“Whoever deceives us is not from us” (Muslim, 2007, Hadith no. 101)

## MAQASID AL SHARIAH AND FOOD ETHICS:

Preservation of life and food safety: Maqasid reasoning becomes indispensable when the halal label is technically satisfied but safety is uncertain. The halal-Tayyib pairing makes safety a religious concern, not a secondary preference. A Maqasid-based framework connects lawful consumption with protection against harm, and modern Maqasid literature explicitly links welfare protection (maslahah) to the entire concept of halalan toyyiban as guidance for consumers, producers, and products. (Othman et al., 2018, pp. 75)

## PRESERVATION OF INTELLECT AND AVOIDANCE OF INTOXICANTS AND ADDICTION:

Protection of intellect is not limited to classical intoxication. It extends to habitual harms that impair judgment and well-being (addiction pathways, dependence, and chronic exposures). The Maqasid perspective therefore treats intoxicants as a floor, not a ceiling: anything that reliably degrades intellect, self-control, or mental welfare triggers ethical scrutiny under Tayyib.

طیبا لای قبل لا طیب الله ان

“Surely Allah is pure and accepts only what is pure.” (Muslim, 2007, Hadith no. 1015)

Preservation of wealth and prevention of fraud and market deception: Food ethics in Islam treats fraud as a direct assault on public trust and economic welfare. Modern halal markets

amplify fraud risks through complex supply chains, making Maqasid-based governance (verification, auditability, truthful labeling) a religious necessity, not a bureaucratic add-on. Preservation of religion through ethical consumption: Diet is a daily ritual of obedience; repeated negligence in consumption corrodes moral seriousness. This is why Maqasid-based writings frame halalan toyyiban as a comprehensive guidance that sustains obedience and gratitude to Allah across consumer life, industry behavior, and institutional governance (Othman et al., 2018, pp. 83).

### **CONTEMPORARY EXPANSION OF MAQASID TO PUBLIC HEALTH, ENVIRONMENT, AND SUSTAINABILITY:**

While the classical five necessities remain central, contemporary scholarship increasingly treats public health, food security, and ecological stability as direct extensions of *maslahah* and harm prevention. This is especially relevant to ultra-processed foods, chemical load, and industrial waste, where the harm is systemic rather than immediate. *Tayyib* as a Maqasid aligned quality threshold: *Tayyib* functions as a quality threshold that sits above technical permissibility: it asks whether the product is clean in sourcing, safe in process, beneficial in outcomes, and ethically credible in market behavior. It is a structured way to prevent “halal logo reductionism” by making welfare protection operational.

التهلكة إلى بأيديكم تلقوا ولا

“And do not throw yourselves into destruction with your own hands.” (Quran 2:195, Usmani, 2010)

### **SCIENTIFIC APPRAISAL OF TAYYIB:**

Food safety science: contamination, pathogens, and adulteration: *Tayyib* overlaps strongly with modern food safety: microbial contamination, poor hygiene, cross-contamination, adulteration, and unsafe handling directly negate wholesomeness. In industrial settings, the *Tayyib* question expands from “is the ingredient halal” to “is the process clean, controlled, and verifiable.” Nutrition science: wholesome dietary patterns versus harmful patterns: *Tayyib* is not a single nutrient claim; it is the coherence of a dietary pattern: moderation, nutrient adequacy, and avoidance of disease-driving excess. Contemporary halal nutrition discussion explicitly concludes that a halal nutrition framework parallels a moderate balanced-diet logic, while excluding haram elements, and frames this alignment as consistent with Maqasid (Journal of Education and Social Sciences, 2018, pp. 104). Toxicology and risk assessment: cumulative exposure and long term harm: Modern harm often appears cumulatively: additives, residual solvents, heavy metals, endocrine disruptors, and packaging migration. *Tayyib* therefore requires risk reasoning: dose, frequency, vulnerability (children, pregnant women), and long-term exposure, rather than relying on short-term absence of symptoms.



Ultra processed foods and public health risks: Ultra-processed foods intensify the gap between “lawful ingredients” and “wholesome outcomes.” Even when the ingredient list is formally acceptable, the product may still violate Tayyib through high sugar, high sodium, harmful fats, or addictive formulation patterns. This is where Maqasid and science must work together: science diagnoses harm mechanisms; Maqasid supplies normative weight. Scientific verification methods including analytical testing and traceability: Scientific methods strengthen Tayyib governance by detecting adulteration and verifying species origins. Contemporary halal science discussion highlights analytical methods and marker-based identification for haram ingredients, including lard detection through FTIR and species identification through DNA-based methods such as PCR, showing how laboratory verification supports halal authentication in complex markets (Hussain et al., 2024, pp. 12). Limits of science in moral legal Judgment: Science can measure contamination, detect species, and estimate risk, but it cannot independently declare halal/haram because permissibility is anchored in revelation and juristic method. Contemporary halal science writing states that scientific validation increases confidence and supports Tayyib assessment, while the criteria of halal and haram remain rooted in Islamic sources (Hussain et al., 2024, PP. 11).

يَرِي بِكَ لَا مَا لِي يَرِي بِكَ مَا دَع

“Leave what makes you doubtful for what does not make you doubtful”(Tirmidhi, 2007, Hadith no. 2518)

## HALAL NUTRITION FRAMEWORK: INTEGRATING RELIGION AND HEALTH:

A halal nutrition framework is not simply “halal ingredients plus calories.” It is a disciplined lifestyle architecture: lawful sourcing, clean processing, moderate intake, balanced nutrition, and ethical market behavior. Modern halal nutrition discussion frames this as parallel to balanced-diet guidance, but anchored in the exclusion of haram elements and aligned with Maqasid reasoning. (Journal of Education and Social Sciences, 2018, pP. 104).

## ALIGNMENT BETWEEN ISLAMIC ETHICS AND MODERN HEALTH SCIENCES:

Islamic dietary ethics supplies the “why” (worship, gratitude, discipline, harm prevention) while health science supplies the “how” (nutrient requirements, disease mechanisms, safety protocols). The overlap is strongest in prevention: safe handling, moderation, avoidance of intoxicants, and reduction of exposure to harmful substances.

## PREVENTIVE HEALTH THROUGH LAWFUL AND WHOLESOME CONSUMPTION:

Preventive health in the halal-Tayyib model works through:

1. removing prohibited sources (blood, carrion, pork, intoxicants),
2. removing impurities and contamination pathways,
3. promoting moderation and nutrient balance, and

4. embedding consumer literacy so choices are informed rather than logo-driven.

### **TAYYIB AS NUTRITIONAL ADEQUACY, SAFETY, AND MORAL INTEGRITY:**

Tayyib can be operationalized as a three-layer standard: nutritional adequacy (balanced intake), safety (hygiene, contaminant control, verified sourcing), and moral integrity (no fraud, no deception, no harmful manipulation). Contemporary research on impurity issues emphasizes transparency, distinct production lines to prevent cross-contamination, and stronger enforcement and oversight to protect consumers from fraud, illustrating how Tayyib becomes governance practice (Akram ul haque and Iqbal, 2025, Pp. 9).

### **IMPLICATIONS FOR PUBLIC HEALTH POLICY IN MUSLIM SOCIETIES:**

A halal-Tayyib policy orientation strengthens public health by integrating laboratory verification, transparent labeling, cross-contamination controls, and consumer education into one moral-public framework. It also gives Muslim regulators a principled basis to address emerging risks (new additives, new processing aids, novel foods) without reducing halal to a checkbox.

حرام مسكر كل

“Every intoxicant is unlawful.” (Muslim, 2007, Hadith no. 2003)

Governance, Regulation, and Halal Certification

### **EMERGENCE OF HALAL CERTIFICATION IN GLOBAL FOOD MARKETS:**

Modern halal certification expanded because contemporary food systems separate consumers from production realities: multi ingredient formulations, outsourced processing, and global logistics make it difficult for ordinary buyers to verify permissibility through observation alone. In practice, certification emerged as an institutional response to informational asymmetry in markets, translating fiqh requirements into auditable controls, documentation, and supply chain accountability, while also functioning as a trade facilitation tool in cross border commerce (Batu and Regenstein, 2014, pp. 111-130).

### **SCOPE AND LIMITATIONS OF CERTIFICATION SYSTEMS:**

Certification can demonstrate process compliance, but it is not revelation, nor a substitute for individual taqwa and societal ethics. It typically verifies defined parameters (source ingredients, slaughter compliance, segregation, cleaning regimes, documentation, audit trails) yet may fail to capture the full Tayyib spectrum if standards are reduced to minimal legal permissibility. This is why halalan Tayyiban, as a dual Quranic command, requires that certification be paired with food safety science, fraud control, and harm prevention priorities in policy and enforcement (Batu and Regenstein, 2014, pp. 118-123).

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**DIVERGENCE OF STANDARDS AND ENFORCEMENT CHALLENGES:**

Across jurisdictions, halal standards differ in:

1. interpretation of critical ingredients (enzymes, gelatin, emulsifiers, alcohol traces),
2. tolerance thresholds and testing protocols, and
3. audit rigor and accreditation governance.

Such divergence produces consumer confusion and invites “forum shopping” by industry for the least demanding standard. It also increases trade friction, because importing states may require particular audit regimes or recognition agreements. (Batu and Regenstein, 2014, pp. 123-127) .

**CROSS CONTAMINATION AND INDUSTRIAL COMPLEXITY:**

Industrial settings make contamination risks normal rather than exceptional: shared lines, shared cold storage, rework practices, transport mixing, and sanitation failure can undermine halal integrity even when the primary ingredient list appears compliant. Contemporary halal governance must therefore treat cross contamination as a central control point, demanding enforceable segregation protocols, validated cleaning, packaging integrity, and transport controls. The Malaysian regulatory discussion explicitly highlights elimination of cross contamination during storage and transportation and ties halal governance to hygiene controls and fraud prevention (Arif and Sidek, 2015, cited in Halalan Tayyiba, 2021, pp. 1009).

**PAKISTAN’S HALAL REGULATORY FRAMEWORK AS A CASE STUDY:**

Pakistan illustrates how “halal governance” often develops in layers: general food safety laws first (addressing adulteration and injurious foods), then specialized halal institutions for certification and trade. In Pakistan’s legal development, food safety frameworks historically focused on injurious or adulterated goods and public health controls, not directly on halal/haram classification, while later halal specific laws aimed to regulate certification and halal trade standards (Sabreen, 2021, pp. 31-32). The same study notes that halal rules must govern the whole production chain, not merely the end product, and it explains why halal logos emerged as market responses while also warning that modern processing makes determination more difficult without regulatory architecture. (Sabreen, 2021, pp. 29-30).

**ROLE OF ACCREDITATION BODIES, AUDITS, AND LABORATORY VERIFICATION:**

A credible halal economy needs a governance triangle:

1. standards,
2. accreditation of certification bodies, and
3. enforcement through audits and testing.

Pakistan's statutory framing (as discussed in the SSRN study) lists functions that include recommending accreditation mechanisms for halal certification bodies, inspecting and testing products and processes for conformity to halal standards, and regulating halal logos and licensing at the provincial level (SSRN paper, 2025, pp. 6-7).

### **QURANIC GROUNDING FOR GOVERNANCE AGAINST DECEPTION AND FRAUD:**

“مفسدين الارض في تعثوا ولا اشد ياءهم الناس تـ بخسوا ولا”

“And do not give people less than what is due to them, and do not spread <sup>ساد</sup> in the land.”  
(Quran 11:85, Usmani, 2007)

Prophetic grounding for systemic fraud prevention

“منا فـ ليس غشنا من”

“Whoever deceives us is not from us” (Muslim, 2006, p. 102).

### **PRODUCER ETHICS AND CONSUMER RESPONSIBILITY:**

In an integrated halal-Tayyib ethic, producers are not merely sellers; they are trustees of public welfare (maslahah). Their duty includes transparent ingredient disclosure, traceability systems, and prevention of hidden harms, because deception can render a formally “halal” label morally corrupt and socially harmful. This is especially relevant where complex additives, processing aids, and outsourced supply chains make concealment easy and detection difficult (Batu and Regenstein, 2014, pp. 120-127).

### **PREVENTION OF FRAUD, MISLABELING, AND DECEPTIVE PRACTICES:**

Fraud undermines both sharia compliance and public health. The Pakistan case study emphasizes that halal certification and labeling are “measures” linked to trade, and it highlights how halal logos assist consumers yet also require regulation because market demand alone cannot guarantee integrity (Sabreen, 2021, pp. 29-30).

### **ROLE OF SCHOLARS, FIQH COUNCILS, AND INTERDISCIPLINARY COLLABORATION:**

Scholars must move beyond isolated ingredient rulings and collaborate with scientists, regulators, and auditors on “critical control points” where haram, najasah, harm, or deception can enter. Contemporary literature on halal and haram emphasizes the need to interpret modern technologies and biological processes (microbial production, biotechnology applications) through a sharia-compliant lens supported by scientific understanding (Hussain et al., 2024, pp. 4-5).

### **CONSUMERS HAVE RESPONSIBILITIES:**

1. to avoid blind logo reductionism,

2. to learn core prohibitions,
3. to value Tayyib indicators (safety, wholesomeness, cleanliness, verified sourcing), and
4. to demand accountability

Pakistan's literature explicitly notes that modern food techniques made halal/haram determination a major concern for Muslim populations and states, implying that consumer literacy must rise alongside regulation. (Sabreen, 2021, pp. 29-30).

### **TAYYIB CONSUMPTION AS A SHARED SOCIAL RESPONSIBILITY:**

Tayyib is not only personal wellness; it is social justice: preventing market exploitation, protecting children from harmful products, and reducing public health burdens. Where industries profit from harmful formulations, Tayyib becomes a moral demand for governance and public policy, not merely a lifestyle preference. Quranic grounding for shared responsibility and prohibition of harm.

“ال ته لكة الى ب اي دي كم ت ل قوا ولا”

“And do not throw yourselves into destruction with your own hands.”

(Quran 2:195, Usmani, 2007)

Prophetic grounding for harm removal

“ضرار ولا ضرر لا”

“There should be neither harm nor reciprocating harm.” (Ibn Majah, 2007, pp. 234)

### **EMERGING AND FUTURE CHALLENGES:**

Biotechnology and genetically modified ingredients

Biotechnology raises halal-Tayyib questions at multiple layers: source organism, growth media, genetic inserts, processing aids, and downstream impurities. A robust framework separates:

1. source permissibility (halal/haram),
2. transformation and contamination risks, and
3. harm/benefit assessment (Tayyib).

Contemporary halal scholarship increasingly recognizes that modern biological applications (including microorganisms in biotechnology) require clear sharia status for consumers and that scholars must understand the underlying science to issue precise rulings. (Hussain et al., 2024, pp. 4-5).

### **SYNTHETIC ENZYMES AND MICROBIAL FERMENTATION:**

Key issues include: whether the enzyme is produced using haram substrates, whether downstream purification removes najasah, and whether cross contamination occurs in shared fermentation facilities. Here, “process governance” becomes as important as ingredient lists, making audits and lab verification indispensable.

### **NANOTECHNOLOGY IN FOOD AND PACKAGING:**

Nanomaterials can change absorption, bioavailability, and toxicity profiles. Tayyib requires precaution where long term harm is plausible, even if immediate effects are unclear. The moral logic is not anti-science; it is pro-evidence with a harm-prevention bias consistent with Maqasid. Cultured and lab grown meat and juristic ethical questions: Cultured meat raises questions about cell sourcing, serum/growth media, slaughter relevance, and consumer deception through marketing narratives. Even if permissibility is argued, Tayyib demands independent safety evidence, transparency, and avoidance of ecological and social harms. Applying Maqasid based ijtiḥad to new food technologies: A Maqasid based approach asks: does this technology protect life (safety), intellect (addiction/intoxication pathways), wealth (fraud/monopoly), and religion (ethical integrity)? It then operationalizes these aims through standards, testing, labeling, and public accountability.

### **QURANIC GROUNDING FOR TAYYIB BEYOND MERE PLEASURE:**

”بها واستمتعتم بالذنوب التي كنتم تعملون“

“You exhausted your good things in your worldly life and enjoyed them...” (Quran 46:20, Usmani, 2007)

### **COMPLEMENTARITY BETWEEN REVELATION AND SCIENTIFIC ASSESSMENT:**

Revelation defines moral boundaries and ultimate objectives; science measures mechanisms, exposure pathways, and harms. In halal-Tayyib governance, revelation provides the normative frame (lawfulness, purity, justice, harm prevention), while science provides verification tools (analytical testing, traceability systems, risk assessment) needed in industrial contexts. This complementarity is explicitly emphasized in contemporary reviews that argue modern scientific methods help describe the composition and halal/haram nature of substances and can validate practical applications of Islamic criteria in complex settings. (Hussain et al., 2024, p. 16).

### **COMMON FALLACIES INCLUDING HALAL LOGO REDUCTIONISM:**

The Pakistan case study shows how halal logos function as market signals that help consumers decide permissibility, yet it also indicates that modern techniques make determination difficult, meaning logos without rigorous governance can become false reassurance (Sabreen, 2021, pp. 29-30).

Logo reductionism fails because:

1. it ignores cross contamination,
2. it ignores Tayyib harms (ultra processing, toxicity, fraud), and
3. it shifts ethics from moral reasoning to brand reliance.

### A HARMONIZED MODEL PROCEEDS IN THREE PASSES:

First pass (fiqh): source and process permissibility; najasah and contamination controls; slaughter compliance where relevant. Second pass (Maqasid): harms and benefits at population scale (public health, fraud, environmental costs). Third pass (science): verification through testing, audit trails, hazard analysis, and traceability. Pakistan's statutory discussion of Tayyib shows how legal systems already treat "wholesome/unwholesome" and "injurious to health" as enforceable categories, providing entry points for Tayyib operationalization in governance (SSRN paper, 2025, pp. 6-7).

### PRACTICAL EVALUATIVE CHECKLIST FOR HALAL TAYYIB ASSESSMENT:

A usable checklist (for regulators, certifiers, producers, and consumers) includes:

1. Source verification: animal species permissibility; plant and microbial sources; alcohol and intoxicant pathways.
2. Slaughter compliance (where applicable): method, oversight, supply chain segregation.
3. Process integrity: shared lines, rework, sanitation validation, transport segregation, storage controls.
4. Ingredient transparency: processing aids, enzymes, emulsifiers, flavor carriers, and hidden derivatives.
5. Laboratory verification: targeted testing for haram markers, contamination, and adulterants; periodic surveillance.
6. Food safety and nutrition: contamination hazards, toxicology concerns, and ultra-processing burden as Tayyib filters.
7. Fraud control: label truthfulness, audit credibility, complaint mechanisms, and penalties.
8. Sustainability and social harm: waste, exploitation, and public health externalities as Maqasid concerns.

Quranic grounding for integrated obedience and restraint:

” الله واشكروا رزقنا كما طيب بات من ك لوانا الذين ايها يا ”

“O believers, eat from the good things We have provided you, and be grateful to Allah.”

(Quran 2:172, Usmani, 2007)

Prophetic grounding for disciplined consumption

”بطنه من شرا وعاء آدم ابن ملا ما“

“The son of Adam does not fill any vessel worse than his stomach...” (Tirmidhi, 2007, p. 311).

## CONCLUSION:

Halalan Tayyiban as a comprehensive Islamic food ethic: Halal and Tayyib form a single integrated ethic rather than two unrelated labels. Halal secures the boundary of permissibility through revealed guidance and juristic method. Tayyib completes that boundary by requiring wholesomeness in source, process, safety, and consequences, so that lawful consumption does not become a pathway to harm, impurity, or deception. In contemporary markets, the halalan Tayyiban ethic therefore demands more than ingredient legality; it demands integrity across the supply chain, scientific verification where needed, and governance that protects people from contamination and fraud (Salamon et al., 2021, pp. 1011).

انه الشيطان خطواته تبعدوا ولا طيبا حلالا الارض في مماك لوا الناس ايها يا  
م بين عدو لكم

O people, eat of what is in the earth, lawful and good, and do not follow the footsteps of Satan. Surely, he is an open enemy for you (Quran 2:168, trans. Usmani)

Relevance for modern health, governance, and sustainability: The contemporary significance of this framework lies in its ability to speak to current public health and market realities without reducing religion to slogans. Tayyib provides an Islamic vocabulary for food safety, contamination control, harmful product avoidance, and consumer protection, while Maqasid reasoning supplies a principled basis for policy choices where harms are systemic rather than immediate. Scientific methods strengthen this by enabling detection of adulteration and verification of origins, yet they remain tools within the moral-legal frame established by revelation and juristic reasoning (Hussain et al., 2024, p. 16; Batu and Regenstein, 2014, pp. 123-127).

ال تهلكة الى بايديكم تلقوا ولا

And do not throw yourselves into destruction with your own hands (Quran 2:195, trans. Usmani)

Policy and educational recommendations: A halal-Tayyib strategy should be translated into enforceable governance and practical literacy. At policy level, this means standard clarity, accreditation of certifiers, rigorous audits, laboratory testing for high risk products, and strong penalties for fraud and mislabeling. At educational level, it means teaching a simple integrated method: lawful source, clean process, verified integrity, and harm-aware choice. This is particularly urgent in environments where consumers rely on logos while supply chains remain opaque, and where “lawful ingredients” coexist with unsafe handling, adulteration,



or harmful formulation. Pakistan's case shows that halal regulation is most credible when it governs the chain, not only the final label, and when it is integrated with food safety and consumer protection aims. (Sabreen, 2021, pp. 29-32).

مفسدين الارض في تعثوا ولا اشد ياءهم الناس تـ بخسوا ولا

And do not give people less than what is due to them, and do not spread mischief in the land  
(Quran 11:85, trans. Usmani)

مناف ليس غشنا من

Whoever deceives us is not from us (Muslim, 2007, Hadith 101, trans. Usmani)

### Directions For Future Interdisciplinary Research:

First, develop clearer scholarly consensus tools for emerging ingredients and processes by combining madh'hab resources with disciplined contemporary ijtihad. Second, expand empirical work on how halal certification systems actually prevent contamination and fraud, and where they fail in enforcement. Third, deepen the interface between Maqasid and public health by identifying Tayyib indicators that are both sharia-aligned and scientifically measurable, especially regarding ultra-processed foods, long-term toxicology, packaging migration, and novel food technologies. This is the most credible path to protect consumers, uphold Islamic integrity, and prevent the reduction of halal to a market logo without moral substance (Akram ul haque and Iqbal, 2025, pp. 9; Othman et al., 2018, pp. 83).

ضرار ولا ضرر لا

There should be neither harming nor reciprocating harm (Ibn Majah, 2007, Hadith 2340, trans. Usmani)

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