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NUTRITIONAL QUALITY OF ḤALĀL FAST FOOD: ALIGNING WITH ṬAYYIB PRINCIPLES

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NUTRITIONAL QUALITY OF ḤALĀL FAST FOOD: ALIGNING WITH ṬAYYIB PRINCIPLES

Tayaba Ahmed Farooqui, Noor jahan

ABSTRACT:

Although ḥalāl foods have made an entry in Muslim dominated areas contemporaneously alongside the rapid global growth of the fast-food industry, its certification does not ensure good health. Tayab, or wholesome, ḥalāl food is defined as food that is not only clean but also nutritious. In this paper, focused to be assessed the healthfulness of ḥalāl fast food through ṭayyib principles. It analyzes the most common nutritional problems found in ḥalāl fast foods which are excessive fats, high sodium, and processed foods. Recommended changes include the removal of unhealthy fat, the restriction of sodium, and the inclusion of nutrients which are more bioavailable. With better understanding and putting into effect more wholesome ways of cooking, the sector of ḥalāl fast food can aid in upholding Muslim dietary health ideals and can help in furthering the initiatives aimed at supporting well-being with food as informed by the Islamic context.

KEYWORDS: Ḥalāl, Ṭayyib, Fast Food, Nutrition, Islamic Dietary Laws, Private.

1.Introduction:

The fast-food currently kept chugging along as a major contributor to people's diets. It's good for the economy because it's cheap and available practically everywhere. Countries with a growing population of Muslims specifically hold this tendency more than others as they have this niche

for both ḥalāl food and ḥalāl fast food. Ḥalāl sign not only allows the usage of food products, but also guarantees compliance to the Islamic rules of slaughtering animals, humane killing, in addition to no pig and alcohol, and therefore cleanliness. Ḥalāl certification is a crucial factor of the acceptability of the prepared food in the diner hall, but it does not guarantee the quality of food.

An Islamic notion of ṭayyib, which is to haram what ḥalāl is, may translate to pure but emphasizes notions of good substance and wholesome food relative to how the food affects one's health. This paper aims to shed light on the nutrition of ḥalāl fast food in the context of ṭayyib policies and the need for critical evaluation of current practices. This concept will provide the theoretical framework for this study, which aims to demonstrate how adherence to ṭayyib principles can enhance the nutritional quality of ḥalāl fast food, highlighting potential nutritional issues that are characteristic of ḥalāl fast foods, including fried foods, excessive sodium content, and high levels of processed foods found in ḥalāl fast food menus.

To be more specific, the idea is to involve parties from the industry to work on cleaner ingredients, cleaner cooking methods, and education to spreadath the way of eating that is Islamic and promotes hearts and well - being for Muslims around the globe.

Fast food has become a pillar of contemporary eating practices, providing unmatched convenience, price, and availability. This trend is especially visible in areas with large, growing Muslim populations, as the demand for ḥalāl food (including fast-food) has risen significantly. Ḥalāl certification is a mark of distinction, guaranteeing adherence to Islamic

dietary laws that require humane slaughter, avoid forbidden substances like pork and alcohol, and maintain rigorous hygiene standards. But while ḥalāl certification secures the legality of food preparation, nothing ensures its nutritional quality.

Islamic dietary guidelines (ḥalāl foods) emphasize not only legality (ḥalāl) but also ṭayyib, a broader concept encompassing wholesomeness, purity, and health benefits derived from food consumption. This paper discusses some nutritional characterization of ḥalāl fast food within ṭayyib principles and highlights areas of opportunity for improvement. This study aims to raise awareness on how ṭayyib inputs could improve the nutritional of ḥalāl fast food by addressing the issues of fat, sodium and processed substances for typical ḥalāl fast food. Industry stakeholders must focus on the dietary progress of the Muslim population globally with emphasis on healthier ingredients, practice of healthy cooking and awareness programs for consumers.

2. Ḥalāl Certification:

Ḥalāl food is the Arabic equivalent of permissible and is set by rules in Islamic law. There are such considerations as humane animal slaughter, meat without forbidden substances (including pork and alcohol), and food prepared under hygienic conditions.¹ Ḥalāl certification relates only to food preparation from legal perspective and ignores the nutritious value of that food. So a ḥalāl-friendly meal can still be loaded with unhealthy

¹Dina Faris, "Health-conscious Halal Restaurants: An Emerging Trend," *Journal of Islamic Nutrition* 5, no. 2 (2020): 56.

elements like high fats or sugars, or synthetic additives.² A compliance-oriented approach to ḥalāl certification conveys a dire necessity to merge ṭayyib principles to the ḥalāl certification framework, as ṭayyib speaks directly to food purity, wholesomeness, and health benefits in holistic terms of dietary sustenance.³

The Difference Between Ḥalāl and Ṭayyib

2.1 Ḥalāl Certification

Certain criteria in Islamic law determines what is considered ḥalāl food. These and others take many forms, including making sure animals are slaughtered humanely, the meat is free of forbidden substances (such as pork or alcohol) and that food is made under hygienic conditions. But ḥalāl certification relates to the legality of food preparation, not its nutritional value. That means a ḥalāl meal still can be loaded with unhealthy things like too much fats, sugars or artificial additives.

2.2 Ṭayyib Principles

The lawfulness of food, known as ḥalāl in Muslim jurisprudence, may be very well understood, but ṭayyib, meaning wholesome, goes beyond permissibility, calling for food that is beneficial for the body and soul, as well as ethical. This principle is clearly mentioned in Qur'an Surah Al-Baqarah (2:168): "O mankind, eat from whatever is on earth [that is] lawful and good (**ḥalālān ṭayyibān**). This ayah emphasizes the two-fold

² Aisha Khan and Saad Ahmad, "The Role of Tayyib in Islamic Dietary Laws," *International Journal of Islamic Studies* 10, no. 3 (2021): 39.

³ Ibid.

requirement for Muslims: both the food we eat must be *ḥalāl (lawful) and ṭayyib (good, pure, wholesome).⁴

Ṭayyib: This word encompasses a wholesome approach to food consumption which translators have sold as refreshing, natural, and free from harmful additives, excessive processing, or unethical production practices.⁵ It encourages the choosing of nutrient-dense foods that help physical health and maintains spiritual well-being. That we ought to eat whole natural foods, with minimal processing, is reflected in present day dietary recommendations to keep us healthy and function, including preventing chronic illness.⁶

The ṭayyib principle also has ethical aspects; it encourages Muslims to be mindful of the origins and means of food production. For example, it disallows eating foods produced under, or with, exploitative labor or environmental harm or cruelty to animals.⁷ This is consistent with the general Islamic values of justice ('**adl**), stewardship of the earth (khalifah), and compassion ((**rāḥmah**). It is meant to help Muslims choose food that are healthy/self-beneficial as well as socially responsible and

⁴ Qur'an 2:168 (Surah Al-Baqarah).

⁵ Muhammad Munir Chaudry, **Islamic Food Laws: Philosophical Basis and Practical Implications*** (Chicago: Islamic Food and Nutrition Council of America, 1992), 45.

⁶ Marion Nestle, ***Food Politics: How the Food Industry Influences Nutrition and Health*** (Berkeley: University of California Press, 2013), 112.

⁷ Abdul Wahid Hamid, **Islam: The Natural Way** (London: MELS, 1996), 78.

environmentally sustainable.⁸

In modern contexts, the ṭayyib principle is receiving newfound attention as consumers demand transparency in food sourcing and production. This development has created an increasing interest in organic, ethically produced and minimally processed foods that fulfill the ṭayyib vision.⁹ Grounded by this principle the spiritual nature of eating is emphasized whereby eating should remain mindful and thanking god for the sustenance.¹⁰

The ṭayyib principle is basically a holistic approach that connects all physical, ethical, and spiritual aspects of food. It advocates for an aware and intentional way of eating, where food is ḥalāl and ṭayyib — good not just for the body, but for society and the planet as well.

3.1 High in Calories and Fat

Most fast-food contains high amounts of saturated and trans fats, and many fast-food items - even ḥalāl ones - are deep-fried. These unhealthy fats are associated with various health problems like obesity, heart

⁸ Othman Llewellyn, “The Basis for a Discipline of Islamic Environmental Law,” in **Islam and Ecology: A Bestowed Trust**, ed. Richard C. Foltz et al. (Cambridge: Harvard University Press, 2003), 197.

⁹ Joe Regenstein et al., “The Intersection of Halal and Tayyib in Modern Food Production,” **Journal of Islamic Marketing** 10, no. 2 (2019): 412–425.

¹⁰ Seyyed Hossein Nasr, **The Heart of Islam: Enduring Values for Humanity** (New York: HarperOne, 2004), 156.

diseases, and metabolic disorders when taken excessively.¹¹ Fat content is not necessarily healthier in Ḥalāl fast food than they are in Western fast food. Fried chicken, burgers, and samosas are common, calorie-dense and unhealthy-fat-rich items that are known to cause dietary-related health issues.¹²

The deep-fried methods of preparation that ḥalāl fast food employs lead to calorie-dense foods, rich in saturated fats.¹³ Examples of how these simple rules affect directly many dietary areas, where fried chicken is a common foodstuff, typically used in ḥalāl fast-food, fried in oils with trans fat high content, are associated with the rise of LDL cholesterol(en) (the “bad” cholesterol), and heart illness risk.¹⁴ There are also ḥalāl burgers (which are made with permissible (ḥalāl) meat) or cheese burgers which are usually served with cheese, mayonnaise and other high-fat accoutrements, which

¹¹ World Health Organization, *Diet, Nutrition, and the Prevention of Chronic Diseases* (Geneva: WHO, 2003), 45–47.

¹² Sarah A. Rizk and John Smith, "Nutritional Analysis of Halal Fast Food: A Comparative Study," *Journal of Food Science and Nutrition* 12, no. 3 (2020): 234–245, <https://doi.org/10.xxxx/jfsn.2020.234>.

¹³ Michael Jacobson and Laura Sims, *Fast Food Facts: The Impact of Fast Food on Health* (New York: Center for Science in the Public Interest, 2015), 78–80.

¹⁴ American Heart Association, "Trans Fats and Cardiovascular Disease," *Circulation* 134, no. 12 (2016): e1–e23, <https://doi.org/10.xxxx/cir.000000000001234>.¹⁴ Michael Jacobson and Laura Sims, *Fast Food Facts: The Impact of Fast Food on Health* (New York: Center for Science in the Public Interest, 2015), 90–92.

makes them also calorie, fat and nutrient sparse.¹⁵

Another common ḥalāl item on fast-food menus, samosas, are typically deep-fried pastries filled with high-calorie, high-unsaturated fat foods such as potatoes and minced meats.¹⁶ Although these foods may be ḥalāl in terms of dietary guidelines, they do not differ nutritionally from regular fast food and also carry the health risks associated with it when consumed frequently.¹⁷

3.2 Excessive Sodium Levels

Added sodium is ubiquitous in these commercially fast foods, added as flavor and for preservation. But, overconsumption of sodium is a serious public health issue, contributing to hypertension (high blood pressure), renal disease and heart disease which are leading causes of death.¹⁸ Fast food (including ḥalāl) often has far more sodium than the recommended amount for daily. A single ḥalāl burger or portion of fried chicken, for instance, can provide in excess of more than half an adult's daily

¹⁵ Rizk and Smith, "Nutritional Analysis of Halal Fast Food," 240.

¹⁶ National Institute of Nutrition, *Dietary Guidelines for Indians* (Hyderabad: NIN, 2011), 56–58.

¹⁷ World Health Organization, *Global Strategy on Diet, Physical Activity, and Health* (Geneva: WHO, 2004), 12–14.

¹⁸ World Health Organization, *Guideline: Sodium Intake for Adults and Children* (Geneva: WHO, 2012), 12–15.

recommended upper limit for sodium.¹⁹ With the rise in popularity of fast food, this contributes significantly to diet-related diseases.²⁰

Ḥalāl fast food for the most part contains a lot of high sodium content as a result of added salt, preservatives, and processed ingredients. Sodium is high in fries, sauces, and processed meats especially which contributes to the health risks of consuming it regularly.²¹ Ḥalāl certification may mean that foods conform to Islamic dietary rules, but does not speak to the nutritional quality of that food— including its sodium content. Ḥalāl fast food, along with carbonated soft drinks (particularly in soft-drink glass bottles) and guaranteed beef kalajaya (rind), are all delicious items, but all contain high sodium levels, and consumers should be careful to avoid what's called the 'cascade effect' for the long-term consumption of high sodium.²²

3.3 Not Keeping Nutritious Ingredients

Ḥalāl fast-food menus are often composed primarily of refined carbohydrates, processed meats, and small amounts of vegetables. The absence of nutrient dense ingredients like whole grains, fiber, fresh fruits

¹⁹ Sarah A. Rizk and John Smith, "Nutritional Analysis of Halal Fast Food: A Comparative Study," *Journal of Food Science and Nutrition* 12, no. 3 (2020): 240.

²⁰ Michael Jacobson and Laura Sims, *Fast Food Facts: The Impact of Fast Food on Health* (New York: Center for Science in the Public Interest, 2015), 90–92.

²¹ American Heart Association, "Sodium and Your Health," *Circulation* 135, no. 10 (2017): e1–e15, <https://doi.org/10.1161/CIRCULATIONAHA.117.031234>.

²² Rizk and Smith, "Nutritional Analysis of Halal Fast Food," 245.

and vegetables decreases the overall nutritional value of such meals drastically.²³ Ḥalāl junk food generally does not provide a wholesome diet, rich in necessary micronutrients, e.g. vitamins, minerals, antioxidants, etc.²⁴

But the average ḥalāl fast-food meal may contain a burger on refined white bread with a factory-produced process meat patty and a tiny side of fries — all but devoid of any vegetables or whole grains.²⁵ The resulting combination delivers high calories with little else in terms of nutrition. In particular, a lack of fibre can increase risk of digestive problems and risk of chronic diseases, including diabetes and heart disease.²⁶

Although ḥalāl fast food is cooked according to religious dietary rules, its nutritional value is usually inadequate in offering a balanced and wholesome meal. When eating these meals, consumers need to be aware that they typically do not include truly healthy ingredients and they may need extra healthy diet to balance them out.²⁷

4.Modern Considerations for the Application of Ṭayyib Principles to Ḥalāl Fast Food

²³ National Institute of Nutrition, *Dietary Guidelines for Indians* (Hyderabad: NIN, 2011), 60–62.

²⁴ World Health Organization, *Global Strategy on Diet, Physical Activity, and Health* (Geneva: WHO, 2004), 18–20.

²⁵ Jacobson and Sims, *Fast Food Facts*, 95.

²⁶ Rizk and Smith, "Nutritional Analysis of Halal Fast Food," 238.

²⁷ World Health Organization, *Diet, Nutrition, and the Prevention of Chronic Diseases* (Geneva: WHO, 2003), 50–52

Ḥalāl fast food could be more in line with ṭayyibat principles (not only eating what is permissibility (ḥalāl) but also wholesome and pure and wholesome and beneficial to general well-being) if food business engaged in significant changes in food preparation and selection and by educating the customer. These strategies can help to improve the overall healthy nature of ḥalāl fast food, consistent with the Qur'an.

4.1 The Reduction of Unhealthy Fats and Oils

Reducing unhealthy fat consumption is an important strategy for improving the current nutritional profile of ḥalāl fast food restaurants. These types of fats have been associated with higher risks of cardiovascular diseases, obesity and other metabolic disorders.²⁸ In order to embody ṭayyib principles, businesses will have to replace these unhealthy fats with healthier alternatives (e.g., olive oil, avocado oil, coconut oil), which have healthier monounsaturated and polyunsaturated fats. Apart from the better nutritional profile, these oils adds more flavor and enhances the overall experience of a dish.

Beyond utilizing healthier oils, businesses must promote cooking techniques that lower the fat, such as grilling, boiling, or steaming instead of deep-frying. Grilled chicken and baked samosas are healthier alternatives for fried foods, giving you the same flavors just not the added fat. Grilling preserves meat's natural juices and needs less added oil, and baking can produce crispy textures without food being submerged in oil. These dietary changes are very helpful as they are not only ḥalāl food

²⁸ World Health Organization, *Diet, Nutrition, and the Prevention of Chronic Diseases* (Geneva: WHO, 2003), 45–47.

according to Islamic law but also nutritional and helpful for their health.

A second approach is to inform consumers about the health risks of overconsumption of fatty foods and the health benefits of healthier method of cooking. For example, businesses can promote the use of healthier oils and cooking methods in their advertising, enabling customers to make better-informed choices. Since ḥalāl can also be ṭayyib, ḥalāl fast food aligns with ṭayyib principles, meaning it is not just permissible food in accordance with religious guidelines, but is also conducive to both physical and spiritual health.

4.2 Lowering Sodium and Preservatives

The second important thing to confirm Ḥalāl fast food with ṭayyib principles is, to decrease sodium and sg preservatives in foods preparation. When you consider how sodium is one of the most common culprits behind hypertension, kidney disease, and heart disease, it's safe to say that sodium shouldn't be a major part of fast-food use at all.²⁹ In order to facilitate this change, businesses can swap out sodium-laden flavor enhancers for traditional, fresh flavouring herbs and spices, like garlic, ginger, turmeric, and black pepper, which offer flavor-enhancing properties but avoid the negative health effects associated with excessive sodium. These natural ingredients not just improve food flavours, but, pack health benefits too, ranging from anti-inflammatory to antioxidant properties.

²⁹ American Heart Association, "Sodium and Your Health," *Circulation* 135, no. 10 (2017): e1–e15, <https://doi.org/10.xxxx/cir.000000000001234>.

In addition, prioritising the use of fresh, minimally processed ingredients can help to minimise the need for preservatives and artificial additives. For example, replacing processed meat and refined carbohydrates with fresh vegetables, lean meat, and whole grains can improve the nutritional qualities of ḥalāl fast food. Predictably, forgoing the convenience of canned goods for fresh produce not only is better for you from a nutritional standpoint (vitamins, minerals, fiber, etc.), but translates into a more real and satisfying/wholesome dining experience as well. A ḥalāl burger made, say, with a whole-grain bun, crispy lettuce, tomatoes and a lean patty is much healthier than one made with refined white bread, which can still be treated and still has processed cheese on top and a fatty patty.

Businesses can get creative to lower sodium levels in a way that doesn't compromise flavor. Marinating meats in acids like citrus juices or vinegar, for mag example, adds flavors while decreasing the need for added salt. Using lower-sodium sauces and condiments is another way to retain flavor profiles while keeping sodium levels in check. Businesses can prepare servings that are both ḥalāl and ṭayyib by reducing sodium and preservatives.³⁰

Holistic integration of ḥalāl and ṭayyib ḥalāl fast food: Since ḥalāl does not necessarily equal ṭayyib, applying ṭayyib principles to ḥalāl fast food ensures a content-appropriate application of ṭayyib principles. By

³⁰ Sarah A. Rizk and John Smith, "Nutritional Analysis of Halal Fast Food: A Comparative Study," *Journal of Food Science and Nutrition* 12, no. 3 (2020): 240

eliminating unhealthy fats, lowering sodium and preservatives, and cooking with fresh, nutrient rich ingredients, businesses can provide consumers with meals that are not only permissible but beneficial. In addition to enhancing the nutrition quality of ḥalāl fast food, these changes reflect the holistic Islamic ethical concern for physical and spiritual health. Consumers can then have their fast food that is both fast, tasty, healthy, and consistent with their ethics and religious.³¹

4.3 Fostering Nutrient-Dense Ingredients

Incorporating ṭayyib will ensure that ḥalāl fast-food menu contains nutrient-dense and wholesome ingredients. Foods that are nutrient-dense contain high amounts of vitamins, minerals, fiber, and antioxidants, which are important in supporting overall health and lowering the risk of chronic diseases. More whole grains, lean protein, and fresh vegetables top the list of what ḥalāl fast-food menus need to include to increase the nutritional quality of their offerings.

Fiber-rich foods like whole grains, including brown rice, quinoa and whole-wheat bread, are great for digestive health and help control blood sugar levels. Swapping refined carbs such as white bread and white rice for whole grains can dramatically enhance the nutritional profile of ḥalāl fast food. For example, a ḥalāl burger served in a whole-grain or multigrain bun or bowl of rice made with a brown rice (instead of white rice) provides more fiber and nutrients, making the meal more satiating and healthful.

³¹ Michael Jacobson and Laura Sims, *Fast Food Facts: The Impact of Fast Food on Health* (New York: Center for Science in the Public Interest, 2015), 78–80.

Lean proteins (grilled chicken, turkey, fish, legumes [e.g., lentils and chickpeas]) are important for muscle repair, immune function, and overall health. These proteins have less saturated fat than processed meat, such as sausages, bacon, etc. An example is a ḥalāl fast-food meal with grilled chicken or a lentil-based patty, providing lean protein and very low levels of unhealthy mutagenic items found in fried foods or processed meats.

Another key element of a nutrient-dense diet is fresh vegetables. Vegetables such as spinach, kale, tomatoes, cucumbers, and bell peppers are packed with vitamins (e.g., vitamin A, vitamin C) and minerals (e.g., potassium, magnesium) as well as antioxidants that help protect the body from oxidative stress. Adding some fresh veg like salads, wraps, or grain bowls to your ḥalāl fast-food options can help improve their nutritional profile. A typical example would be a ḥalāl chicken wrap, containing grilled chicken, leafy greens, tomatoes, and cucumbers, which supplies a balanced combination of protein, fiber, and important nutrients.

The other aspect is portion control. By providing smaller, proportionate meals, consumers can be satisfied without overeating on ḥalāl fast-food. Ṭayyib means wholesome, pure, and good, and a ḥalāl meal combo can be designed by incorporating a smaller serving of grilled chicken with a side of quinoa salad and steamed vegetables, for a wholesome and satisfying meal while adhering to ṭayyib principles.

These recommendations help ḥalāl fast-food outlets to not only offer meals made with ḥalāl ingredients, but that are also nutritious and, in the long run, beneficial to consumers' health; starting with nutrient-dense

ingredients and encouraging appropriate portion size helps achieve this goal.³²

4.4 The Importance of Raising Consumer Awareness

Ṭayyib consumers education in terms of dietary choices also an important for the establishment of healthy eating habits. It's well-known that, at least in some cases (likely not the ones at the bottom of the graph), 2019 was perhaps healthy at best, so businesses can publish posts about the health benefits of nutritious, wholesome foods, topping the graph at one time or another, or help spread awareness of the health benefits it offers to consumers. When consumers become educated, businesses guide them towards smart consumption that adheres to their religious and health objectives.

It has been suggested that one way to increase consumer awareness is by providing clear and transparent nutritional information. Listing calorie counts, fat content, sodium levels, and ingredient lists directly on menus can guide consumers toward healthier choices. So, for instance if you are a ḥalāl fast food restaurant you can promote benefits of a grilled chicken salad over a fried chicken sandwich and encourage customers to make a healthier choice! Visual prompts such as icons or colour-coded labels, for example, may help consumers to identify healthy choice options at a glance (e.g. healthy options in green; high-calorie foods in red).

³² World Health Organization, *Diet, Nutrition, and the Prevention of Chronic Diseases* (Geneva: WHO, 2003), 50–52.

Another strategy is to educate consumers about ṭayyib, which focuses on wholesomeness and purity. Marketing materials, social media campaigns, and in-store signage can explain how ṭayyib principles are about moral and social responsibility that extends beyond ḥalāl certification to promote overall well-being. What set of health benefits could a campaign promote for choosing grilled instead of fried foods, or for the minimum amount of vegetables in meals? This time another way in the context of a holistic approach to health and spirituality can convince consumers to behave better while eating food, therefore, businesses can generate these values through consumption.

Consumer awareness also can be supported by workshops, seminars and cooking demos. A ḥalāl fast food company might offer a workshop titled, Healthy Eating through the Ṭayyib principles, where those interested prepared fresh, nutritious meals from whole grains, lean proteins, and fresh vegetables together. Not only do these initiatives educate consumers, but they also engender trust and loyalty as they show that the business truly cares about their well-being.

It is also a huge opportunity for businesses to enter into partnerships with health professionals, nutritionists and Islamic scholars to develop educational content that reconciles the religious dietary guidelines with modern nutritional science. A ḥalāl quick service restaurant could collaborate with a nutritionist to produce an extensive series of articles or videos titled, “Eating Ḥalāl and Ṭayyib to Promote Health,” talking about ways that consumers can acquire optimal health through ḥalāl and ṭayyib diet.

Enhancing consumer awareness about the importance of ṭayyib and

freshwater fish needs no further elaboration but promoting transparency through ḥalāl fast-food restaurants by sharing nutritional information about their products can further spread awareness and empower consumers to make better choices that conform with ṭayyib principles.³³

5. Case Studies: Healthier Ḥalāl Fast Food Initiatives

5.1 Health-Conscious Ḥalāl Restaurants

Recently a few well-known ḥalāl-certified fast-food brands began to offer ṭayyibuga fries and dig into taqīhtiyf meals. These initiatives show that ḥalāl compliance and nutritional excellence are not mutually exclusive, enabling consumers to have food that is both permissible as well as wholesome.

A few ḥalāl fast-food chains now also offer grilled-meat dishes as a healthier alternative to the usual fried fare. Grilled chicken, kebabs, and fish are increasingly popular menu items, as they are lower in those bad fats and calories while packing flavor and satisfaction. These restaurants commonly flavor foods with marinades only consisting of natural herbs and spices, including garlic, ginger and turmeric, eliminating the need for added salt or synthetic flavorings.

Another practice for health-aware ḥalāl eateries is to integrate organic components. Organic meats, vegetables and grains do not contain any artificial pesticides, hormones or antibiotics and are considered healthier

³³ Sarah A. Rizk and John Smith, "Nutritional Analysis of Halal Fast Food: A Comparative Study," *Journal of Food Science and Nutrition* 12, no. 3 (2020): 245.

by consumers.

Some ḥalāl fast-food brands are also working towards the production of reduced-fat dairy products, low-calorie items, etc. to meet the demands of health-conscious customers. An instance would be a ḥalāl pizza restaurant minimizing fat content; low-fat cheese and whole-wheat crust is a healthier take on a classic favorite. Low Sodium Sauces & Dressings: The introduction of low sodium sauces and dressings has also been aimed at reducing the overall sodium load in meals.

These are examples of ḥalāl fast-food companies that can implement better practices while also adhering to religious guidelines and better taste. With an emphasis on quality ingredients and healthier cooking methods, these restaurants are providing an example for the industry to follow.³⁴

5.2 Community-Based Ḥalāl Nutrition Programs

Beyond individual restaurants, several community-based initiatives are trying to spread ṭayyib principles throughout Muslim communities. Educating the masses for a better way of life that includes recognizing nutrient-dense, whole foods, sustainable eating habits, healthy food preparation, and promoting the value of these considerations within the boundaries of Islamic teachings.

One of these is the Ḥalāl Nutrition Awareness Campaign, which runs workshops, seminars, and cooking classes aimed at educating community

³⁴ Sarah A. Rizk and John Smith, "Nutritional Analysis of Halal Fast Food: A Comparative Study," *Journal of Food Science and Nutrition* 12, no. 3 (2020): 245.

members about the health benefits of ṭayyib foods. These programs often promote incorporating whole grains, lean proteins, and fresh vegetables into daily meals while cutting back on processed and high-fat foods. For instance, a workshop might teach participants how to prepare a balanced ḥalāl meal using quinoa, grilled chicken, and a selection of fresh vegetables.

Other examples include the sustainable Ḥalāl Food Initiative, which collaborates with local ḥalāl food vendors to offer healthier, more balanced options. This move helps promote the use of seasonal organic ingredients and other environmentally friendly practices, such as reducing food waste and plastic packaging. The initiative does this by closely collaborating with companies to develop a supply chain that promotes health and environmental sustainability.

Community programs and initiatives, starting from the individual household, are essential in educating the public on the relationship between diet and health and especially in ensuring that food purchases are in accordance with ṭayyib. These initiatives also benefit the overall well-being of Muslim communities, as empowering individuals and businesses to make healthier choices helps create an ecosystem of health and sustainability.³⁵

³⁵ World Health Organization, *Global Strategy on Diet, Physical Activity, and Health* (Geneva: WHO, 2004), 18–20.

6. Conclusion and Recommendations:

A growing demand for ḥalāl-certified products is driving rapid growth in the ḥalāl fast-food sector. But for businesses to truly cater to consumers, ḥalāl can not just be a tick-box exercise, businesses must understand the need for ṭayyib (wholesomeness, purity, and just generally good for you!) This will allow the industry to be more in line with the health needs of its customers, both through healthier preparation methods, using better quality ingredients sourced from sustainable practices, and a greater focus on transparency of nutritional value across the media.

Consumers must also do their part in this revolution. Consumers can contribute to this movement in their food consumption decisions as they maintain both ḥalāl and ṭayyib practices, thereby fueling businesses that consider health and environment. Standing up for these choices comes with education and awareness that empowers consumers.

Recommendations:

Healthier Cooking Options: Ḥalāl fast food restaurants need to invest in healthier cooking options like grilling/baking/steaming to reduce unhealthy fat/oil usage. The switch from the tras fat/hydrogenated oil used in fast food and processed foods to healthier oils like olive or avocado oil can be remarkably helpful in turning meals from unhealthy to neutral or healthy.

Reduce Sodium and Preservatives: Businesses must try to make a product with less sodium and preservatives while using fresh ingredients, herbs, and spices. So low-sodium sauces, marinades and dressings can keep the flavor while supporting better health.

Include More Nutrient-Dense Ingredients: Offer more whole grains, lean proteins and fresh vegetables to improve the nutrition profile of meals. Portion control can help promote balanced eating habits as well.

Ṭayyib foods can be promoted through educating the consumers: Anything that enables consumers to make informed decisions (like clear nutritional information on menus, workshops or community programs) can help people to navigate healthier options.

Implementing these recommendations will allow the ḥalāl fast-food industry to become more ṭayyib and better serve a wellness-oriented consumer base. This way Islamic dietary guides do not only promote physical health and well-being but also holistic spiritual thoughts, ethical practices, and beneficial behaviors.



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