

The concept and component of contaminated animals (Al-Jallalah Animals)

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Abstract

Nowadays, food safety and quality have become critical issues of great concern throughout the world. The issue of Halal food particularly has attracted public attention in Malaysia. Muslim consumers should be sure about the food quality in Halal Food Products starting from the ingredients. The confidence can be gained when the whole processes from the production, processing and distribution of the products are traced and confirmed to be Shariah-compliant ones. One of the current important issues nowadays which set as a background of this research is feeding animals with unclean food or unnatural feed to the animals. According to Islamic Jurisprudence, these animals are termed as al-Jallalah or contaminated animals, they are called Coprophagia or Coprophagy. 'Jalla' means contaminant or impurity. There are several issues of aquatic animals which need a clear clarification on their status whether they are Halal or haram to be consumed. For example, catfish (*Clariasbatrachus*, *Linnaeus*), which is fed with filth or najas and catfish (*Pangasiushypophthalmus*) which is fed with derivatives of pig organs in several ponds at Batu Gajah, Tronoh and Papan, Perak. The mixture in animals feed with such impurities is applied to save the maintenance and fasten the growing of fish. This research aims to identify the concept of al-Jallalah and its characteristics. It also aims to develop the standard of the contaminated animals (al-Jallalah) and to create new mobile application on this issue for the future development of meat and poultry industry. This study helps to enhance the quality of meat and poultry, to provide consumers with informative choices and it can be used as a marketing tool for the Halal Industry in the future.

Keywords

Contaminated
Jallalah
Halal
Haram
Animal Food

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Introduction

The consumption of Halal foods and the use of Halal ingredients and substances are compulsory to all Muslims. Lack of knowledge, awareness and understanding of the Halal concept among Muslims and the manufacturers of Halal products may cause the loss of appreciation to the Halal industry, including Aquaculture products.

The main issue during production of Halal food is cleanliness, where ingredients and substances need to be free from contamination in order for it to be permissible by Islamic Law as defined in the Quran. Halal means permissible and lawful while Haram means prohibited. Mashbooh is something questionable or doubtful, understood by the differences in scholars' opinions or the presence of undetermined ingredients in food product. There are many issues with feeding animals' unclean or unnatural food. This can be seen in a case study with the catfish (*Clariasbatrachus*, *Linnaeus*) fed with filth or najas and the catfish (*Pangasiushypophthalmus*) fed with pig derivatives in several ponds at Batu Gajah,

Tronoh and Papan, Perak (JAKIM, 2006). In 2010, The Straits Times, dated 11 April 2010, reported that there were allegations on the employees with catfish in Agro-tech Park Smart Jaya, Kuala Selangor. It states that the non-Malay entrepreneurs feed the catfish with the waste, carcasses and internal organs of pigs. As in many farms, it is quite common to include protein supplements in the animal feed. The practice is not limited to major farms, but also the ones labeled as factory farms. The protein supplements may be used by farmers who claim to raise their poultry and cattle on the ranges where the animals roam freely, known as free-range farms. These protein supplements are made from the slaughterhouse by-products and others ingredients (Muhammad, 2007). According to Sayyid al-Bakri in I'anat al-Talibin the technical name for animals that eat impurities is 'Jallalah' which means contaminated animals, because they eat 'Jalla' means contaminant or impurity. This article will discuss the concept of al-Jallalah animals, the elements, their components and the issues related to al-Jallalah animals including fatwa released by the Malaysia National Fatwa Council. It should be emphasized

here that the issue of food is very important in Islam and must be seriously considered by every individual Muslim because it involves physical and spiritual development.

The concept of Al- Jallalah animals

The author of Mu'jam ughat al-Fuqaha, states that al-Jallalah is a name for the animal which eats or fed with filth (Ibn Manzur, 1990; Qal'ahji, 1996). Ibn Rushd in his book *The Distinguished Jurist's Primer*, 1996 states that al-Jallalah جَلَّالٌ as derived from Arabic word جَلَّالٌ جَلَّالٌ means dungs, filth, impurity and unclean. Al-Jallalah animals are animals that live near to dunghills or filth dumps and most of their food are 'jullah' such as excrements, filth and dead animals. Technically, al-Jallalah is a name given to any sort animal, whether a camel, a cow, a sheep, a hen and a goose which eats stools of other animals frequently (Mubarakfuri, 1979) - this causes the smell of the meat to change (Nazih, 2004). Al-Jallalah is term given to edible animals such as camel, cow, goat, goose and fish (Musa, 1996; Nawawi, n.d.). It is mentioned in al-Qamus al-Fiqhi that al-Jallalah is applied for those with 4 legs (Jayb, 1993). According to the Malaysian Standard, al-Jallalah means an animal that eats najasa or dead animals and defecation. Therefore, al-Jallalah is defined as animal that consumes filth or najs and due to this eating habit, the structure of their meats is changed, and it will create a bad smell, which is considered as one of the reasons for the prohibition. If these animals in a very small quantity of filth they are not called al-Jallalah (Jamaludin, 2014).

From scientific view, al-Jallalah animal is called Coprophagia or Coprophagy which is performed by rodents and lagomorphs and to a lesser degree by piglets, foals, dogs and non-human primates. Basically, coprophagia or coprophagy is the consumption of faeces. Coprophagia is the term used to describe the behavior of an animal eating his own faeces (autocoprophagy) or stool eliminated by others of his own kind or by other species (allocoprophagy) (Ramnath, 2013). Many animal species practice coprophagia as a matter of fact; where other species do not normally consume faeces but may do so under unusual conditions. Some eat their own stool (autocoprophagia), some eat the stool of others (intraspecific coprophagia), and some eat the stool of other animals (inter-specific coprophagia). While disgusting to humans, fresh stool from healthy, domesticated animals is generally safe to eat (Jacque Lynn Schultz). For examples, pig and dog eat the faeces of herbivores that leave a significant amount of semi digested food from their bodies.

In some cultures, it is normal for poor families

to collect horse faeces to feed their pigs. However, allowing domestic pigs to consume faeces this action contributes to the risk of parasite infection. Some goes to coprophagous insects consume and re-digest the faeces of large animals (Jamaludin, 2014).

Sources and fundamental Rulling on Al- Jallalah Animals

Islam requires us to keep all items that we used in everyday life clean and free from doubt. Consuming Halal food will bring tranquility to every man. Consuming something which is syubhah often causes a disturbance to our mind and soul. In fact, it is opposed to the human nature or fitrah. Syubhah refers to uncertainty which Muslims are advised to avoid. This is to ensure that every deed is done with firm confidence.

Allah SWT says in Quran (7:157): "Those who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them. He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good things and prohibit for them only the foul; and he will relieve them of their burden and the fetters that they used to wear. Then those who believe in him, and honour him, and help him, and follow the light which is sent down with him: they are the successful." (Pickthall, 2000)

In another verse, Allah SWT addressed the believers by saying in the Quran (2:172-173): "O You who believe! Eat of the good things that We have provided for you, and be thankful to Allah if it is He alone whom you worship. Indeed, what He has forbidden to you is the flesh of dead animals and blood and the flesh of swine, and that which has been sacrificed to anyone other than Allah. But if one is compelled to anyone by necessity, neither craving (it) nor transgressing, there is no sin on him; indeed, Allah is Forgiving, Merciful." (Pickthall, 2000)

There are only a small number of explicit texts (in Quran and Hadith) concerning prohibitions. In this regard, the Prophet Muhammad SAW said: "What Allah has made lawful in His Book is Halal and what He has forbidden is haram, and that concerning which He is silent is allowed as His favor. So, accept from Allah His favor, for Allah is not forgetful of anything. He then recited "And thy Lord is not forgetful..." (reported by Al Hakim, 2/375 and classified as hasan/good hadith by Al Albani in Ghayat al Maram, p.14)

As for the fundamental ruling on al-Jallalah issue based on the saying of Prophet Muhammad is based upon a hadith narrated by Ibn 'Umar, which reads. "The Messenger of Allah (SAW) forbade the meat

(of) al-Jallalah and (drinking) its milk’.

لِكُنْ أَ نَعَمَ لَسَوْ وَ دِيْلَعُ لَلَا يَلَصُ لَلَا لُؤْسَرِ يَهَن
أَنْ أَبَالَ أَوْ نَلَّ الْجَلَّ

This narration can be found in a hadith narrated by Imam Abu Dawud, Hadith no 3785 (Abadi, 1968; Mubarakfuri, 1979)

This means, halal food must not contain any part of the non-halal animal products. In addition, it must not contain any ingredient of (najs) filth material, it must be safe and not harmful, and it must be prepared, processed or manufactured using the non-contaminated equipment.

View of Islamic Scholar regarding fundamental rulings on Al-Jallalah animals

Filth is considered impure and dirty and it should not be used as foods, clothes and drinks. Among filth according to Islamic Law is any substance which is by itself is impure, such as pork, blood and carcasses (carrion), or any clean substance which is contaminated, whether it can be purified or not. Regarding the prohibition of eating al-Jallalah in hadith narrated by Ibnu Umar mentioned earlier, it is a prevention, which can be haram (prohibited) or makruh (disliked). There is ruling in consuming the meat of al-Jallalah animals. The scholars have the different views regarding this ruling. The reason of these differences is the different in the interpretation of this prohibition. Basically, there are five main rulings in Islamic Jurisprudence, namely compulsory or mandatory (wajib), recommended (sunnah), allowed (mubah) disliked (makruh) and prohibited (haram)

Based on those narrations mentioned earlier the different ruling by different Schools of Thought (Madhahib) are as follow:

1. Haram or prohibited, this is by Hanbali School of Thought who suggests that it is prohibited or haram to eat meat or to drink milk which comes from contaminated animals (Fawzan, 1999).

2. Makruh/disliked as stated by IbnuHajarRahimahullah in Tuhfah al Muhtaj “and it is makruh to feed edible animals with najis substances (like faeces and pigs)”. Imam Nawawi Rahimahullah says in al – Majmu’ that the prohibition is makruh (reprehensible) when the meat or the milk of the al Jallalah animal smells najis (impure). If the meat of al Jallalah animal does not change in taste or colour or does not smell of najis, then it is permissible and not makruh to consume it even if the said al Jallalah animal only eats najis (Nawawi, n.d.).

3. Makruh Tanzih/ disliked that is closed to being lawful and permissible. This is the view of Hanafi and Shafi’i Schools of Thought (Shafii, 1996).

4. Mubah/ permissible and lawful, after quarantine. This is the view of Maliki School of Thought. Only the smell is mentioned here because the meat of al-Jallalah usually changes and smell of najis (Zuhaily, 1997; Asqolani, 2001). The contaminated animals will be quarantined and fed with uncontaminated food from Halal sources in order to purify them from filth or najis for certain period of time

5. The 73rd Muzakarah (conference) of the Fatwa Committee National Council of Islamic Religious Affairs Malaysia held on 4th – 6th April 2006 had discussed the purity status of fish fed with unlawful food. The committee has decided that fish reared in ponds that purposely bred in impure water and fed with unlawful food such as pig, carcass and alike are unlawful to be consumed.

Categories of al-Jallalah animals

All land animals and birds are considered as a Halal diet except if they are not slaughtered according to the legal method. The prohibited ones are pigs, dogs, carnivorous animals, birds of prey or animals without external ears, pests and insects. Dead animals or birds or which are contaminated are also unlawful (Jamaludin, 2014). There are also animals that are forbidden to be killed in Islam such as bees and woodpeckers, etc. Meat of domesticated animals with split hoof is consumable such as a goat, camel, sheep, cattle, and buffaloes. While meat of swine, boars, and carnivorous animals like lion, tiger, dog, cats and prey birds (eagle, falcon, and osprey) are prohibited. Seafood also has a controversial status. Some groups believe only fish with scale is Halal; while other certain groups believe all species live in water all the time are Halal. Consequently, lobster, crabs and prawns are Halal.

Status of insects is not clearly defined except locust which is mentioned as Halal. Insects, in general, like ant, honeybee, flies, and lice are also prohibited to be used as food. Eggs and milk from permitted animals are allowed. On the other hand, all fish are considered Halal except those that are poisonous or hazardous to health. Shellfish are generally Halal provided that they have been properly cleaned by a method required by the EC regulation on products of animal origin. Amphibious animals that live both on land and water such as crocodiles, turtles and frogs are Haram (Fuller, 2004).

Analysis on issues of contaminated animals (al-Jallalah Animals)

Recently, there is a lot of issues on Halal authenticity of major concern in the food industry.

According to the issues in January 2015 status of catfish which was fed with filth or najis in Kuala Kubu Bharu, Selangor and also reports from *Harian Metro* on January 7, 2006 has exposed the issue of "Patin Babi Rebus" that there is some owner of freshwater catfish ponds especially in Perak use boiled pig intestines and other internal organs to feed their livestock. In January 18, 2006, *Berita Harian* reported on Tilapia fed with pig waste. The report is based on operations carried out by the Perak Islamic Department at the fish farms in Tronoh, Papan and Batu Gajah. Farmers claim that the action to feed their fish with pig waste is to accelerate the growth of fish and can be marketed in the last three months compared with a year if not given such food. In May 2009, the issue arose on the catfish fed with pig's dirt and other impurities. In 2010, *The Straits Times* dated 11 April 2010 reported that there were allegations on catfish feeding in Agrotech Park Smart Jaya, Kuala Selangor were fed with the stomach, waste, carcasses and internal organs of pigs (Jamaludin, 2014).

Some of the overseas issues was that in 2003, the Saudi government has blocked the import of goats and sheep live from Australia for allegedly fed excrement. Similarly, the Government of the United Arab Emirates (UAE) has prevented the entry of mutton and lamb from the same country in 2006 for allegedly eating unclean animals on the way to the national UAE through the ship. In Pakistan, the Supreme Court of Pakistan has also blocked the import of chicken feed that contains elements of swine (Zaidah, 2011).

Issues on mixing meat on *Kosmo* news reported about the factory in Kepala Batas, Pulau Pinang that produce food based on fish balls last five years, tracked that pork belly with fish meat and flour to make fish balls. In fact, a group of journalists make a raid on the place with 20 officers of Penang State Health Department (JKSPP) were also surprised to see a large pot filled with cooking oil believed to be used repeatedly to produce food products (Zaidah, 2011). Around May 2013, the Ministry of Public Security of China seized the rat meat to be sold as meat goats in Jiangsu province adjacent to Shanghai, worth US \$ 1.6 million (RM5.3 million). Meat of rat, fox and mink were sold as meat goats are believed to have included gelatin, red pigment and nitrate (Zaidah, 2011).

Issues on DNA pig in the report the *Berita Harian* on October 19, 2012, Perlis Islamic Religious Department (JAIPs) confirmed seven of frozen products have DNA containing pork were brought in from Thailand and sold in local markets, especially in the northern state. They include tofu fish, crab sausage

coated squid, imitation crab pinchers, flavored fish balls, seafood and fish fingers brands PFP produced by Pacific Fish Processing Limited. Also, imitation crab legs brand A-Roy Mark manufactured Smile Heart Food Company Limited (Smile Heart) was confirmed to contain pork DNA. British authorities detect pig DNA in halal chicken sausage, served in a primary school. In another test, ground beef products supplied to Westminster Council indicate a goat and pig DNA (Zaidah, 2011).

Conclusion

Al-Jallalah is applicable for the animals which eat filth, carcass and pork derivatives, and it is also applied to the plants which live in the filthy places, but as discussed before, the classic books mentioned that al-Jallalah animals limited to the goat, cow, chicken and camel. Based on the Qiyas (analogical reasoning) it is now applicable to the other animals like aqua culture as the issues have broadened. For this, there are some fatwas that have been issued in Malaysia as well as in other Islamic countries. According to Islamic law, Muslim's diet should be "Halalan Tayyiban diet", which means permissible by law, as well as hygiene, safe, clean and wholesome. The feed components should be free from unlawful or najis materials such as blood, the waste of slaughter and porcine. This means, Halal food must not contain any part of the non-Halal animal products. Attention should be given to the whole process of production including selection of raw materials, preparation, processing, packaging, storage and transportation. This is the concept of Halal from farm to fork, where the whole process from the selection of raw materials, the processing, the transport as well as the serving is in accordance with the Islamic Law. This goes same with the concept of al-Jallalah animals. If they were fed with the contaminated food, the quarantine must be done to ensure that the meat is all clean from impurity. The animals then to be slaughtered in a proper Islamic manner. The meat then kept, transported, cooked and processed properly, until it comes to the final stage which is serving it to be consumed. Islam concerns about the safety of both spiritual and physical of consumers, for this the regulations are set up to achieve this very noble goal. This study recommends that the further and detailed study on the quarantine issues on al-Jallalah to be carried on by the future researchers.

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