Hadith Analysis of Al-Jallalah: A Crucial Framework for Risk Management in Halal Animal Feed Studies

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Abstract

Hadith are the Prophetic texts that serve as the main reference and guidance for Muslims in their daily life. In the discussion related to the al-Jallalah, two hadiths are commonly identified as references. Nevertheless, based on textual analysis, there are many other hadiths in al-Kutub al-Sittah (The Authentic Sītah) on the prohibition of al-Jallalah and its meat and milk. This paper aims to identify and analyse all hadith related to the al-Jallalah from al-Kutub al-Sittah using the qualitative method. The discussion focuses on the analysis of the textual Hadith of al-Jallalah that derived from al-Kutub al-Sittah. The study reveals that there are thirteen hadith (13) on the topic of al-Jallalah which specifically related to the prohibition against eating meat, drinking milk, and riding the al-Jallalah animals which derived from Sunan Abu Dawud (9 texts of Hadith), Jami’ al-Tirmidhi (2 texts of Hadith), Sunan al-Nasai’i (1 text of Hadith and Sunan Ibn Majah (1 text of Hadith)). In terms of the authenticity of the Prophetic texts pertaining to the al-Jallalah, it is found that out of 13 texts of Hadith, there are eight (8) texts of Hadith Sahih, two (2) texts of Hadith Hasan Sahih, two (2) texts of Hadith Hasan, and only one (1) texts of Hadith Da’if. It is expected that the findings of this paper could provide useful knowledge and reference related to the prohibition of animals that are categorized as al-Jallalah in al-Kutub al-Sittah (The Authentic Sītah). Hence, this study establishes a crucial foundation linking hadith analysis of al-Jallalah with risk management in Halal animal feed studies, offering valuable insights and references on this significant Islamic dietary issue.

Keywords: Al-Jallalah; Hadith authenticity; al-Kutub al-Sittah; animal feed.

Introduction

From the Islamic perspective, al-Jallalah refers to the category of animals that eat filth and impurities (Ibn Manzur, 1990) consistently, or regularly being fed with such feed, which consequently resulted in changes in the animal’s smell, taste and colour of the meat. Qal’ahji (1996) in his book Mu’jam Lughah al-Fuqahā’ has defined al-jallalah as an animal that most of its diet is from filth. The term al-jallalah came from the Arabic word ‘jall’ which means contaminant or impurity (Ibn Manzur, 1990), and the contaminant also includes the excrements of other animals (Mohammad Aizat Jamaludin, Mohd Anuar Ramli, & Suhaimi Ab. Rahman, 2011).

According to Hanafite scholars, al-Jallalah refers to animals that survive on eating only filth and impurities, thus changing the smell of their meats (Abdul Wahab Abdussalam Thawilah, 2012). The majority of leading schools (Hanbali, Syafi’i and Maliki) however conclude al-Jallalah as animals which most of their diets are from filth but also consume other elements as food. The strongest opinion on the matter is the opinion given by the Shafiiites, who had connected the consumption of the impurities with the presence of unpleasant smell and other physical changes of the meat, sweat, taste and colour, which therefore indicate that the animals are categorised as al-Jallalah (Nawawi, 1990). It is therefore understandable that al-Jallalah refers to animals that live with the consumption of filth and impurities which as a result produce unpleasant smells and changes to their meat.

According to a study by Roshada Hashim (2007), types of animal feed consumed by the aquaculture fish could affect the flesh quality and smell of the fish. High consumption of the blue-green algae in the fishpond gives the fish muscle the characteristic muddy taste of freshwater, while feeding chicken entrails may result in high-fat content in the aquaculture fish. The fish fed with chicken entrails also exhibit strong unpleasant fishy odour unlike fish raised on pelleted compound feed. An experiment conducted by Tengku Nor

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Hidayati Tengku Zainal Abidin & Hasan Ahmad (2016) on fish fed with swine by-products showed detection of pungent smell from the contaminated fish while the control fish produced a natural fishy smell. These findings demonstrated that filthy feed materials could affect the smell, taste or colour of the meat or by-products of the animals fed with such feed, hence highlighting the importance of eliminating risks of contamination with non-halal animal feed in livestock production to ensure halal animal-based food production in the country.

In light of these findings, it becomes imperative for Muslim consumers and farmers to prioritize understanding evidence from the Hadith regarding permissible and impermissible practices in animal feed. This knowledge enhances awareness and underscores the critical necessity of implementing rigorous risk management practices in halal animal feed production. By adhering closely to these principles, stakeholders can uphold the integrity of halal standards and ensure the purity and legitimacy of animal-based food products per Islamic teachings.

Literature Review

Animals Categorised as the al-Jallalah

Muslim jurists have different opinions on animals that fall in the category of al-Jallalah as whether it is only limited to halal animals with four legs (al-An‘ām) or generally applicable to all animals including poultry and aquatic animals. The Hanafite scholars had restricted this category to the four-legged animal such as camel, cow and goat (Al-Shafi’i, 1996). However, based on the method of Qiyās, all consumable animals including fish can be classified as al-Jallalah due to the same reason (‘illah); the changes in smell, colour and/or taste due to their habits of eating filth (Al-Shafi’i, 1996).

Ibn Taymiyyah (2005) in his book Majmu’ al-Fatwa clarifies that there is no ruling without ‘illah, and that a ruling can be present due to the existence of similar kind of ‘illah. This is based on the Islamic legal maxim الحكم يدور مع علّته وجودا وعدما (The existence and absence of Islamic legal ruling is based on the existence and the non-existence of the ‘illah) in which both aspects have an equal role in signifying the legal ruling (Basri Ibrahim al-Azhari & Zulkifli Mohamad, 2011). The existence of ‘illah is therefore validates the ruling while the absence of ‘illah nullifies it.

It is, however, necessary to note that animals can only be considered as al-Jallalah when most of the nutrition they consumed is impure and there are noticeable changes in these three criteria; the smell, taste or colour of the meat and/or by-products or the sweat of the animal (al-Nawawi, 1990). This is similar to the opinion of al-Akiti (2003) who stated that the classification of an animal as al-Jallalah is attributed not to the amount of impurities consumed, but to the changes in the smell and stench of the animal (al-Akiti, 2003). This is due to the fact that some animals ordinarily eat certain amounts of filth or their own droppings, and that does not make any changes in their meats and smell, which is the main legal reasoning for the animal to be regarded as al-Jallalah. According to al-Akiti (2003), any cleaning or cooking methods on the meat of al-Jallalah will not remove its legal ruling, unless the animal recovers to its normal state by quarantine and be fed with uncontaminated feed before slaughter.

Legality of the al-Jallalah from Muslim Jurists’ Perspective

The main issue debated among Muslims scholars in relation to animal feed is the Islamic position and legal ruling of animals that eat non-halal feed for a living. This issue has been discussed by classical Islamic Jurists in a chapter regarding the ruling on eating al-Jallalah and its milk (al-Mubarakfuri, 1979; al-Khattabi, 1981; Al-Nawawi, 1990). In determining the legal ruling of eating al-Jallalah, there are three main opinions of the jurists. The first opinion is mubah (permissible) while the second and third opinion is harām (prohibited) and makrāḥ (detestable).

Muslim jurists such as Hassan al-Basri and Imam Malik considered it as mubah (an action as neither forbidden nor recommended) to be eaten, provided that the animals undergo certain quarantine period, until the animal return to normal condition (Al-‘Asqalani, 2001). These Muslim jurists permitted the consumption of meat, milk and eggs of animal that being fed fitil based on the argument that animal could not be regarded as najis due to the habits of eating filth. This is supported by the fact that Islam never regards an alcoholic as a person who had defiled the whole body with alcohol and that non-Muslim who consume non-halal foods are not physically najis (Nazih Hammad, 2004).
The position of Hanbalite majority in respect of al-jallālah is barām (prohibited), which is also seen from an opinion from Syafi’ite scholar. The opinion is based on the evidences from the hadith that had been discussed earlier. The proponents of this view use the literal meaning of the hadith to support their opinion on the illegality of al-jallālah (Wahbah al-Zuhayli, 1985). They recommended the animals to be quarantined for a certain period of time prior to consumption, in order to ensure that the animal has returned to its normal state and thus halal (Al-Syarbini, 1994). These Islamic jurists insisted that the prohibition of al-jallālah as recorded in hadith narrated by al-Tirmidhi is referred not to the physical (zaf) of the animal, but the ‘illah (unpleasant smell) by which made the animal become al-jallālah. Their arguments stand on the rational that even clean and halal feed consumed by the animal will become najs in the stomach and therefore should not be taken as a reason to include this as prohibited.

Some Syafi’ite and Hanbalite scholars opine that it is makrūh to eat the meat if there is noticeable unpleasant smell. According to al-Sya’fi’, al-jallālah can only be eaten after the animal change its non-halal type of feeding to clean and natural feeding habit (al-Sya’fi’, 1996). This is consistent with al-Nawawi who said: “Kids growing up drinking milk of a dog is legally regarded as al-jallālah” (al-Nawawi, 1990).

Addressing the ruling of makrūh in eating al-jallālah, Al-Nawawi (1990) in his book Majmu’ Al-Muhabzzah, states two opinions from the renowned al-Khurasaniyyin; namely makrūh tazīh (discouraged, undesirable act that better to be avoided, yet lawful) and makrūh tahrim (makrūh that closer to barām). He further explained that the more correct position according to the majority of Iraqiyin Islamic scholars is makrūh tazīh. This opinion is supported by Ar-Rawayani and other scholars. This is similar to the opinion of al-Akini (2003) the contemporary Syafi’ite scholar, who also regarded al-jallālah as makrūh tazīh. Meanwhile, the second opinion which is makrūh tahrim is seen from Ibn Daqīq al-Id and Abu Ishaq al-Marwazi, supported by al-Qaffal, Imam al-Harāmn, al-Baghawi and al-Ghazali (Al-Nawawi, 1990).

Majority of scholars has agreed upon the ruling of makrūh against riding the al-jallālah animals based on the previously mentioned hadith. Al-Shafi’i proposed that it is abominable to ride al-jallālah without liner or blanket due to the possibility of direct contact with the animal’s sweat (Abdul Wahab Abdussalam Thawilah, 2012). This view was also held by Hanafite scholars with higher level of rigidity, which is totally makrūh without exception (Abdul Wahab Abdussalam Thawilah, 2012). These jurists cited the hadith related to the al-jallālah as evidences for their argument. The reason for the prohibition is similar with that given by al-Shafi’i, besides as a measure taken for prevention of disease from the animals to human through direct physical contact.

Hadith-Based Perspectives on Al-Jallalah: Guiding Principles for Risk Assessment in Halal Animal Feed

In Islam, the Hadith literature provides a crucial framework for understanding the implications of al-jallālah in halal animal feed management. According to authentic Hadith sources, such as those narrated by al-Tirmidhi and others, the prohibition of consuming al-jallalah is rooted not only in the physical characteristics of the animal but also in the ethical and spiritual dimensions outlined in Islamic teachings (Solih bin Abd al-‘Aziz bin Muhammad bin Ibrahim, 2000). These teachings emphasize the importance of avoiding impurities in animal feed to maintain the purity and wholesomeness of food consumed by Muslims.

This Hadith-based framework serves as a basis for contemporary studies on halal animal feed, guiding researchers and practitioners in identifying and mitigating risks associated with non-halal feed practices. Principles of risk assessment, such as hazard analysis critical control points (HACCP) and preventative controls, are integrated into these studies to ensure compliance with Islamic ethical standards. By systematically analyzing feed sources and implementing robust control measures, stakeholders can uphold the integrity of halal food production, thereby fostering trust and adherence among consumers and regulatory bodies alike."

Methodology

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The present study applies qualitative research methodology using library research as data collection method. Library research is utilized in gathering data in the form of Quranic verses, Hadith of the Prophet, and Muslim jurist opinions, related acts and regulations, referred journals, articles, books and newspaper articles. The research flow for this study is stated in Figure 1.

**Figure 1.** Illustration of library research methodology flow utilised in the present study.

**Findings**

**Hadith on the Al-Jallālab in al-Kutub al-Sittah**

Upon reviewing the hadiths of the Prophet (PBUH) in the Kutub al-Sittah (The Authentic Six), it is found that there are thirteen (13) hadiths that mention the prohibition against al-Jallālab. The prohibitions include in riding, eating and drinking of the milk of the al-Jallālab animal. For instances, in the hadith narrated by Abdullah Ibn 'Umar, the Prophet (PBUH) said: “It has been prohibited to ride the animal which eats dung”(Sunan Abu Dawud: no. 2557). And in another hadith which was also narrated by Abdullah Ibn ‘Umar, that he said: “The Messenger of Allah (PBUH) prohibited to ride a camel which eats dung” (Sunan Abu Dawud: no.2558).

Based on the compilation of both hadith under Kitab al-Jihād, it is implicit that the Prophet (PBUH) forbade riding al-Jallālab even for the purpose of going to war (jihād). The ban demonstrates a clear affirmation of the prohibition of riding al-Jallālab, even for a very important purpose. There was also another hadith narrated by Ibn ‘Abbas in which the Prophet (PBUH) discouraged drinking from the mouth of the water skin, riding animal which are fed on filth (al-Jallālab) and eating animals which were killed in confinement (Abu Dawud, 2000).

The prohibition against eating the meat and milk of al-Jallālab can be seen from hadith narrated by Ibnu Umar, in which the Prophet (PBUH) prohibited eating the animal which feeds on filth and drinking its milk (Abu Dawud , 2000: no. 3719). There were also another few hadiths compiled in Kitāb al-Ahmāb of the Sunan Abu Dawud (Abu Dawud , 2000: no. 3785, no. 3786, and no. 3787) and Sunan Al-Tirmidhi with similar prohibitions (Al-Tirmidhi, 2000: no. 1824 and no. 1825).

In one occasion, the prohibition of consuming the meat of al-Jallālab appears in Chapter of Slaughtering of the Sunan Ibn Mājah (Ibn Majah, 2000: no. 3189). The prohibition of eating the meat and milk of al-Jallālab also appears in Kitāb ad-Dahāyā (Sacrifices) of the Sunan an-Nasa’ī (no. 4425). Based on the collation of these hadith, it can be understood that the Prophet (PBUH) prohibited the use of al-Jallālab for the purpose of sacrifices and slaughter for consumption.

In reference to the al-Kutub al-Sittah, it is also found that there are few hadiths that mentioned the prohibition of al-Jallālab together with the prohibition of eating domesticated donkeys, such as in the hadith from Sunan Abu Dawud, narrated by Ghalibh Ibn Abjar:

*We faced a famine, and I had nothing from my property which I could feed my family except a few asses, and the Prophet (PBUH) forbade the flesh of domestic asses. So I came to the Prophet (PBUH) and said: Messenger of Allah (PBUH), we are suffering from famine, and I have no property which I feed my family except some fat asses, and you have forbidden the flesh of domestic asses. He said: Feed your family on the fat asses of yours, for I forbade them on account of the animal which feeds on the filth of the town, that is, the animal which feeds on filth.* (Sunan Abu Da’ud: no. 3809)

And also in a hadith narrated by Abdullah ibn Amr ibn al-'As:

*On the day of Khaybar the Messenger of Allah (PBUH) forbade (eating) the flesh of domestic asses, and the animal which feeds on filth: riding it and eating its flesh.* (Sunan Abu Dawud: no. 1504)
Based on the clear prohibition from the hadith against riding and consuming the meat and milk of al-Jallālah and the proof from Qur’an to avoid consuming dead meat, blood, and the flesh of swine, it is therefore clear that al-Jallālah animal is prohibited to be consumed and to be taken benefit from it.

| Table 1: Prohibition of riding, eating the meat and drinking the milk of the al-Jallālah from hadith of the Prophet (PBUH). |
|---------------------------------|-----------------------------|--------------------------|
| Category                        | Evidences from Hadith       |                          |
| Riding the al-Jallālah          | Sunan Abu Dawud, hadith number 2557, 2558 and 3719 |                          |
| Eating the meat and drinking milk of the al-Jallālah | Sunan Abu Dawud, hadith number 3785, 3786, 3787 |                          |
| Eating the meat of the al-Jallālah | Sunan Al-Tirmidhi, hadith number 1824 and 1825 |                          |
| Drinking the milk of the al-Jallālah | Sunan Ibn Majah, hadith number 3189 |                          |
| Riding and Eating the meat of the al-Jallālah | Sunan Abu Dawud, hadith number 4453 |                          |

As previously analysed from the al-Kutub al-Sittah, there are thirteen hadith related to the prohibition against eating meat, drinking milk, and riding the al-Jallālah animals which derived from Sunan Abu Dawud (9 texts of Hadith), Jami’al-Tirmidhi (2 texts of Hadith), Sunan al-Nasa’i (1 text of Hadith) and Sunan Ibn Majah (1 text of Hadith). The authenticity of each hadith is as described in the below listed table:

| Table 2: Authenticity of Hadith on al-Jallālah in al-Kutub al-Sittah. |
|------------------|------------------|-------------------|
| No.              | Content of Hadith (matan) | Source                          | Authenticity Status |
| 1.               | Narrated by Abdullah Ibn ‘Umar, the Prophet (PBUH) said: “It has been prohibited to ride the animal which eats dung” | Sunan Abu Dawud, Chapter Regarding Riding Al-Jallālah, Kitāb Al-Jihād, no. 2557, pp.1413 | This hadith is classified as Sahih by Al-Albani. |
| 2.               | Narrated by Abdullah Ibn ‘Umar, that he said: “The Messenger of Allah (PBUH) prohibited to ride a camel which eats dung” | Sunan Abu Dawud, Chapter Regarding Riding Al-Jallālah, Kitāb Al-Jihād, no. 2558 | This hadith is classified as Hasan Sahih by Al-Albani. |
| 3.               | Narrated by Ibnu Abbas, in which the Prophet (PBUH) prohibited riding the animal which feeds on filth and impurities The apostle of allah (PBUH) forbade drinking from the mouth of a water-skin, and riding the animal which feeds on filth and eating the animal which is killed in confinement. | Sunan Abu Dawud, Chapter Drinking from the Mouth of the Water Skin, Kitāb Al-Asribah, no.3719, pp. 1498. | This hadith is classified as Sahih by Al-Albani. |
| 4.               | Narrated Abdullah ibn Umar: The Messenger of Allah (PBUH) prohibited eating the animal which feeds on filth and drinking its milk. | Sunan Abu Dawud, Chapter The prohibition of Eating Al-Jallālah and Its Milk, Kitāb Al-A‘imah, no. 3785, pp. 1502. | This hadith is classified as Sahih by Al-Albani. |
| 5.               | Narrated Abdullah ibn Abbas: The Prophet (PBUH) prohibited to drink the milk of the animal which feeds on filth. | Sunan Abu Dawud, Chapter The prohibition of Eating Al-Jallālah and Its Milk, Kitāb Al-A‘imah, no. 3786, pp. 1502. | This hadith is classified as Sahih by Al-Albani. |
| 6.               | Narrated Abdullah ibn Abbas: Narrated Abdullah ibn Umar: The Messenger of Allah (PBUH) forbade riding the camel which feeds on filth and drinking its milk. (Sunan Abu Da’ud: no. 3787) | Sunan Abu Dawud, Chapter The prohibition of Eating Al-Jallālah and Its Milk, Kitāb Al-A‘imah, no. 3787, pp. 1502. | This hadith is classified as Sahih by Al-Albani. |
This article finds that the hadith about the al-Jallalah animal was narrated through various sanad lines, most of which came from Abdullah bin Umar (6 narrations) and Abdullah bin Abbas (4 narrations). Another three hadith were narrated by 'Amr bin Shu'ayb, Ghaliib Ibn Abjar, and Abdullah ibn Amr ibn al-'As. Besides, based on the above findings for authenticity status of hadith related to the al-Jallalah in the al-Kutub al-Sittah, it can be concluded that the hadiths are divided into four groups, the Sahih, Hasan Sahih, Hasan and Da’if, as shown in Table 3.

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Conclusion

Hadiths are regarded as essential Prophetic texts that serve as a primary source of guidance for Muslims in their daily lives. This article has identified and analyzed all Hadiths related to al-Jallalah from the six major Hadith collections known as al-Kutub al-Sittah. The study identifies a total of thirteen Hadiths in al-Kutub al-Sittah that pertain to the prohibition of al-Jallalah, including the consumption of its meat and milk. The Hadiths are sourced from various books, with Sunan Abi Dawud having the highest number (9 texts of Hadith), followed by Jam'i-al-Tirmidhi (2 texts of Hadith), Sunan al-Nasa'i (1 text of Hadith), and Sunan Ibn Majah (1 text of Hadith). The analysis of these Hadiths reveals that the majority of them are considered Sahih (authentic) or Hasan Sahih (good and authentic). Specifically, eight texts are considered Sahih, two texts are Hasan Sahih, two texts are Hasan, and only one is considered Da'if (weak).

Moving forward, these findings provide valuable insights into the prohibition of animals categorized as al-Jallalah within the framework of al-Kutub al-Sittah. This knowledge not only enriches scholarly understanding but also informs practical measures in halal animal feed production. By integrating these Hadith-based insights, stakeholders can enhance their strategies for risk mitigation in animal feed, ensuring adherence to Islamic ethical standards. This approach not only promotes halal integrity but also fosters consumer confidence and regulatory compliance in the global halal market.

References