

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

Nurulaina Saidin¹, Mohd Ashrof Zaki Yaakob², Fadilah Abd Rahman³, Zulaipa Ruzulan⁴, Zakiah Samori⁵, Hanifah Musa Fathullah Harun⁶

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 Six) 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 Abi 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). 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'ifi. 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 Six). 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 Lughab 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 '*jalla'*' 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 Shafites, 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

¹ Academy of Contemporary Islamic Studies (ACIS), Universiti Teknologi MARA. Email: nurulainasaidin@uitm.edu.my

² Academy of Contemporary Islamic Studies (ACIS), Universiti Teknologi MARA. Email: ashrof@uitm.edu.my (Corresponding author)

³ Academy of Contemporary Islamic Studies (ACIS), Universiti Teknologi MARA. Email: dilah091@uitm.edu.my

⁴ Academy of Contemporary Islamic Studies (ACIS), Universiti Teknologi MARA. Email: zulaipa3198@uitm.edu.my

⁵ Academy of Contemporary Islamic Studies (ACIS), Universiti Teknologi MARA. Email: zakiahsamori@uitm.edu.my

⁶ Academy of Contemporary Islamic Studies (ACIS), Universiti Teknologi MARA. Email: hanifah0704@uitm.edu.my

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-Fatawa* 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 علته 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 on 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 *haram* (prohibited) and *makruh* (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 filth based on the argument that animal could not be regarded as *najs* 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 *najs* (Nazih Hammad, 2004).

The position of Hanbalite majority in respect of *al-Jallālah* is *harām* (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 (*ḡat*) of the animal, but the *'illab* (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-Syafi'i, *al-jallālah* can only be eaten after the animal change its non-halal type of feeding to clean and natural feeding habit (al-Syafi'i, 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-Mubazzāb*, states two opinions from the renowned al-Khurasaniyyūn; namely *makrūh tanẓīh* (discouraged, undesirable act that better to be avoided, yet lawful) and *makrūh tabrīm* (*makrūh* that closer to *harām*). He further explained that the more correct position according to the majority of Iraqiyin Islamic scholars is *makrūh tanẓīh*. This opinion is supported by Ar-Rawayani and other scholars. This is similar to the opinion of al-Akiti (2003) the contemporary Syafi'i scholar, who also regarded *al-jallālah* as *makrūh tanẓīh*. Meanwhile, the second opinion which is *makrūh tabrīm* is seen from Ibn Daqiq al-'Id and Abu Ishaq al-Marwazi, supported by al-Qaffal, Imam al-Harāmīn, 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-Jallālah: 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-Jallālah* 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 preventive 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

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.

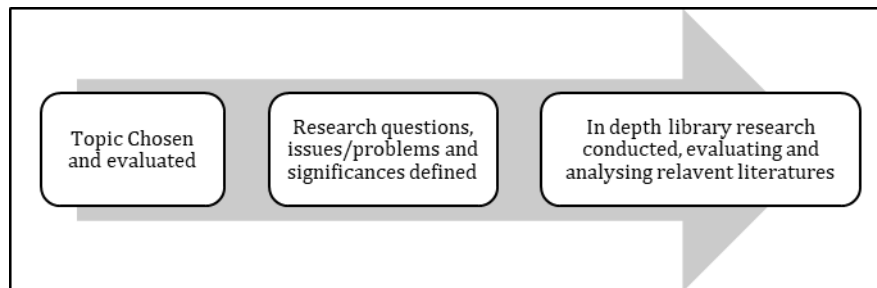


Figure 1. Illustration of library research methodology flow utilised in the present study.

Findings

Hadith on the Al-Jallalah 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-Jallalah*. The prohibitions include in riding, eating and drinking of the milk of the *al-Jallalah* 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-Jihad*, it is implicit that the Prophet (PBUH) forbade riding *al-Jallalah* even for the purpose of going to war (*jihad*). The ban demonstrates a clear affirmation of the prohibition of riding *al-Jallalah*, 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-Jallalah*) and eating animals which were killed in confinement (Abu Dawud, 2000).

The prohibition against eating the meat and milk of *al-Jallalah* 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 *Kitab al-Af’imah* 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-Jallalah* 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-Jallalah* also appears in *Kitab ad-Dabāyā* (Sacrifices) of the Sunan an-Nasa’i (no. 4425). Based on the collation of these *hadith*, it can be understood that the Prophet (PBUH) prohibited the use of *al-Jallalah* 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-Jallalah* together with the prohibition of eating domesticated donkeys, such as in the *hadith* from Sunan Abu Dawud, narrated by Ghalib 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-Jallalah* and the proof from Qur'an to avoid consuming dead meat, blood, and the flesh of swine, it is therefore clear that *al-Jallalah* 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-Jallalah* from *hadith* of the Prophet (PBUH).

Category	Evidences from <i>Hadith</i>
Riding the <i>al-Jallalah</i>	Sunan Abu Dawud, <i>hadith</i> number 2557, 2558 and 3719
Eating the meat and drinking milk of the <i>al-Jallalah</i>	Sunan Abu Dawud, <i>hadith</i> number 3785, 3786, 3787 Sunan Al-Tirmidhi, <i>hadith</i> number 1824 and 1825
Eating the meat of the <i>al-Jallalah</i>	Sunan Ibn Majah, <i>hadith</i> number 3189 Sunan Abu Dawud, <i>hadith</i> number 3809 Sunan An-Nasaie, <i>hadith</i> number 4452
Drinking the milk of the <i>al-Jallalah</i>	Sunan Abu Dawud, <i>hadith</i> number 4453
Riding and Eating the meat of the <i>al-Jallalah</i>	Sunan Abu Dawud, <i>hadith</i> number 3811

Authenticity of Hadith on *al-Jallalah* in *al-Kutub al-Sittah*

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-Jallalah* 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-Jallalah* 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 <i>Al-jallalah</i> , <i>Kitab Al-Jihad</i> , no. 2557, pp.1413	This <i>hadith</i> 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 <i>Al-jallalah</i> , <i>Kitab Al-Jihad</i> , no. 2558	This <i>hadith</i> 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 <i>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.</i>	Sunan Abu Dawud, Chapter Drinking from the Mouth of the Water Skin, <i>Kitab Al-Ashribah</i> , no.3719, pp. 1498.	This <i>hadith</i> is classified as Sahih by Al-Albani.
4.	Narrated Abdullah ibn Umar : <i>The Messenger of Allah (PBUH) prohibited eating the animal which feeds on filth and drinking its milk.</i>	Sunan Abu Dawud, Chapter The prohibition of Eating Al-Jallalah and Its Milk, <i>Kitab al-At'imah</i> , no. 3785, pp. 1502.	This <i>hadith</i> is classified as Sahih by Al-Albani.
5.	Narrated Abdullah ibn Abbas : <i>The Prophet (PBUH) prohibited to drink the milk of the animal which feeds on filth.</i>	Sunan Abu Dawud, Chapter The prohibition of Eating Al-Jallalah and Its Milk, <i>Kitab al-At'imah</i> , no. 3786, pp. 1502.	This <i>hadith</i> is classified as Sahih by Al-Albani.
6.	Narrated Abdullah ibn Abbas : <i>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)</i>	Sunan Abu Dawud, Chapter The prohibition of Eating Al-Jallalah and Its Milk, <i>Kitab al-At'imah</i> , no. 3787, pp. 1502.	This <i>hadith</i> is classified as Sahih by Al-Albani.
7.	Narrated Ibn 'Umar :	Sunan al-Tirmidhi. Chapter The prohibition of Eating Al-	The status of this hadith is Sahih .

	"The Prophet (PBUH) prohibited eating the Jallalah and milking it." He said: There is something on this topic from 'Abdullah bin 'Abbas. [Abu 'Eisa said:] This Hadith is Hasan Gharib. Ath-Thawri reported it from Ibn Abi Najib, from Mujahid, from the Prophet (PBUH) in Mursal form. (Jami al-Tirmidhi: no. 1824)	Jallalah and Its Milk, <i>Kitab al-At'imah</i> , no. 1824, pp.1837	
8.	Narrated Ibn 'Umar : "The Prophet (PBUH) prohibited the Mujaththamah, the milk of the Jallalah, and drinking from the sprout of the water-skin." (Jami al-Tirmidhi: no. 1825)	Sunan al-Tirmidhi. Chapter The prohibition of Eating <i>Al-Jallalah</i> and Its Milk, <i>Kitab al-At'imah</i> , no. 1825, pp.1837	The status of this hadith is Sahih .
9.	It was narrated that Ibn 'Umar said: "The Messenger of Allah (PBUH) forbade the meat and milk of <i>Al-Jallalah</i> ."	Sunan Ibn Majah. Chapter of Slaughtering, no. 3189, pp. 2670.	The status of this hadith is Hasan .
10.	It was narrated from 'Amr bin Shu'ayb , from his father, from his father Muhammad bin 'Abdullah bin 'Amr - or on one occasion he said: From his father, from his grandfather - the on the Day of Kabaibar, the Messenger of Allah forbade the flesh of domesticated donkeys and of <i>al-Jallalah</i> (animals that eat dung), and (he forbade) riding them and eating their meat."	Sunan al-Nasa'i. Chapter Prohibition Against Eating the Meat of <i>Al-Jallalah</i> , no. 4452, <i>Kitab Dabaya</i> , pp. 2377.	The status of this hadith is Hasan .
11.	It was narrated that Ibn 'Abbas said: "The Messenger of Allah forbade (eating) animals that had been taken as targets, the milk of <i>Al-Jallalah</i> (animals that eat dung), and drinking directly from water skins." (no. 4453)	Sunan al-Nasa'i, Chapter Prohibition of the Milk of <i>al-Jallalah</i> , no. 4453, <i>Kitab Dabaya</i> , pp. 2377.	The status of this hadith is Sahih .
12.	Narrated by Ghalib 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 Dawud, Chapter Regarding Eating the Meat of Domestic Donkeys, <i>Kitab al-At'imah</i> , no. 3809, pp. 1503.	This <i>hadith</i> is classified as Da'if Al-Isnad Mudtarib by Al-Albani.
13.	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, Chapter Regarding Eating the Meat of Domestic Donkeys, <i>Kitab al-At'imah</i> , no. 3811, pp.1504.	This <i>hadith</i> is classified as Hasan 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, Ghalib 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.

Table 3. Number of hadiths of *al-Jallalah* based on their authenticity status.

No.	Status	Number of Hadith
-----	--------	------------------

1	Sahih	8
2	Hasan Sahih	2
3	Hasan	2
4	Da'if	1
Total Number of Hadith		13

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 Jami'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.

Acknowledgement

The authors gratefully acknowledge the support from Universiti Teknologi MARA Shah Alam, Selangor, Malaysia, in facilitating the publication of this paper. This research is made possible through funding from the Academy of Contemporary Islamic Studies Internal Research Grant (File: 600-RMC/ACIS_IRES 5/3(004/2022)). The authors also sincerely thank the faculty for their unwavering support throughout this endeavor.

References

- Abdul Wahab Abdussalam Thawilah. (2012). *Fikih Kuliner*. (Fedrian Hasmand, Ed.). Jakarta: Pustaka Al-Kautsar.
- Abu al-'Ali Muhammad bin 'Abd al-Rahman Ibn 'Abd al-Rahim al-Mubarakfuri. (1979). *Tuhfab al-Ahwadhi bi Syarh Jami' al-Tirmidhi* (Vol. 5). Beirut: Dar al-Kutub al-'Ilmiyyah.
- Abu Dawud Sulayman ibn Ash'ath al-Azadi al-Sijistani. (2000). Sunan Abu Dawud. In Solih bin Abd al-'Aziz bin Muhammad bin Ibrahim (Ed.), *Mawsu'ah al-Hadith al-Syarif al-Kutub al-Sittah* (pp. 1221–1608). Riyadh: Dar al-Salam.
- Abu Sulayman Hamd ibn Muhammad al-Khattabi. (1981). *Ma'alim Sunan* (2nd ed., Vol. 4). Beirut: Al-Maktabah al-'Alimiyyah.
- Al-'Asqalani, A. A. H. (2001). *Fath al-Bari Syarh al-Bukhari* (Vol. 9). al-Qahirah: Dar al- Misr li al-Tiba'ah.
- Al-Akiti, M. A. (2003). Contaminated Animal Feed. Retrieved March 23, 2014, from http://www.livingislam.org/maa/caj_e.html
- Al-Nawawi, A. Z. M. al-D. B. S. (1990). *al-Majmu' Syarh al-Mubadhab li al-Syirazi* (Vol. 9). jeddah: Maktabah al-Irsyad.
- Al-Shafi'i, A. A. M. B. I. (1996). *Mawsu'ah al-Imam al-Shafi'i: Kitab al-Umm*. Beirut: Dar Qutaybah.
- Al-Syarbini, K. (1994). *al-Iqna' fi Halli Alfaq' Abi Syuja'*. Beirut: Dar al-Kutub al-'Ilmiyyah.
- Basri Ibrahim al-Azhari, & Zulkifli Mohamad. (2011). *Kaedab-kaedab Penting Usul Fiqh Berdasarkan Manhaj Ahli Hadis - Ringkasan Buku Usul al-Fiqh 'Ala Manhaj Ahli al-Hadith*. (Mohd. Puzhi Usop & Muhammad Sabri Sahrir, Eds.). Selangor: Al-Hidayah Publication.
- Ibn Majah, A. 'Abdullah M. bin Y. bin A. bin M. al-Q. (2000). Sunan Ibn Majah. In Solih bin Abd al-'Aziz bin Muhammad bin Ibrahim (Ed.), *Mawsu'ah al-Hadith al-Syarif al-Kutub al-Sittah* (3rd ed., pp. 2475–2741). Riyadh: Dar al-Salam.
- Ibn Manzur, M. M. (1990). *Lisan al-'Arab*. Beirut: Dar Sadir.
- Ibn Taymiyyah. (2005). *Majmu'ah al-Fatava Ibn al-Taymiyyah* (Third). Mansurah: Dar al-Wafa'.
- Mohammad Aizat Jamaludin, Mohd Anuar Ramli, & Suhaimi Ab. Rahman. (2011). Al-jallalah: Konsep dan Fatwa Semasa di Malaysia. *Jurnal INFAD*, (2007), 1–15.
- Nazih Hammad. (2004). *Penggunaan Bahan-bahan yang Haram dan Najis dalam Makanan dan Ubat-ubatan*. (N. Abu, Ed.). Kuala Lumpur, Malaysia: Al-Hidayah Publisher.
- Qal'ahji, M. R. (1996). *Mu'jam Lughah al-Fuqaha'*. Beirut: Dar al-Nafa'is.
- Roshada Hashim. (2007). Socio-ecofriendly Semi-intensive Aquaculture for a Malaysian Blue Revolution : a Nutrition and Feeding Management Perspective. Penang: Universiti Sains Malaysia.
- Tengku Nor Hidayati Tengku Zainal Abidin, & Hasan Ahmad. (2016). Halal Analysis of An Aquatic Animal (pangasius sutchii) using RT-PCR For Detection of Porcine DNA. In *The National Conference for Postgraduate Research 2016* (pp. 758–762). Pahang: Universiti Malaysia Pahang.

Wahbah al-Zuhayli. (1985). *Al-Fiqh al-Islami Wa Adillatuhu* (second). Damsyik: Dar al-Fikr.