

Animal Feed and Feeding: Analysis of related Malaysia and International Fatwa

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Abstract

The basic principle in halal feed production and feeding is to avoid utilization of non-halal ingredients in the feeding of animals used for human consumption. This principle is based on the clear prohibition against eating, drinking the milk, and riding of animals fed with impurities as mentioned in a few hadiths of the Prophet. Owing to the arising concern on the halal and safety aspects of animal feed for halal animal production and modern methods of animal husbandry, identification and analysis of related Fatwa issued by recognized authorities is indeed necessary. This article seeks to identify and analyze the national and international fatwa on issues related to animal feed and feeding. The study utilizes a qualitative approach using library research. The findings demonstrate that there are four fatwas from Malaysia and a few fatwas from other countries with few similarities and differences related to animal feed and feeding practices.

Introduction

Issues concerning the utilization of animal by-products from slaughterhouses waste as feed are not a new subject of hot discussion. Blood and bone, for instance, have long been used as high protein ingredients in animal feed with high nutrient value, low cost, and environmentally friendly. In Malaysia, the issue related to the use of animal by-products, especially those derived from swine has raised concern on the safety and halal integrity of the animal served with such feed (Saidin et al., 2018).

Improper feeding practices in aquaculture farming have repeatedly been reported in the country (Nazli Ibrahim, 2013; Razif Rosli, 2014; Sabapatty, 2009; Saifullah Ahmad & Muhamad Adzhar Tajuddin, 2014; Saifullah Ahmad & Nurul Mazwana Hamdan, 2014). As a result, according to the report by (Muhammad Yusri

Muzamir & Siti Norshafikah Rosli, 2019), the Penang Consumers Association (CAP) has called on Putrajaya to amend the Feed Act 2009 to also include elements of halal in the preparation, processing, production, and handling of animal feed to ensure that animal is not being fed with non-halal feed. This is supported by other reports in similar issue related to the necessity of amendment to the Feed Act 2009 (“CAP Saran Pindaan Undang-Undang Pastikan Makanan Haiwan Halal,” 2019; Sajida Asarullah Khan, 2019).

The continuous utilization of feed produced from non-halal materials will undoubtedly make the cultured fish become *al-jallālah* and be decreed as non-halal for Muslim consumption. These controversial issues which have been first reported in 2006 had resulted in a ban on fish fed with non-halal feed by the Malaysian National

Fatwa Council Committee (Jabatan Kemajuan Islam Malaysia, 2007). The prohibition on eating animals fed on impurities is based on the hadith of the Prophet that prohibits the eating of the meat, drinking the milk, and riding of the *al-jallālah* animals which could be reviewed from al-Kutub al-Sittah (Solih bin Abd al-‘Aziz bin Muhammad bin Ibrahim, 2000). This prohibition is also supported by many Muslim jurists and other national and international contemporary fatwas that prohibit the consumption of *jallālah* animals and non-halal feeding practices.

The prohibition on consuming animals being fed with non-halal nutrition could also be reviewed in the Malaysia halal food production standard, MS1500:2019 where it has been stated in clauses 4.5.1.1.1 (h) and 4.5.1.1.2 (c) that farmed halal animals and aquatic animals which are intentionally and continually fed with najas are considered as non-halal (Department of Standards Malaysia, 2019) and therefore should not be consumed or be utilised as food ingredients. Besides, it is one of the requirements in feeding of aquaculture fish for Malaysian Good Agricultural Practices (MyGAP) certification that the feed should be free from porcine and its derivatives and also do not contain filthy sources (Department of Standards Malaysia, 2017).

This paper will focus mainly on the Malaysian Fatwa and few international fatwas related to consumption of *al-Jallalah* animal, animal feed, and feeding of animals with non-halal feed or impurities. This study attempts to identify all the Malaysian Fatwas and a few international fatwas related to animal feed and feeding. The identified fatwas are further be analyzed and compared.

Animal Feed and the *al-jallālah*

From an Islamic perspective, *al-jallālah* 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 of the animal's smell, taste, and color of the meat. (Qal'ahji 1996) in his book *Mu'jam Lughah al-Fuqahā'* has defined *al-jallālah* as an animal that most of its diet is from filth.

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 Shafiites, 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* (Al-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 the unpleasant smell and changes to its meat.

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 among 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-Jallālah* 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).

Besides animals that eat filth and impurities on their own will, animals that are being given non-halal animal feed and drinks can also be categorized as *al-Jallalah*. This includes cattle that had been given an alcoholic beverage to enhance the quality and tenderness of their meat, known as the Wagyu or Kobe beef. These animals are raised in a certain region of Japan and their diets are controlled under strict supervision to ensure the premium quality of the meat. During the final fattening process, these cattle are fed a huge amount of sake and beer mash. Since alcoholic beverages are considered as *najis* according to the majority of Muslim jurists, feeding

cattle with this kind of beverages (*najs*) will make the cattle be categorized as *al-Jallalah* (animals that are fed with *najs*).

According to a study by Roshada Hashim (2007), types of animal feed consumed by the aquaculture fish are indeed, could affect the flesh quality and the smell of the fish. For example, high consumption of the blue-green algae in the fish pond would give 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 Hidayati Tengku Zainal Abidin & Hasan Ahmad (2016) on fish fed with swine by-products showed the detection of pungent smell from the contaminated fish while the control fish produce 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, which consequently turn these animals be regarded as *al-jallalah*.

Definition of Fatwa

In Islam, the fatwa has a special place due to its power to determine whether Muslim society can perform a certain activity or not. In terms of definition, fatwa is a legal opinion issued by certain Islamic scholars who are eligible to have a certain degree of knowledge and virtue about Islam. These Islamic scholars' legal opinions will be used to solve the problem faced by Muslim society (Laldin et al., 2012).

Fatwa etymologically means al-ibanah that is explaining (Fairuz Abadi, n.d.), in other words explaining the answer to 'the question asked' (Louis Ma'luf, 1992). Fatwa is also defined as a legal opinion issued by Islamic scholars (Almaany, n.d.). The word "fatwa" is originated from the term "ifta'", which means to decide a point of law, and it can simply be defined as a ruling on a point of the Islamic law that is to be issued by a recognized authority (Bjork, 2010).

Meanwhile, according to the terminology, fatwa is an explained syar'i law of an issue as an

answer to the question asked by the person that requests fatwa, both individual and collective, both known and unknown. The act of giving a fatwa is called al-ifta', the person who gives the fatwa is called mufti, while the person who asks for the fatwa is called mustafti (Al-Ashqar, 2007). Gilani (2011) stated that the term fatwa could be defined as a formal Islamic legal opinion issued by a jurist-consult (mufti) in response to questions submitted to him by private individuals or judges.

Application of Fatwa in Malaysia

In Malaysia, the fatwa institution is established at the national and state level. Article 74 (2) of the Federal Constitution places any Islamic matter or affair under the State List (Ninth Schedule, List II of Malaysia Federal Constitution) at the state level. Islamic affairs are organised and managed as detailed in the Administration of Muslim Law Enactments. These state-based enactments are generally similar in content but not identical to one another (Ghazali Abdul Rahman, 2012).

A fatwa is issued by the respective mufti of each state and it becomes binding on every Muslim of the state. However, if the proposed fatwa affects national interests, a slight procedure is set in motion at the national level (Azri et al., 2017).

The National Fatwa Committee, which comprises the mufti of each state as well as five Muslim scholars appointed by the Yang di-Pertuan Agong, will recommend that the proposed fatwa be made and when the Conference of Rulers agrees with the recommendation, the matter will be returned to the Majlis Agama Islam Negeri. However, the fatwa issued by them is not necessarily followed by other states as Islamic affairs are under a state's jurisdiction. The National Fatwa Committee only acts as an advisory body (Azri Bhari, 2016).

A formulation of fatwa is based on a collective resolution and discussion by the Fatwa council committee and well-read suggestions from the experts. Fatwa issued by the National Fatwa Council served as a formal legal opinion and guidance for the Muslim community in the country. The institution has no authority in gazetting the fatwa based on the provision in the Federal Constitution that state that all matters on

Islamic religion is placed under the jurisdiction of the state government, as stated in article 74 (2) and item number 1, State List of the Ninth Schedule of the Federal Constitution that state: “*the Legislature of a State may make laws with respect to any of the matters enumerated in the State List (that is to say, the Second List set out in the Ninth Schedule) or the Concurrent List*” (Federal Constitution 1957, 2010).

Similar fatwa however can be gazetted and be bound by legal implication, provided that the fatwa be issued and gazetted by the State Fatwa Council. The gazetted fatwa is here upon binding on all Muslims in that particular state and will be authoritative laws for the Shariah Court of that state (Muhammad Ikhlas Rosele et al., 2013).

The application of fatwa in the state is based on the prevailing views (*qaul mu'tamad*) of the Shafi'i sect, with exception of fatwa from Perlis Shariah Committee which is directly based on Qur'an and *Sunnah*, and the four Sunni schools including Shafi'i, Hanafi, Hanbali, and Maliki, without special reference to any Fiqh School of Thought, and thus adopted different types of sources (Muhammad Ikhlas Rosele et al., 2013). However, if the view is against the public interest, the prevailing views from other Fiqh schools will be adapted. The National Fatwa Council on the other hand also comprehensively refers to the views of other fiqh schools, besides referring to the Qur'an and *Sunnah*, and certainly to the Shafi'i sect.

National Fatwas (Juristic Opinion) Related to Animal Feed

The increasing issue of animals being feed with unsuitable, unnatural, and doubtful feeds has created confusion and uncertainty among Muslims, worldwide. Similarly in Malaysia, repeated issues of the ways animals being raised and fed have raised concern on the halal integrity of the food sold in the market. Due to that reason, fatwa related to feeding animals with non-halal feed was issued. National Fatwa Council Committee, which sat on 4th to 6th of April 2006, had decided that fish reared in ponds are prohibited in Islam, if the fish are raised in wastewater (*najs*), or intentionally be fed with *najs* such as pork, carrion, and other non-halal materials. Subsequently, few states including

Kelantan, Selangor, and Wilayah Persekutuan had issued their fatwa concerning the issue.

I) Kelantan

Kelantan is the first state in Malaysia that issued the fatwa on feeding animals with non-halal feed after the National Fatwa Council. The Kelantan Council of Religion and Malay Custom, which sat on 21th of December 2006 had decided that fish reared in ponds, lakes, ex-mining ponds, and other fish farms and be given feed derived from pork, its belly, bones, intestines, and other parts of that animal are prohibited (*haram*) to be consumed by Muslim; and that fish farmers are forbidden to conduct such practices, as a step of *Saddu Dharai'* (preventing vices) (Jabatan Kemajuan Islam Malaysia, 2007).

II) Wilayah Persekutuan

The fatwa from Wilayah Persekutuan was decided on 3rd January 2007 and gazetted on 25th January 2007, focusing similarly with the fatwa from The National Fatwa Council. The fatwa states that cultivated fish are prohibited for consumption if the fish are intentionally raised in wastewater or deliberately be fed with pork, carcass, or other similar materials (Jabatan Kemajuan Islam Malaysia, 2007).

III) Selangor

Selangor's fatwa was issued and gazetted in 2007. Similar to the other fatwa, the Selangor Mufti Department Committee who sat on 25th October 2007 decided that fish that being fed with *najs* materials (pork, carcass, or other similar materials) as its primary food source are unlawful for Muslim consumption. Besides, fish farmers are prohibited from feeding the cultivated fish with animal feed which is mostly derived from *najs* materials. This is on account of maintaining the sensitivity of the Muslim community in the country, besides as a part of *Saddu Dharai'*.

Understanding of the National fatwa

From the above-mentioned fatwa, it can be concluded that all the Fatwa councils are in agreement with the prohibition of consuming *Jallālah* animals. The authority of this fatwa is indeed very high, due to the non-exposure to disagreement among all the Fatwa Council that issued the fatwa. According to (Muhammad

Ikhlas Rosele et al. 2013), a contradiction between fatwa either by the states and National Fatwa Council or amongst the states may expose the fatwa to criticism and involuntary acceptance among the Muslim society, which worse comes to worst, undermine the credibility of fatwa institution.

Besides the main focus of the fatwa on the prohibition of consuming *Jallālah* animals, the fatwa from Kelantan and Selangor also emphasizes the prohibition of feeding animals with filth-based animal nutrition. Fatwa from both states showed similarity in terms of the argument used as the basis for the prohibition which is based on the principle of *Saddu Dharai'*. This is in parallel with the Islamic principle on the lawful and prohibited namely "*Ma Adda Ila Muharram Fahuwa Muharram*" which means that whatever is conducive to the *haram* is itself *haram* (Al-Qardawi, 2013). Based on this principle, the Muslim jurists have

ascertained a principle that anything or any conduct that leads toward a prohibited thing is likewise prohibited, to block all paths leading to *harām* (Al-Qardawi, 2013).

Among the states that issued the fatwa, only Selangor and Wilayah Persekutuan have gazetted the fatwa, which indicates that the fatwa under discussion is, therefore, be bound with legal implication (Table 1). In consequence, those found guilty of feeding animals with non-halal feed can be punished in the Shariah Court of the states.

No.	State	Fatwa
1.	National Fatwa	Fish reared in ponds are prohibited in Islam, if the fish are raised in wastewater (<i>najs</i>), or intentionally be fed with <i>najs</i> such as pork, carrion, and other non-halal materials.
2.	Kelantan	a) Fish reared in ponds, lakes, ex-mining ponds, and other fish farms and be given feed derived from pork, its belly, bones, intestines, and other parts of that animal are prohibited (<i>haram</i>) to be consumed by Muslim; b) Fish farmers are forbidden to conduct such practices, as a step of <i>Saddu Dharai'</i> (preventing vices)
3.	Wilayah Persekutuan	Cultivated fish are prohibited for consumption if the fish are intentionally raised in wastewater or deliberately be fed with pork, carcass, or other similar materials.
4.	Selangor	a) Fish that being fed with <i>najs</i> materials (pork, carcass, or other similar materials) as its primary food source are unlawful for Muslim consumption. b) Fish farmers are prohibited from feeding the cultivated fish with animal feed which is mostly derived from <i>najs</i> materials.

Table 1: Malaysia National and states fatwas related to animal feed and feeding.

International Fatwas (Juristic Opinion) Related to Animal Feed

The issue of animals being fed with non-halal feed also raises concern among Muslims worldwide. A few Muslim majority countries such as Indonesia, Brunei, and Egypt also have their fatwa with regard to this issue. Besides, Islamic authorities in western countries such as the United States of America and the United Kingdom also issued fatwa related to this issue, due to concern arisen by the Muslim minority in those countries of the customary practice of feeding animals with non-halal feed in agriculture.

I) The Fatwa of Majelis Ulama Indonesia

In 2012, the Majelis Ulama Indonesia ruled that the consumption of meat and milk of animals that are being fed with animal feed which contain a small amount of impurities are permissible (Majelis Ulama Indonesia, 2012). The animal however is considered prohibited if changes are detected in the smell and taste of the animal, as well as if it poses a threat to the consumer. The Council also prohibits the production and trading of animal feed that contain swine element or other non-halal animals. This fatwa is in line with the Islamic legal maxims of “When the halal and the *harām* are mixed up, the *harām* prevails” and “Certainty is not overruled by doubt”. Aside from this fatwa on non-halal animal feed, there are also other fatwas issued in June 1980 and September 1994 on the prohibition of food and beverage that are contaminated or mixed with non-halal materials and prohibition from taking advantage of swine elements.

II) The Fatwa of Brunei

The State Mufti of Brunei in 2007 issued a fatwa that eating animals which fed on filth is *makrūh* (detested or disliked) if there are changes detected in its flesh, milk, and meat (Jabatan Mufti Kerajaan Brunei, 2012). However, the animal is considered lawful if the animal is quarantined and be fed with pure feed for a certain period (depending on the normal practice) until the animal recovers to its normal condition. The organization also includes the rulings for feeding animals with filthy feeds and selling those animals without proper quarantine as *makrūh*, since such actions will be a pathway to another action which is considered as *makrūh*;

consuming the meat of *al-Jallālah*. However, the sales are not deemed as so if the animal is sold alive and the buyer has the opportunity to do the quarantine process.

III) The Fatwa of Dar Al-Ifta' Al-Misriyyah

Dar Al-Ifta' Al-Misriyyah is an educational institution established to facilitate Muslims in Egypt in addressing issues and removing doubts relating to Islamic law, especially on contemporary issues. The institution issued a fatwa that fish fed on pork are regarded as *al-Jallālah* provided they have an unpleasant smell in their meat, milk, or eggs, and thus hold similar ruling, which is *makrūh*. This fatwa is in accordance with the opinion of the majority of Muslim scholars, who had given the opinion based on the *hadith* narrated by Ibn ‘Umar who said, “*The Messenger of God (PBUH) prohibited riding and drinking the milk of Jallalah camels*” (Sunan Abu Da’ud). The institution also clarified the opinion of the Shafi‘is which permitted the use of pork as fodder if the material has transformed into a pure substance in the production processes.

According to this institution, the acceptance of *Istihālah* can be observed from most of the opinion of Muslim scholars who have agreed that the ruling of *al-Jallālah* is removed if the animals are provided with pure feed for a certain period until the animals recover to their normal condition. The specific time is, however, depending on the opinion of experts in that field. The experts include among others, medical specialists, nutritionists, health experts, and animal growers. The opinion of experts related to the legal ruling of *al-Jallālah* is indeed very important to prevent the spreading of epidemics and diseases in the food supply chain.

IV) The Fatwa of Darul Iftaa United Kingdom

In 2004, Darul Iftaa issued a fatwa concerning the consumption of halal animal that consumes impurities. The ruling depends on whether the animal is affected or not affected (in terms of smell and quality of the meat and milk due to its eating habit of consuming impure things). The Institute permits the consumption of such animals, with different rulings of permissible and *makruh* (permitted but disliked), depending on the amount and effect of the impurities. If an unpleasant odor is detected in its milk and meat, this animal is considered *makrūh* but if not, the

animal is considered halal and lawful (Darul Iftaa United Kingdom, 2004b).

The fatwa is based on the collection of fatwas from Hanafi scholars taken from *Al-Fatawa al-Hindiyya* book which states that a chicken can only be regarded as *al-Jallālah* and thus hold the ruling of *makrūh* if most of the feed is impure and that it affected the quality of the meat in such a way that it creates an unpleasant smell. The ruling is similar to another fatwa issued by this institute on eating chicken eggs of factory farming which also depends on the effect of the animal feed on the chicken. If the chicken is not affected, the eggs are also considered halal (Darul Iftaa United Kingdom, 2004a).

V) Fatwa of Assembly of Muslim Jurist of America

The Assembly of Muslim Jurists of America (AMJA) is a non-profit organization issuing fatwas concerning the queries submitted to the Assembly according to the rulings of Shariah. In 2006, AMJA issued a fatwa regarding the filth-eating animal which is also referred to as *Jallālah*. The organization has divided such animal into three sections with different rulings for each, as below:

1. The animal is considered halal and lawful to be eaten if the amount of filth (*najs*) is very low in its fodder, and that there is no change detected in its meat and flesh, and also no offensive smell detected from the animal's sweat.
2. The animal is considered as halal and permissible to be eaten according to the Hanafi, Maliki, and Shafi'i scholar, but is considered as disliked (*makrūh*) within the Hanbali School of Thought, if the proportion of filth (*najs*) present in the fodder is high and compose almost all of the fodder, but no changes detected neither in its meat nor in its smell.
3. The animal is considered *makrūh* (by Hanafi, Maliki school and another view of Shafi'i and Hanbali School of Thought) or *haram* (according to Shafi'i and Hanbali School of Thought). The animal is considered so if changes have been detected in its meat or flesh and a foul smell is detected in its sweat. The ruling is however eliminated if the animal is being fed with its natural feed of pure fodder for a certain period depending on the size of the *jallālah* animal.

Understanding of the International fatwa

Having reviewed the arguments and views presented by the few International Fatwa Authorities on the *al-Jallalah* issue, it can be concluded that the Fatwa councils demonstrated different opinions upon the prohibition of consuming *Jallālah* animals. In principle, most of the international Fatwa Councils agreed that *Jallalah* animals are permissible to be consumed if no physical changes are detected due to the feeding of the impurities. Nevertheless, the animals will be considered as *makruh* or haram to be consumed if changes, in the form of smells, taste, and other physicals changes detected in the animal's meat, milk, or by-products. Fatwa from Brunei, Dar Al-Ifta' Al-Misriyyah, and Muslim Jurist of America (Table 2) also acknowledged the quarantine process as a purification technique for *Jallalah* animals to change the status of the animal from prohibited (haram or *makruh*) to permissible.

No.	State	Fatwa
1.	Indonesia (Majelis Ulama Indonesia)	<p>a) Consumption of meat and milk of animals fed with animal feed containing a small number of impurities are permissible.</p> <p>b) The animal is considered prohibited if changes are detected in the smell and taste of the animal, as well as if it poses a threat to the consumer.</p> <p>c) Production and trading of animal feed containing swine elements or other non-halal animals are prohibited.</p> <p>d) Prohibition of food and beverages that are contaminated or mixed with non-halal materials and prohibition from taking advantage of swine elements.</p>
2.	Brunei (Jabatan Mufti Kerajaan Brunei)	<p>a) Eating animals that fed on filth is <i>makrūh</i> if there are changes detected in its flesh, milk, and meat.</p> <p>b) An animal is considered lawful if being quarantined and be fed with pure feed for a certain period until the animal recovers to its normal condition.</p> <p>c) Rulings for feeding animals with filthy feeds and selling those animals without proper quarantine is <i>makrūh</i>, since such actions will be a pathway to another action which is considered as <i>makrūh</i>; consuming the meat of <i>al-Jallālah</i>.</p> <p>d) The sales are not deemed as <i>makrūh</i> if the animal is sold alive and the buyer has the opportunity to do the quarantine process.</p>
3.	Egypt (Dar Al-Ifta' Al-Misriyyah)	<p>a) Fish fed on pork are regarded as <i>al-Jallālah</i> if they have an unpleasant smell in their meat, milk, or eggs, and therefore <i>makrūh</i>.</p> <p>b) The use of pork as fodder is permissible if the material has transformed into a pure substance in the production processes.</p> <p>c) <i>Istihālah</i> is accepted in <i>Jallālah</i> issue as a method of purification where the ruling of <i>makrūh</i> for <i>al-Jallālah</i> is removed when the animals being provided with pure feed for a certain period until the animals recover to their normal condition.</p> <p>d) The specific purification period is depending on the opinion of experts in that field.</p>
4.	United Kingdom (Darul Iftaa United Kingdom)	<p>a) The ruling of eating a halal animal that consumed impurities depends on whether the animal is affected or not affected (in terms of smell and quality of the meat and milk due to its eating habit of consuming impure things).</p> <p>b) There are two positions whether it is permissible or <i>makruh</i> (permitted but disliked), depending on the amount and effect of the impurities. If an unpleasant odor detected in its milk and meat, this animal is considered <i>makrūh</i> but if not, the animal is considered halal and lawful.</p> <p>c) Chicken can only be regarded as <i>al-Jallālah</i> and thus <i>makrūh</i> if most of the feed are impure and the feeding has affected the quality of the meat in such a way that it creates an unpleasant smell.</p>
5.	United State of America (Assembly of Muslim Jurists of America)	<p>a) Animal fed with impurities is considered halal and lawful if the amount of filth (<i>najs</i>) is very low in its fodder, and there is no change detected in its meat and flesh, and no offensive smell detected from the animal's sweat.</p> <p>b) This animal is considered as Halal to be eaten according to the Hanafi, Maliki, and Shafi'i scholars, but is considered as disliked (<i>makrūh</i>) within the Hanbali School of Thought, if the proportion of filth (<i>najs</i>) present in the fodder is high and compose almost all of the fodder, but no changes detected neither in its meat nor in its smell.</p> <p>c) The animal is considered <i>makrūh</i> (by Hanafi, Maliki school and another view of Shafi'i and Hanbali School of Thought) or <i>haram</i> (according to Shafi'i and Hanbali School of Thought) if changes been detected in its meat or flesh and foul smell is detected in its sweat. The ruling is eliminated if the animal is being fed with its natural feed of pure fodder for a certain period depending on the size of the <i>jallālah</i> animal.</p>

Table 2: International fatwas related to animal feed and feeding

Comparison of National and International Fatwa

Compared to the National and State Fatwa Councils of Malaysia that issued fatwas that the consumption of *Jallalah* animals which specifically focused on aquaculture fish is haram or unlawful, the Fatwa councils of few related countries have come up with different fatwas describing the consumption of *Jallalah* animals as either *mubah* or *makruh* yet lawful in Islam.

Based on the situation of the Malaysian livestock industry which is dominated by non-Muslims farmers and breeders, it is understandable that the ruling of *haram* for eating the *al-Jallalah* animals decreed by the National Fatwa Council Committee and the states Fatwa Councils are due to the probability of non-halal or *najs* materials be fed to livestock and aquaculture fish. This is due to limited knowledge, awareness, and exposure among the multi-racial and multi-religious farmers on the importance of halal feeding in animal production. In addition, the fatwa prohibits farmers and breeders from feeding fish with feed derived from *najs* materials as a cautious step to safeguard the *urf* and to maintain the sensitivity of the Muslim community in the country.

According to a comparative analysis study by Norhidayah Pauzi & Saadan Man (2015), two main factors that contributed to the differences in fatwas on *Jallalah* animals between Malaysia

and Brunei are the different standards of halal food: MS1500:2009 (Malaysia) and PBD 24:2007 (Brunei), and different sources of literature references by both parties. Besides, the Islamic authorities and majority of Muslims in Malaysia are practicing the teachings of madhhab al-Shafi'i which prohibits the consumption of *Jallalah* animals. Moreover, the prohibition of *Jallalah* in the fatwa also eliminates the possibility among unscrupulous aquatic farmers to take the easy way out by providing non-halal and dirty feed to the aquaculture fish (Norhidayah Pauzi & Saadan Man, 2015). If the Committee decided differently by decreeing the fish as *makruh*, there are higher chances of manipulation of the fatwa and thus will further confusing the Muslim consumers in Malaysia. Besides, according to a study on differences in Fatwa from Malaysia and Singapore, the findings demonstrated that dissimilarities in fatwas from both countries are due to religious composition of the society, the economic and political aspects in the position of Muslims in politics, and the position of Islam in the constitution of both countries (Mohd Akram Dahaman et al., 2012). According to the results, the changes and differences in issuing fatwa from Malaysia and Singapore context are related to the religious composition of the society, the economics of both countries, the political aspect in the position of Muslims in politics and legislative and also the position of Islam in their constitutions

Item	Malaysia	International
Numbers	4 Fatwas	5 Fatwas
Body Issuing Fatwa	Government Agencies	Independent Islamic Bodies and Government Agency (Brunei)
Hukm	<i>Haram</i> (unlawful)	<i>Mubah</i> , <i>Makruh</i> or <i>Haram</i>
<i>Madhhab</i>	Practicing <i>Madhhab al-Shafi'i</i>	Combination of Four <i>Madhhab</i>
Application	Fatwa from Kelantan and Selangor are gazetted	Fatwa as formal legal opinion and guidance for the Muslim community in the country
Subject of Fatwa	Focusing on aquaculture fish	General and applicable to all animals

Table 3: Comparison between Malaysia and international fatwas related to animal feed and feeding.

Conclusion

According to the previously discussed Malaysia National and States fatwas regarding *al-Jallalah*, it is evident that using porcine-derived and other non-halal ingredients is prohibited in animal feeding practices. The use of these materials as feed ingredients should not be permitted, except in a situation that may warrant an exception due to 'necessity'. As there is no necessity or public interest to warrant the use of these non-halal feed ingredients in animal production since farmers still could source animal feed from other halal sources, and avoiding them does not lead to disruption or adverse effect to animal production, thus, to avoid utilization of non-halal feed become necessary from the perspective of Shariah. Nevertheless, fatwas from other countries on related issues demonstrated some extend of dissimilarities from the Malaysian fatwa. This might be due to differences in terms of the references utilized in the Fatwa-making process and also agricultural practice situations in these countries.

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