



A STUDY ON STATUS OF *AL-JALALAH* ON CATFISH
“*CLARIAS GARIEPINUS*” AND ITS IMPACT TO
MALAYSIA AQUACULTURE INDUSTRY

BY

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ABSTRACT

The consumption of Halal foods and goods is 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 Halal especially in Aquaculture industry. The basic issue in Halal food production is cleanliness, free from 'contamination' and healthy food as defined in the Quran. Halal means permissible and lawful while Haram means prohibited. *Mashbooh* is something questionable or doubtful, either due to the differences in scholars' opinions or the presence of undetermined ingredients in a food product. There are many issues on feeding animal with unclean food or unnature feed to the animals. For example issue on the status of catfish (*Clarias batrachus*, *Linnaeus*), which fed with filth or najis and catfish (*Pangasius hypophthalmus*) fed with feed derived from pig organs in several ponds at Batu Gajah, Tronoh and Papan, Perak. In 2010, The Straits Times dated 11 April 2010 reported that there were allegations on employers of catfish in Agrotech Park Smart Jaya, Kuala Selangor state that the non-Malay catfish entrepreneurs feed the waste, carcasses and internal organs of pigs. As in many farms, it is quite common to include a protein supplements in the animal feed. The practice is not limited to major farms, also labelled 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, know as free- range farms. These protein supplements are made from slaughterhouse by – products and others ingredients. Additionally, *In fiqh*, according to Sayyid al-Bakri says in *I'anat al-Talibin* the technical name for animals that eat impurities are '*Jallalah*' which is contaminated animals because they eat '*Jalla*' means contaminant or impurity. From this research, one guideline have been organize for *Al-Jallalah* animal. It can be used for halal authentication called as "the standard of *Al-Jallalah* animal" and measured by physical (changeable, not changeable), structure and protein, external factor (environment), water flow and animal feed. The elements for *Jallalah* animal is transform, changes, impurity and contaminated. The analysis process that being used in this research is deductive and inductive concept. Deductive is any conceptual from linguistic and meanings taken as definition. Inductive is a conclusion of general ruling which is generated from special fact especially on the problem that do not have the origin from al-Quran and hadith. This study will discuss the concept of *Al-Jallalah* animals, the elements, its components and the issues related with *Al-Jallalah* animals also fatwa released by the National Fatwa Council. Hence, it should be emphasized here that the issue of food is an important thing in Islam and must be seriously considered by every individual Muslim because it involves physical and spiritual development.

خلاصة البحث

إن استهلاك الأغذية والسلع الحلال إلزامي لجميع المسلمين. قد يؤدي نقص المعرفة والوعي وفهم مفهوم الحلال لدى المسلمين ومصنعي المنتجات الحلال إلى فقدان التقدير للحلال خاصة في صناعة الاستزراع المائي. القضية الأساسية في إنتاج الأغذية الحلال هي النظافة ، وخلوها من "الثلوث" والغذاء الصحي كما هو محدد في القرآن. تعني الحلال الطيب، حلالاً مباحاً قانوناً وشرعاً في حين أن الحرام يعني المحظور والممنوع شرعاً. المشبوه هو الشيء المشكوك فيه أو مشكوك في سلامته، إما بسبب الاختلافات في آراء العلماء أو وجود مكونات غير محددة في منتج غذائي. هناك العديد من القضايا على تغذية الحيوانات بالأطعمة غير النظيفة أو تغذية غير طبيعية للحيوانات. على سبيل المثال قضية على حالة سمك السلور (*Clarias batrachus*) ، (*Linnaeus*)، التي تتغذى مع القذارة أو الناج وسمك السلور (*Pangasius hypophthalmus*) تغذى مع العلف المستمد من أعضاء الخنازير في العديد من البرك في Batu Gajah ، Tronoh و Papan ، Perak في عام 2010 ، ذكرت صحيفة ستريتس تايمز بتاريخ 11 أبريل 2010 أن هناك مزاعم بشأن أصحاب أسماك السلور في Agrotech Park Smart ، Kuala Selangor ، Jaya التي تنص على أن أسماك القرموث من غير المالايين المغذيات تطعم النفايات والجثث والأعضاء الداخلية للخنازير. كما هو الحال في العديد من المزارع ، فمن الشائع جداً أن تشمل مكملات البروتين في العلف الحيواني. لا تقتصر هذه الممارسة على المزارع الرئيسية، التي تسمى أيضاً باسم مزارع المصنع. ويمكن استخدام مكملات البروتين من قبل المزارعين الذين يدعون لرفع الدواجن والماشية في النطاقات التي تتجول فيها الحيوانات البحرية، كما تعرف كمزارع بحرية. مكملات البروتين هذه مصنوعة من المجازر من خلال المنتجات وغيرها من المكونات. بالإضافة إلى ذلك، في الفقه، يقول السيد البكري في يان الطالبان إن الاسم التقني للحيوانات التي تأكل الشوائب هو "الجلالة" وهي حيوانات ملوثة لأنها تأكل "روث" يعني الملوث أو النجاسة. من هذا البحث، تم تنظيم أحد الخطوط التوجيهية لحيوانات الجلالة. يمكن استخدامه للمصادقة الحلال التي يطلق عليها "مستوى حيوان الجلالة" وقياسها الفيزيائية (المتغيرة ، غير المتغيرة)، البنية والبروتين، العامل الخارجي (البيئة)، تدفق المياه وأعلاف الحيوانات. عناصر حيوان الجلالة هي التحولات والتغيرات والشوائب والملوثة. إن عملية التحليل المستخدمة في هذا البحث هي مفهوم استنباطي استقرائي استنتاجي وهو من المفاهيم من اللغة والمعاني التي ترتب ثم تؤخذ على أنها تعريف. الاستقرائي هو استنتاج حكم عام يتولد من حقيقة خاصة ولا سيما حول المشكلة التي ليس لها أصل من القرآن والحديث. تناقش هذه الدراسة مفهوم حيوانات الجلالة والعناصر ومكوناتها والقضايا المتعلقة بحيوانات الجلالة، وهي فتوى أصدرها المجلس الوطني للفتوى. ومن هنا، ينبغي التأكيد هنا على أن قضية الغذاء أمر هام في الإسلام ويجب أن ينظر إليها كل فرد على نحو جدي لأنها تنطوي على تنمية جسدية وروحية تعبدية.

APPROVAL PAGE

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CHAPTER ONE

INTRODUCTION

1.1 INTRODUCTION

This chapter is divided into seven main sections. The first section discussed about the background of the research, which touches on the general causes of the issues in animal feeding from Shariah perspective.

The following sections deals with the statement of the problem as clarification on issues of *Al-Jallalah* animals. The third and fourth section presents the research question on the status of *Al-Jallalah* animals from Islamic perspective and the research objectives deals with the components of *Al- Jallalah* animals. Finally, the three other sections of this chapter present the significance of the research, scope of the research and organization of the study. The title of this research is “*A Study on Status of Al-Jallalah on Catfish “Clarias Gariepinus” and Its Impact to Malaysian Aquaculture Industry*”.

1.2 RESEARCH BACKGROUND

Important element in Halal standard is traceability and provenance of the ingredients and material use. The Halal concept also includes “Toyyiban” which cover safety and integrity at all stages of the supply chains. One of the current issues nowadays which set as background of this research is feeding animal with unclean food or unnatural feed to the animal. As Muslim, we are not allowed to eat the meat on the questionable meat which is the meat coming from Halal animal that have been fed with any unnatural diet.

Meanwhile, the industry is not free from polemics as some has reported that a number of farmers used to feed their fish with animal waste that are impure (najs). In addition, pig and its derivatives were also used in freshwater fish farms. Muslim consumers was shocked by several issues of aquatic animals especially catfish which need a clear clarification whether Halal or Haram to be consumed.

According to the Islamic jurisprudence, these animal are termed as *Al-Jallalah* or contaminated animal, they are called “Coprophagia” or “Coprophagy”. One of the obligation upon a Muslim is that they must earns and consume what is pure and Halal. Furthermore, there was 73rd Muzakarah (conference) of the Fatwa Committee National Council of Islamic Religious Affairs Malaysia held on 4th – 6th April 2006 has 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, fed with unlawful food such as pig, carcass and alike are unlawful to be consumed.

This study is an attempt to clarify the issues and further identify the legal status of *Al-Jallalah* or *Coprophagus* catfish through *fiqh* approach. It is evident from the review of the literature that there are several gaps on the concept of *Al-Jallalah*, the highlighted challenges in this review is there is no information on the quarantine period for the fish. There is also no indication in the literature as to how the quarantine period is determined.

This study will help to enhance the quality of the fish, provide consumer with informed choice and could be used as a marketing tool for Halal fisheries industry in the future.

1.3 PROBLEM STATEMENT

Islam is the precise lifestyle for Muslims. Every aspect of Muslims' lives is covered by the Islamic guidelines and principles, which are provided by the Quran and Hadith and the Sunnah of the Prophet Muhammad (pbuh). Among these guidelines, there is a clear narration that Muslims should practice Halal lifestyle. It maintains a quality of life which will be observed in our daily life. For example, it is stated in the Quran: "*O mankind, eat from whatever is on earth (that is) lawful and pure.*" (Quran, 2:168). Being a Muslim, in every part of our life, Halal is mandatory and for survival, food is essential for every human being. Therefore, Muslims have Islamic dietary rules. According to these rules, only Halal foods are permitted for consumption.

Food is categorized as *Masybooh* (doubtful) when there is something questionable or doubtful, either due to the differences in scholar's opinions or the presences of undetermined ingredients in food products. One of the authentication hadith mentioned, "*Halal is clear and Haram is clear. Between the two, there are doubtful matters concerning which people do not know. One who avoids them in order to safeguard his religion and his honour are safe, while someone who indulges in it, He may be indulging in the unlawful...*" (Sahih Bukhari). Dubious area in which many people do not know about. So whoever disclaimed himself from it, he has acquitted himself (from blame). And those who fall into it, he has fallen into state if Haram. As for animal feed, there are many issues in regards with being unclean or unnatural to the animals. The mixture in animal feed with such impurities is applied also as meaning as grey area that Muslim should concern.

Thus, the purpose of this study is to attempt to provide insights into the above mentioned problem by investigating the elements of *Al-Jallalah* animals. The problems of the study are briefly stated as follows:

1- Feeding catfish with impurity or najis. There was a lot of issues on Halal authenticity of major concern in the food industry. Reports from Harian Metro on January 7, 2006 has exposed the issue of "*Patin Babi Rebus*" that there are some owner of freshwater catfish ponds especially in Perak use of pig intestines and other internal organs boiled as to feed their livestock. On 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, action to feed their fish with pig waste 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 of catfish fed pig dirt and other impurities (Kosmo, 2009). 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 feed with the stomach, waste, carcasses and internal organs of pigs. The latest issues was reported on January 2015 status of catfish which fed with filth or najis in Kuala Kubu Bharu, Selangor. On March 2017, the issues are raised by the straits Times again on the allegation from Perak Islamic Department to the ponds that used pig excrement for the fish feed.

Issues in overseas, 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 that 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).

Therefore, *Al-Jallalah* animals have become the issues that catch the attention of Halal industry and Muslim consumers.

- 2- *Al- Jallalah* on fish, there is no indication or ruling about contaminated fish. In Islam, all fish are Halal, but when there are issues about *Al-Jallalah*, it is hard to determine whether the fish is contaminated and cannot be consumed. As mentioned in *Hayah al Hayawan al Kubra* by ad- Dumairi rahimahullah says that animals that eats najis and faeces are called *Al- Jallalah* which is lead to the changes in the meat structure and characteristics and *Al- Jallalah* as be it the camel ,cow, goat , goose, fish or other edible animals (Musa, 1996). Issues concerning *Al-Jallalah* animal –contaminated animal have been perpetually discussed in fatwa but there are many arguments among the scholars regarding the ruling of *Al-Jallalah* animals.
- 3- How to measure the elements on catfish to be determined as *Al-Jallalah*. Based on the general legal principle of “*Idha Ijtama’a al Halalu wal –l- Haramu Ghuliba al Haram*”-when the Halal and Haram meet, the Haram prevails, also “*al Yaqinu la Yuzalu bi al syak*” - certainty is not removed by doubt. Such as, when some impurities comes into contact with someone’s clothing or body , and that person does not know its location then it would be Wajib to wash everything . The fiqhi implication here is that to feed an animal with anything impure in itself (*najasa ‘ayn*, but not *mutannajis*) is makruh and not Haram, if *mutannajis*, then it is not at all *makruh*. This can be equated foul food where there is normally a noticeable change in the smell, taste or colour of the meat or the sweat of an animal from what is normally the case. The smell sometimes exudes the smell of that najis. The meat from such an

animal is considered as Haram until it is fed with a clean food during quarantined process. (NorHidayah Pauzi, Saadan Man, 2015).

- 4- There is no indication or proof from scientific perspective to determined catfish as *Al-Jallalah*. Muslim consumers should be sure about the food quality in Halal products, the confidence can be gained when the whole process are traced and confirmed to be Halal from shariah and scientific perspective. Therefore, if there is a doubtful thing it need a clear clarification.
- 5- Effect on human spiritual for eating *Al-Jallalah* meat from Islamic perspective. Consuming Haram food has a lot of negative impacts. From the shariah point of view consuming Halal has the higher objective other than just overcoming the hunger. Halal is prescribed by Allah. It is intrinsically pure and wholesome. "He commands them what is right and forbids them what is wrong, he makes lawful the things that are wholesome and makes unlawful the things that are bad and lifts from them their burdens and the yokes that were upon them." The Law of the Yahood was in response to their rebellion. It was a punitive prescription - they were deliberately denied the tayyibaat – the wholesome and natural because of their persistent rebellion. The Quran refers to this in the following words: "Because of the transgression of the Jews We made unlawful many of the wholesome things that were (previously) permitted to them (4:160). The word Tayyibaat has a spiritual and physical meaning which includes the physical, mental and spiritual wellbeing.

1.4 RESEARCH QUESTIONS

For my research question, I wanted to find out about:

- 1- What are the main components and characteristics for the animals to be determined as *Al-Jallalah*?
- 2- What is the shariah perspective of contaminated animals which eat impurities consistently and inconsistently?
- 3- How does this research benefit the aquaculture industry and Muslim consumers?

1.5 RESEARCH OBJECTIVES

The objectives of this research are:

- 1- To identify the Concept of *Al-Jallalah* animals including definitions, types of fish, justification of feeding, environment of feeding process and the period of quarantined from shariah perspective.
- 2- To clarify the ruling on *Al-Jallalah* fish eats impurities consistently and inconsistently from Shariah perspective
- 3- To identify the characteristic and elements of *Al-Jallalah* fish for the checklist standard of the contaminated fish.
- 4- To help enhancing the quality of fish by determine the quality of Halal fish based on scientific perspective.

1.6 SIGNIFICANCE OF THE RESEARCH

The significance of this study can be viewed from both theoretical and practical aspects, as describe below:

1. Theoretically, it is expected that this research can be used as emphasis to determine an approach to identify and apply the concept of *Al-Jallalah* animals from Shariah and scientific perspective.
2. Practically, this research is expected to give new knowledge on Halal fish development on standard checklist based on the good practices for Halal improvement on aquaculture industry.

1.7 SCOPE AND LIMITATION OF THE RESEARCH

This research is based on a study of concept *Al- Jallalah* animals and related with the status of Catfish fed with unclean food from Shariah perspective. The study will look into factors that contribute directly or indirectly such as a rulings of *Al-Jallalah* animals, the practices in freshwater aquaculture industry and Halal fish development standard.

1.8 THESIS ORGANIZATION

The present chapter introduces the subject of this study, that is, a study on status of *Al-Jallalah* on Catfish “*Clarias Gariepinus*” and its impact to Malaysia aquaculture industry. The study is organized as follows: `

Chapter 1: This chapter covers the background of the research, problem statement, research question, research objectives, significance of the research, scope and limitation of the research and the organization of the study.

Chapter 2: This chapter discussed the review of the literature on the *Al- Jallalah* animals from the Islamic and scientific perspectives which includes the concept of *Al- Jallalah* animals , sources of *Al- Jallalah* animals , views of Ulama' and Fuqaha', the categories of *Al- Jallalah* animals and the elements of *Al-Jallalah* animals.

Chapter 3: This chapter discusses the methodology, which includes the types of data collection, analysis techniques and hypothesis development.

Chapter 4: This chapter discusses the finding of the study. The findings which includes the descriptive study on *Al- Jallalah* animals and development of standard checklist on *Al- Jallalah* animals.

Chapter 5: This chapter provides summary and conclusions of the study. Limitations and implication of the study are also discussed. In addition, suggestion and recommendation for the future research is also addressed.

CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

This chapter present previous studies done in the area of interest. The concept of *Al-Jallalah* animals is first discussed by highlighting the definitions from Islam and science perspective. The second and third part gives the related sources from Al-Quran and Sunnah of *Al-Jallalah* animals and overview of the ulama' and fuqaha' regarding fundamental ruling on *Al-Jallalah* animals. While the fourth and fifth part discussed the categories and elements of *Al-Jallalah* animals. Lastly, several issues on contaminated animals-*Al Jallalah* are also discussed.

2.2 THE CONCEPT OF AL-JALLALAH ANIMALS

2.2.1 Definitions

In Mu'jam Al-Wasit, *Al-Jallalah* is derived from the word *Jalla* (جَلَّ) which is in arabic (جَلَّ) (أَخَذَ جَلَّهُ) means (مَعْظَمَهُ)" or mostly, (الدَّابَّةُ الْجَلَّةُ) which their food (جَلَّةُ) and (جَلَّالَةً) means take or feed something with mostly or almost every of their food are impure and al-Jallalah (الْجَلَّالَةُ) means an animal that is feed (addicted) to eat filth.

In al-Mausu'ah al-Fiqhiyyah al-Muyassarah, *Al-Jallalah* is an animals that eats *najs*, filth consistently and majority of its food is *najs*. Also create changes on odor or smell or meat structure.

Al- Jallalah according to the Mauseh al- Fiqhiyyah is the animals that live near to dunghills or filth dumps and most of their food are dungs. Al-Qamus al-Fiqhi defined *Jallalah* as an animal that have four legs and eat filth totally.

Meanwhile, in accordance to Mu'Jam al Mustalahat wa Alfaz al-Fiqhiyyah, *Jallalah* is an animal that eats najis and faeces as be it the camel, cow, goat, goose, fish and other edible animal.

According to Majmu' Syarah Muhadhdhab by Zakaria Yusuf Ali says that *Jallalah* animal most of their food are filth including camel, goats or chicken.

In *fiqh*, according to Sayyid al-Bakri says in I'anat At Talibin the technical name for animals that eats impurities are *Jallalah* which is contaminated animal because they eat *Jalla* means contaminant or impurity.

2.2.1.1 Islamic Perspective

Ibn Rushd in his book *The Distinguished Jurist's Primer*, state that *Al-Jallalah* الجلالة as derived from arabic word جَلَّ يَجُلُّ جَلًّا means dungs, filth , impurity , unclean.

Al-Jallalah animal are animals that live near to dunghills or filth dumps and most of their food are 'Jullah'' such excrements, filth, dead animals. Technically, *Al-Jallalah* name given to any sort of animal, whether a camel, a cow, a sheep, a hen, a goose etc, which eats stools of other animals frequently that smells differently.

Also mentioned in *Hayah al Hayawan al Kubra* by ad- Dumairi rahimahullah says that animals that eats *najis* and faeces are called *Al- Jallalah* which is lead to the changes in the meat structure and characteristics, *Al-Jallalah* as be it the camel ,cow, goat , goose, fish or other edible animals (Musa, 1996).

According to Malaysian Standard (act 2.13), *Al Jallalah* means an animal that eats najis (dead animals, defecation, etc.). Therefore, *Al -Jallalah* is defined as animals that consume filth or *najis*, due to this eating habit the structure of their meats are changed and it will create a bad smell, which is considered as the reason for the prohibition (M.Aizat, A.Ramli, 2011).