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Prohibition of Consuming Jallalah Animal: The Science of Hadith

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Abstract: The absence of agreement among scholars regarding the halal consumption of jallālah animals necessitates an investigation of the basic text of the hadith which is used to examine the extent of the position of the hadith text so that it can be used as a basis. The purpose of the study is to trace the text of the hadith, its purification, and to describe the laws that it produces. The research method uses qualitative methods with a literature review approach. The data source is in the form of publication of hadith history which contains a prohibition on consuming Jallālah. The data analysis technique used takhrij al-ḥadith followed by sharḥ al-ḥadith. This article finds that there is a qualified history regarding the prohibition of consuming jallalah. The law contained in the prohibition is makruh.

Keywords: *consumption, jallālah, hadith, takhrij al-hadith, sharḥ al-hadith*

A. INTRODUCTION

The absence of agreement on the deadline for normalization of jallālah has led to a disjunct in direct instructions for anyone who will consume jallālah (Athoillah, 2013).. While the hadith history of the prohibition of consuming jallālah is mentioned qualified ṣaḥīḥ (Karim, 2007, p. 7).. These various accounts can be found in al-Maṣādir al-Aṣliyyah (Hafidhuddin, 2018, p. 15). Jallālah It is a type of animal that under normal conditions is halal consumed. However, when given feed containing

feces, the animal falls into the prohibited category for consumption based on the history of.

In Islamic sharia, Allah (SWT) commands Muslims, not only to consume halal food, but also good (*halalan thayyiban*) for the sake of being healthy and not endangering themselves. (QS Al-Maidah: 88; Al-Baqarah: 168). Called halal because it is legal and allowed to be consumed through the explanation of the Qur'an and hadith, while it is called good crying because there is a nutritional content, healthy, contains no harmful



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substances, no chemicals and toxins, and does not rot so that the color, smell, and taste change.

Jallalah animals are hewan which is basically halal to eat, but then forbidden to consume. *Jallalah* animals are animals that eat dirty food (Ar-Razi, Muhammad bin Abu Bakr bin Abdul Qadir, 2017) which can be four-legged, two-legged animals (poultry), and legless animals (fish). Jallalah animals are defined by scholars with animals that eat feces, whether in the form of cows, goats, camels or poultry species, such as birds and others.

Various hadith texts describe the prohibition of consuming *jallalah animals*, which can be incorporated into three categories; eating the meat, drinking its milk and riding it. In the hadith there are only two types of animals, namely four-legged animals, such as camels and goats and two-legged animals, such as chickens. (Dalil, 2018a). Although the hadith *jallalah*—not narrated in *the tis'ah pole* which is considered stronger—but with some narration; some are *dhoif* (weak), some are *marfu'* (up to the Prophet), and also with the existence of *Martyred*, then to ensure the status of the hadith, this study was conducted.

Hadith *jallalah* if you want to be classified the standard of validity then divided into two; weak; and shahih. The classification of *jallalah* animal law can be divided into three; First, eat the meat of *jallalah* animals. Second, drink the milk of *jallalah* animals. Third, ride the *jallalah* animals. And to examine how safe the concept of *jallalah* animals, the quality of hadith related to the law of eating animals *jallalah*, then the legal implications resulting from the hadith then this research was conducted.

Several studies have been done before, such as research that has been

done by (Dalil, 2018a) explained that the path of sanad hadith about *jallalah* as a large through Abdullah bin Umar ra. and Abdullah bin Abbas ra. In his judgment the hadith narrated by Ibn Umar is more knit than that narrated from Ibn Abbas. The study examined the hadith of eating animal's *jallalah*, as well as discussing the matter of drinking milk, and riding it. Although it examines three aspects of *jallalah animals*, but the main focus of the study is doing *takhrij*, which is to test the level of validity of hadith between narrated through the path of Abdullah bin Umar ra. and Abdullah bin Abbas. Ra. This is what distinguishes between the study and what will be done by researchers, namely the focus of researching the hadith of prohibition of consuming *animals jallalah* which is only narrated through the path of Abdullah bin Umar. Ra

Another study conducted by (Norhidayah Pauzi, Saadan Man, 2015) the results of his research explained that in the view of the Committee of the National Fatwa Council of Malaysia the consumption of animals is legally haram, while the fatwa mufti of Brunei Darussalam. This research, in addition to conducting a review of the quality of hadith, but focus is the basic comparison of the differences in the results of the fatwa results of the two institutions from the two countries. In the conclusion given that the difference in the fatwa on the idolatry of *animals jallalah* is due to differences in halal food standards used by the two institutions, namely MS1500:2009 and PBD 24:2007, in addition to differences in reference sources that are used as the basis.

Another study was conducted (Wan Norhana et al., 2012) which examined the ideal period of quarantine of animals *jallalah* by taking catfish as samples. The results showed that the period of idolatry or transformation in catfish that have

been fed from pig organs takes 36 hours in the stomach, 6 hours in the middle intestine, and less than 2 hours in the back intestine. Based on this mini-study, the quarantine period of catfish mothers fed fresh pig innards is 1.5 days.

Other studies such as (Kurahman et al., 2020) that focused on testing the bacterial content of tilapia fish fed chicken manure using laboratory tests that include, macroscopic, microscopic, and biochemical tests. The study concluded that the fish fed feces contained 21 bacteria.

Another study was conducted (Muflih et al., 2017) which focused on studying "the concept and komponen of contaminated animals(*jallalah*)" explained in the paper that actually *jallalah* animals—as mentioned in hadith—only include a few animals—goats, cows, chickens, camels—therefore, even if fish are included, it is done by qiyas reasoning methods.

Previous studies, in contrast to those of the authors, focused on the prohibition of eating *jallālah* animals, reviewed the quality of hadith, equipped with the *sharah* hadith, and legal implications, as well as the duration of quarantine if the animal wants to be consumed.

The studies used in this study use a type of qualitative research with a literature study approach (Cf., Dalil, 2018b). The source of the data is in the form of publication of hadith history that contains a ban on consuming *jallalah*. This type of data is in the form of hadith history clauses that contain a prohibition on consuming *jallalah*. Data collection techniques in the form of tracking the history of related hadith. Data analysis techniques using *Takhrij al-ḥadīth* followed by *sharḥ al-ḥadīth*. As far as the search can be found by the author, the

hadith on the prohibition of consuming *animals jallalah* is as follows.

1. Sunan Abu Daud

It has been told to us Uthman bin Abu Syaibah has told us Abdah from Muhammad bin Ishaq from Ibn Abu Najih from Mujahid from Ibn Umar that the Prophet (peace be upon him) forbade eating *jallalah* animals and drinking their milk.

2. Sunan Turmudzi

It has told us Hannad, has told us Abdah from Muhammad bin Ishaq from Ibn Abu Najih from Mujahid of Ibn Umar that the Prophet (peace be upon him) forbade to eat animals and drink their milk.

3. Sunan Nasā'i

Having told us Uthman bin Abdullah, he said: having told me Sahl bin Bakkar, he said: he had told us Wuhaib bin Khalid of Ibn Thawus from 'Amr bin Shu'aib from his father from his father Muhammad bin Abdullah bin 'Amr, occasionally, he said: from his father, and every now and then, he said: from his grandfather that the Prophet (peace be upon him) forbade during the Khaibar war from the flesh of a tame donkey, and from the animal that is fed feces, and from riding it and eating its flesh.

4. Musnad Ahmad bin Hambal

It has told us that Mu'ammal has told us Wuhaib has told us Ibn Thawus from 'Amru bin Shu'aib from his father from his grandfather, that the Prophet (peace be upon him) forbade eating donkey meat, *jallalah*, riding on it, and eating his flesh.

5. Sunan Ibn Majah

It has told us Suwaid bin Sa'id has told us Ibn Abu Za'idah from Muhammad bin Ishaq from Ibn Abu Najih from Mujahid from Ibn Umar that the Prophet (peace be upon him) forbade eating jallalah meat and drinking his milk.

B. MATERIALS AND METHODS

1. Imam Abu Daud

Imam Abu Daud born in 817 was one of the narrators of hadith who collected about 50,000 hadith and selected and wrote 4,800 of the in the book of Sunan Abu Daud. The Book of Sunan Abu Dawud is recognized by the majority of the Muslim world as one of the most authentic books of hadith. Al Khataby commented that the book is the best of writings and contains more fiqh than the books of Shahih Bukhari and Shahih Muslim. Ibn A'raby said, "Whoever has mastered the Qur'an and the book of Sunan Abu Dawud, then he does not need other books anymore. Imam Al-Ghazali also said that the book of Sunan Abu Dawud was enough for a mujtahid to be used as a legal basis.

2. Uthman bin Abu Shaaibah

Uthman bin Abu Syaibah is a scholar in the field of hadith and tafsir born in 160 H. some hadith narrators emphasize from him, such as Imam Bukhari, Muslim, Abu Daud, Ibn Majah. The judgment of scholars, such as Adz Dzahabi judged as a hafizh, Yahya bin Ma'in judged him as a tsiqah, Al-'Ajli judged as a tsiqah, Ibn Hibban as a row of people who tsiqah, and Ibn Hajar also considered him as a tsiqah. Kutubussittah narrators narrate from him except Imam Turmudzi and Imam Nasa'i. (Al-Ibad, n.d.)

3. Abdah bin Sulaiman

Abdah bin Sulaiman lived in Kufa and died in the same city in 187 H. Ibn Hajar referred to as a tsiqah, as well as Az-Zahabi, and Yahya bin Mu'in. Polar narrators narrate from him except (Al-Ibad, n.d.)

4. Muhammad bin Isaac

Muhammad bin Ishaq bin Yasar, otherwise known as Ibn Ishaq was the first Muslim historian born in 85 AD/704 AD and died in 151H/768 AD. He was one of [the Tabi'in](#). He has passed in various places, including to Egypt to narrate hadiths derived from [Ubaidillah bin Mughirah](#), [Yazid bin Hubaib](#), Tsamamah bin Shafi'i and others. Later, he chose to settle in Baghdad and began his intellectual work until Caliph [Al-Manshur](#)—ruler of Baghdad — heard his intelligence, ordering to write a book about the story from the time of Prophet Adam until now. The resulting femonemal book is [Sirah Nabawiyah](#). Ibn Isaac was such an honest man that some imams narrated from him, including Imam Bukhāri, Imam Muslim, as well as four sunans; Imam Nasā'I, Imam Abu Daud, Imam Turmudzi, and Imam Ibn Mājah. (Al-Ibad, n.d.)

5. Ibn Abu Najih

Abdullah bin Abu Najih is an tafsir scholar who is known to be handsome- faced, fluent in speech, and single. Yahya bin Muin called him a tsiqah, even though he was a qadariyah. There are also those who say he repented. He was the mufti of Mecca replacing Amru bin Dinar. He had narrated the hadith of Mujahid, Thawus, Atha'. Some of those who narrate from him are Shu'bah, Thauri, Abdul Warits, Sufyan bin Uyainah, Ibn Aliyah. There are a

hundred hadiths narrated from him qualified marfu'. He is a tsiqah, *the poleussittah* has narrated from him.

6. Mujahid bin Jabir

Mujahid bin Jabir lived between 21-104 H or 642-722 AD, was a tabi'in, imam, jurist, and narrated many hadiths with a degree of narration that was considered very reliable. Mujahid was a disciple of Ibn Abbas and narrated much from him. In addition to Ibn Abbas, Mujahid among others also narrated from Aisha, Abu Hurayrah, Sa'ad bin Abi Waqqas, Jabir bin Abdullah, Abdullah bin Umar, and Abu Sa'id al-Khudri. He is a tsiqah, *the poleussittah* has narrated from him.

7. Abdullah bin Umar

Abdullah bin Umar was a son of Umar ibn Al-Khtahthab's friend and was a famous hadith narration. Ibn Umar was the second most hadith narrator after Abu Hurayrah which is as many as 2,630 hadiths. Aisha the Prophet's wife once praised him and said: "No one follows in the footsteps of the [Prophet](#) in his stops, as Ibn Umar did" He always followed the traditions and sunnah of the Prophet, therefore he did not want to do ijthihad. Thus, Ibn Umar was a tsiqah, just, trustworthy and trustworthy, and recognized by the jumhur ulama hadith.



Figure 1 Sanad Scheme

Based on the studies that the author has done concerning the hadith narrated by Ibn Umar ra. About the prohibition of consuming *animals jallalah* then as the assessment (Arnauth, 2009) this hadith is considered *shahih li ghairihi*, namely its validity does not come from the initial sanad, but from the entry of other sanad that strengthens it. The figure of Muhammad bin Isaac is considered *mudallis*, the one who closes the disgrace on a hadith sanad. The reason, in the hadith there is Abdullah bin Abu Najih who is considered by Imam Bukhari to make the hadith mursal, not connected. It's just that, with the existence of many passageways, making this hadith can be considered as a hadith *shahih lighairihi*.

C. RESULT AND DISCUSSION

Jallalah animals are animals such as camels, cows, goats or fish that consume unclean goods or feces or are more dominant consumption of unclean. *Jallalah* animals are animals that are halal consumed, but because they are given unclean food, it is illegal to consume. However, if the feed is given only occasionally, and does not affect the animals then it is still halal. (Al-Ibad, n.d.)

Imam Abu Daud in his book, "*Sunan Abi Daud*" includes "Chapter on The Prohibition of Eating and Drinking Milk of *Jallalah* Animals" by taking the passage path of Abdullah ibn Umar ra. The text reads:

Utsman bin Abu Syaibah has told us Abdah from Muhammad bin Ishaq from Ibn Abu Najih of Mujahid of Ibn Umar that the Prophet (peace be upon him) forbade eating Jallalah animals and drinking their milk.

Al-Ibad, in his book, "*Sharah Sunan Abi Daud lil Ibad*" describes the *first*, the concept of *animal's jallalah*. *Jallalah* animals are animals that are halal to consume meat, but these animals eat feces and feces. Then he emphasized with the phrase "in large quantities" which gives the implication that animals can criteria *jallalah* if the main feed is unclean or dirty. "This dirty and unclean nature" according to him behind the prophet's prohibition. Forbidding to consume it. However, the animal will flip halal by being isolated and properly fed in order that the meat of the animal returns to normal.

Second, is the study biography of the hadith of the animal *jallalah*", which is about Uthman bin Abu Syaibah. Uthman was a tsiqah. In the pole all narrate from him except Imam Turmudzi and Imam Nasa'i. Likewise, Abdah bin Sulaiman who entered the *pole*. Muhammad bin Ishaq, a

man who is known to be honest. Then Ibn Abu Najih, a man known as tsiqah. Mujahid, the one who is tsiqah. Ibn Umar, a great friend of the Prophet (peace be upon him), one of the seven companions of the Prophet (peace be upon him).

Regarding the legal implications of the hadith prohibition of consuming *animals jallalah* there are several diverse opinions. The majority of scholars take the view that the law of consuming *jallalah* is makruh when the meat smells. As for the meaning based on the existence of these hadiths does not show the existence of *illat* (the reason for prohibition). In addition, the existing ban is not supported by *qarinah jazim* (firm indication) in terms of prohibition.

Another opinion is that the adherents of the Mālikiyah School, they consider halal and there is no prohibition to eat it. Even if there is a difference with smell and the like. The reason given is because in principle the animal eaten is not an unclean item, but animal meat that must have changed from dirt to meat.

Another with the adherents of the Syafi'iyah school, they say that eating *jallalah* is not just makruh but haram. But according to Shafi'iyah, if there is no change in the meat such as smell and the like, then the law is halal even though the animal only eats unclean. What is used as a benchmark is not whether the main food is from dirt, but the extent to which the feed changes the aroma and smell. (Eternal, 1329)

Hanabilahs argue that eating animals that eat feces is haram, if it is more dominant to eat unclean. Although there is no effect on the taste and smell of the meat. The basis of the opinion of Shafi'iyah and Hanābilah is the hadith of the Prophet (peace be upon him) from Ibn Umar ra. That Rasulullāh (peace be upon him) forbade eating camel *meat*, drinking

its milk or riding it unless after 40 days of not eating feces.

The difference is inevitable due to the conflict between qiyas and atsar related to the prohibition of consumption. Malikiyah argues that the haram thing that enters the mouth of an animal is no different from the change in blood that becomes flesh. Unlike Hanabilah, who took textually the prohibition of consumption, because the meat that grows from unclean goods makes the meat unclean. As for Hanafiyah and Shafi'iyah, it is more about the prohibition of *tanzih makruh*. (Az-Zuhaili, n.d.)

Table 1. Variations of the Law of Eating Jallalah Animals

Cleric	Consumption Law
Hanafiyah	Makruh
Syāfi'iyah	Makruh
Hanābilah	Haram
Mālikiyah	Halal

However, from that difference, another question arises, can the *jallalah* animal, if it is haram, be halal? In this matter, scholars agree that these animals can be halal, but they differ regarding the quarantine period. Syafi'iyah argues, the quarantine period for camels is 40 days, cows are 30 days, goats are 7 days, and chickens are 3 days. In Syaifi'i's opinion there is no specific time limit in determining the duration, the benchmark is the time that is known by habit or with a big assumption that the smell of najis has disappeared.

According to a narration from Imam Ahmad, the quarantine of the *Jallalah* animal is 3 days, for both

poultry and other types. This is the opinion of Abu Hanifah in the matter of chickens, but he only punishes it as a sunnah. Meanwhile, Imam Ahmad's opinion in another narration states that there are the following details; poultry are kept for 3 days, goats are kept for 7 days and others for 40 days. According to Syafi'iyah, camels are kept for 40 days, cows for 30 days, goats for 7 days and chickens for 3 days. There is a narration which states that Abdullah bin Umar ra. Quarantine the chickens for 3 days then slaughter them. In addition to the above opinion, there are other opinions from Hasan Al-Bashri and Malik bin Anas who allow consuming it, while Ishak bin Rahawiyah says it is permissible to eat it after washing it first. (Arnauth, 2009) (Al-Khithabi, 1932)

Table 2. Quarantine Duration Variations

Cleric	Consumption Law	Cow	Goat	Chicken
Hanafiya	10	10	4	3
Shafi'iyah	40	30	7	3
Hanabilah	40	40	7	3

Based on the issue of the law on eating *jallalah* animal meat, the law on eating the meat is more *rajih makruh tanzih* because of the *qarinah*, and there is no explicit threat to those who violate it. As for what is the standard in the nature of *jallalah*, then what is *rajih* is if the food is more dominant, it is unclear. As for the length of his imprisonment, according to Ibn Ruslan, it is not determined, but only based on the assumption that the animal has returned to normal like an animal that does not eat najis and excrement according to the estimate that the traces of najis have disappeared from it. Because the time

limit does not argue, while the goal is that the forbidden has been lost. In addition, there is also a note that meat can be consumed if the animal meat is believed to have become normal. (Al-Ibad, nd)

D. CONCLUSION

Based on the hadith review outlined, it can be concluded that the quality of hadith about the prohibition of eating animal meat jallalah quality shahih lighairihi. Al-jallalah animals referred to in hadith are animals, either four-legged, such as goats, camels, or two-legged, such as chickens, including fish whose main feed is feces and feces. Lafal naha— forbid—is a nahyi pronunciation, an absolute and continuous prohibition. However, based on the description of many opinions of scholars that the prohibition in the hadith is temporary. The animal will be istihalah—the process of becoming halal—by being quarantined by feeding clean nnya with the aim of making the animal's meat normal.

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