

LAW ON FARM ANIMALS FED FROM UNCLEAR GOODS

Fatwa Commission of the Indonesian Ulema Council (MUI), after :

Considering: 1. that livestock food products have been developed technology by mixing the raw materials from the product

haram such as from the organs of an extracted pig or animal

slaughter that is given sake drink before cutting;

2. that the engineering of food technology and the slaughter of livestock

It may damage the health and faith of Muslims

thus causing unrest among the community;

3. that questions arise about these problems in society

regarding the law of consuming it;

4. that therefore, the Fatwa Commission of the Indonesian Ulema Council

considers it necessary to establish a fatwa on the law of eating animals

livestock that are fed from unclear goods as a guideline.

1. The Quran

a. The words of Allah SWT about the necessity of consuming halal and good, including:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ١٦٨

“O humanity! Eat from what is lawful and good on the earth and do not follow Satan’s footsteps. He is truly your sworn enemy.” (2:168)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ١٧٢

“O believers! Eat from the good things We have provided for you. And give thanks to Allah if you ‘truly’ worship Him ‘alone’.” (2:172)

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۗ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِء مُؤْمِنُونَ ۗ ۸۸

“Eat of the good, lawful things provided to you by Allah. And be mindful of Allah in Whom you believe.” (5:88)

b. The Word of Allah which affirms the halalness of all that is good

and commanded to eat what was good, and

prohibiting all bad things, including:

وَيُجِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ ۖ

“permits for them what is lawful and forbids to them what is impure,” (7:157)

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ۗ ۵

“O messengers! Eat from what is good and lawful, and act righteously. Indeed, I fully know what you do.” (23:51)

c. The words of Allah SWT about several types of food

(especially animal types) that are prohibited, including:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أُهْلَ بِهِ ۚ لِغَيْرِ اللَّهِ ۖ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۙ ۱۷۳

“He has only forbidden you ‘to eat’ carrion, blood, swine,1 and what is slaughtered in the name of any other than Allah. But if someone is compelled by necessity—neither driven by desire nor exceeding immediate need—they will not be sinful. Surely Allah is All-Forgiving, Most Merciful” (2:173)

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحْرَمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خنزيرٍ فَإِنَّهُ رَجَسٌ أَوْ فَسَقًا أَهْلَ لِغَيْرِ اللَّهِ بِهِ

“Say, ‘O Prophet,’ “I do not find in what has been revealed to me anything forbidden to eat except carrion, running blood, swine—which is impure—or a sinful offering in the name of any other than Allah.” (6:145)

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

“permits for them what is lawful and forbids to them what is impure,” (7:157)

2. Hadis Nabi saw

a. The hadith of the Prophet PBUH which is related to halal and

The prohibition of something to be consumed, including:

أَيُّهَا النَّاسُ! إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا. وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ. فَقَالَ: يَا أَيُّهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا، إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ. وَقَالَ: يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُّوْا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ. ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ، أَشْعَثَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ! وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ. فَأَنَّى يُسْتَجَابُ لِذَلِكَ؟ (رواه مسلم عن أبي هريرة)

"O mankind! Indeed, Allah is thayyib (good),

will not accept except that which is thayyib (good and halal); and

Allah commands the believers to do all that He has

command the apostles. He said, 'O messengers!

Eat from good food (halal) and work

Righteous deeds. Verily, I am All-Knowing of what is

you do it' (QS. al-Mu'minun [23]: 51), and also believe,

'O you who believe! Eat among the good ones

which We have given you...' (QS. al-Baqarah [2]: 172).

Then the Prophet narrated a man who did

long journey, his hair was dishevelled, and his body

covered in dust. Raising his hands to the sky he prayed,

'Oh my God, oh my God...' (Pray on the way, especially with

Such conditions are generally granted by Allah--pent.).

Whereas, the food of the person is haram, the drink is haram,

his clothes are haram, and he always eats what is haram. (The Prophet

commented), 'If so, how

maybe his prayer will be granted?'" (HR. Muslim of Abu

Hurairah).

الْحَلَالُ بَيْنَ وَالْحَرَامِ بَيْنَ وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ
النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ (رواه
مسلم)

"What is halal is clear and what is haram is clear; and

Between the two there are things that are musyta-bihat (syubhat,

ambiguous, unclear whether it is halal haram), most humans

do not know the law. Whoever is careful of things

Syubhat, indeed it has saved religion and the price of

her..." (HR. Muslim).

b. The hadith of the Prophet PBUH which in essence prohibits the use of

Jallalah, as he said:

عَنِ ابْنِ عُمَرَ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْجَلَالَةِ
فِي الْإِبِلِ أَنْ يُرَكَبَ عَلَيْهَا أَوْ يُشْرَبَ مِنْ أَلْبَانِهَا

"From Ibn Umar said, the Prophet PBUH has forbidden
Jallalah (animals whose food is mainly from unclean objects)
from among the camel, i.e. (it is not allowed) to ride it or
drinking its milk" (HSR Abu Dawud)

وأخرج البيهقيُّ بسندٍ فيه نظرٌ عن عبدِ اللهِ بنِ عمرو مرفوعاً أنَّها لا
تؤكلُ حتَّى تُغلفَ أربعينَ يوماً

"From Abdullah bin 'Amr in a nutshell, it is not permissible to
The Jallalah animal was eaten until it was fed grass food
for 40 days" (HR al-Baihaqi)

c. The hadith of the Prophet PBUH which prohibits the buying and selling of haram
goods

and impurities, such as pork and sake, among others:

عَنِ ابْنِ عَبَّاسٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّ الَّذِي
حَرَّمَ شُرْبَهَا حَرَّمَ بَيْعَهَا (رواه مسلم)

"Indeed, something that is haram to drink is also haram
traded." (HR Muslim from Ibn 'Abbas)

3. Ijma' Ulama that pork and all parts (elements) of pork are unclean 'ain (dzati).

4. Qaidah fihiyyah :

"When there is a mixture between the halal and the haram, then
won the unlawful."

"Something convincing cannot be erased by something that doubtful."

1. The MUI fatwa of June 1980 and September 1994 concerning the prohibition of food and beverages mixed with haram/unclean goods and the prohibition of using pork elements.

2. Imam Al-Khatthabi in Ma'alim al-Sunan IV/148:

Imam al-Khatthabi said: "Jallalah is a camel that eating feces (jallah). The meat and milk are makruh consumed to maintain purity and cleanliness. Prosperity When the camel that eats the excrement emits a foul odor stinging feces from the flesh. This is if most The food comes from feces. As for if the animal is bred in a pasture, it eats grain and a little dirt In the food, the animal is not included in the jallah. As well as chickens and other animals that sometimes eat a little dirt, while the food is many do not come from feces, so this kind of animal does not makruh to be consumed.

3. Imam An-Nawawi's opinion in al-Majmu' Syarh al-Muhadzdzab IX/30:

Our companions (from the Shafi'iyah) said: Jallah is an animal that eats excrement and other uncleanness.

These animals are in the form of camels, cows, goats and chickens. Some argue that if the most food is unclean,

hence it is called Jallallah. As for if the food is the most is holy, so it is not Jallallah. The truth is the opinion the majority of scholars that the criteria do not lie in the number, but in its foul smell. When in the hair, the nape of the neck and The other members of the animal smell unclean, so that is Jallallah. If there is no unclean smell in the limbs, then he not Jallallah. When the camel meat changes aroma then makruh is eaten, without any difference of opinion among scholars.

4. Imam Ibn Rushd's opinion in Bidayatul Mujtahid I/376:

Jallallah is an animal that eats unclean things. Scholars Differing opinions about the law of eating it. Causes of occurrence The difference between them is the contradiction between the qiyas against atsar. As for the atsar (which explains this matter) which is the hadith which is narrated that the Prophet forbade eating the flesh of Jallallah and milk (HR Abu Dawud from Ibn Umar). While qiyas What is contrary to this atsar is that all things that are consumed by animals will change shape into animal meat and the elements that are part of the animal. When We are of the opinion that the meat of the animal is halal then It should be something that changes from food to meat The law is the same, which is the law of the flesh. As if it were to change to dust (hence the law becomes dust) or as the transformation of blood into flesh. Imam Shafi'i forbids

Jallalah while Imam Malik punishes makruh.

5. Opinions and suggestions of the participants of the MUI Fatwa Commission session on Wednesday,

March 28, 2012.

6. Opinions, suggestions, and inputs that develop in the Plenary Meeting

Fatwa Commission on Thursday, November 29, 2012.

By trusting in Allah SWT

FATWA TENTANG HUKUM HEWAN TERNAK YANG DIBERI PAKAN DARI BARANG NAJIS

First: General Provisions

In this fatwa, what is meant by:

Jallalah is a farm animal that eats unclean goods or feed from unclean materials, both a little and a lot.

Second: Legal Provisions

1. Livestock that are fed goods or raw material elements that are unclean but the level is little or no more than raw materials that are sacred, then the animal is halal consumed, both meat and milk.

2. Livestock as in point 1 that is fed from

The engineering of product elements is haram and does not cause an impact changes in smell, taste, and are not harmful to consumers then the law is halal. However, if it has an impact on changes in smell, taste, and danger to consumers, so

The law is haram.

Animal feed products mixed with pigs and their derivatives or other unclean animals are haram and should not be traded.

Third: Recommendations

In order for LPPOM MUI to make this Fatwa a guideline in carrying out halal certification of related products.

Fourth: Closing Provisions

1. This fatwa comes into effect from the date it is set, with the provision that

If in the future it turns out that it needs improvement, it will improved and refined as it should be.

2. So that every Muslim and those in need can

to know this, appealing to all parties to disseminate

Fatwa.

Established in : Jakarta

On : 15 Muharram 1434 H

November 29, 2012 AD

INDONESIAN ULEMA COUNCIL

FATWA COMMISSION

FATWA SUMMARY: Livestock Fed from Unclean Goods (Jallalah)

□ 1. Authority

► Fatwa Commission of the Indonesian Ulema Council (MUI)

- Issued to clarify the Islamic ruling on consuming livestock fed with **unclean or haram feed**, such as pig-derived materials or animals slaughtered improperly.
- Aim: Provide guidance for halal certification and consumer protection.

□ 2. Qur'anic Basis

- Eat **halal and good (thayyib)** food:
 - 2:168, 2:172, 5:88 – emphasizes lawful, wholesome, and safe consumption.
- Forbidden: impure, harmful, or unclean substances:
 - 7:157, 23:51 – Allah permits what is halal and forbids what is impure.
- Specific prohibitions:
 - 2:173, 6:145 – forbids carrion, blood, pork, and slaughter in the name of other than Allah.

□ 3. Hadith Basis

- **Food must be halal and thayyib:** HR. Muslim (Abu Hurairah) – eating haram food prevents prayers from being accepted.
- **Jallalah prohibition:**
 - Camels, cows, goats, and chickens that mostly eat unclean food are **makruh or haram** (HR. Abu Dawud, al-Baihaqi).
 - Feeding unclean substances like feces or pork-derived materials makes the animal forbidden if it affects the meat, milk, or smell.
- **Prohibition on trading haram items:** HR. Muslim (Ibn 'Abbas) – haram items like pork and sake cannot be sold.

□ 4. Fiqh Principles (Qawa'id Fiqhiyyah)

- **“The unlawful prevails over the lawful in mixture”** – if halal and haram are mixed, the haram takes precedence.
- **Doubtful items:** cannot make haram items lawful; care with doubtful things preserves religion.

□ 5. Scholar Opinions

- **Imam Al-Khatthabi:** Jallalah emits foul odor from unclean feed → meat/milk is makruh. Animals eating mostly clean food with minor unclean feed are not Jallalah.
- **Imam An-Nawawi:** Majority of scholars judge Jallalah by foul smell, not proportion. If no odor → animal is not Jallalah.
- **Imam Ibn Rushd:** Some differences; hadith prohibits Jallalah meat/milk, while qiyas (analogy) may differ. Scholars mostly agree on prohibition if feed is unclean.

□ 6. Legal Provisions (Hukm)

1. **Minor unclean feed:**
 - a. If animal eats mostly clean feed, minor unclean feed does not affect halal status → meat and milk are halal.
2. **Engineered haram feed:**
 - a. If it **does not change smell, taste, or pose danger** → halal.
 - b. If it **affects smell, taste, or harms consumers** → haram.
3. **Feed containing pigs or unclean animals:**
 - a. Always haram → prohibited to trade.

□ 7. Recommendations

- LPPOM MUI to use this fatwa as a **guideline for halal certification**.
- Ensure feed sources and livestock handling comply with halal standards.

□ 8. Closing Provisions

1. Fatwa is **effective immediately** and can be revised if necessary.

2. Muslims and relevant parties are encouraged to **disseminate this fatwa**.

☑ **SUMMARY RULING:**

- Livestock **fed mostly clean feed with minor unclean feed** → **halal**.
- Livestock **fed primarily unclean or haram feed** → **haram**, especially if it affects the meat, milk, or health.
- Feed containing **pork or other unclean substances** → **always haram**.