

## Al-Aijaz Research Journal of Islamic Studies & Humanities

(Bi-Annual) Trilingual: Urdu, Arabic and English  
ISSN: 2707-1200 (Print) 2707-1219 (Electronic)

Home Page: <http://www.arjish.com>

Approved by HEC in "Y" Category

Indexed with: IRI (AIOU), Australian Islamic Library, ARI, ISI, SIS, Euro pub.

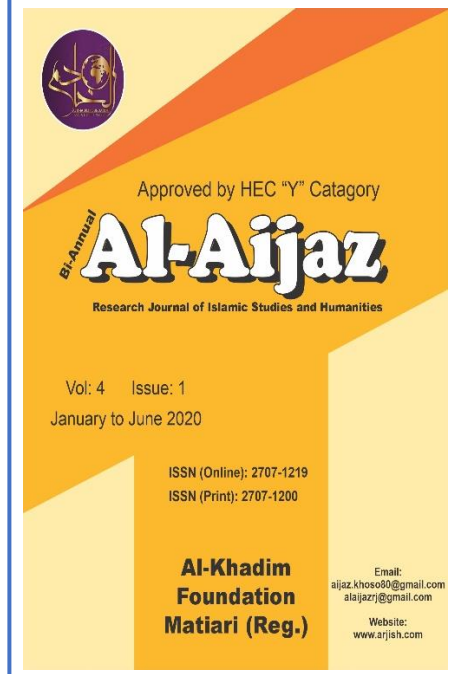
Published by the Al-Khadim Foundation which is a registered organization under the Societies Registration ACT.XXI of 1860 of Pakistan

Website: [www.arjish.com](http://www.arjish.com)

Copyright Al Khadim Foundation All Rights Reserved © 2020

This work is licensed under a

[Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/)



### TOPIC:

Ḥalāl Feed for Ḥalāl Food: Sharīḥ Perspective

### AUTHORS:

1. Dr. Musferah Mehfooz, Assistant Professor, Department of Humanities, COMSATS, Lahore
2. Dr. Abdul Razzaq Azad, Assistant Professor, Humanities Department, COMSATS University Islamabad, Vehari Campus
3. Hafiz Nasir Ali, Visiting Lecturer, University of Sargodha Sub Campus Bhakkar

### How to cite:

Ali Rao, R. N. . (2020). E-17 Ḥalāl Feed for Ḥalāl Food: Sharīḥ Perspective: Ḥalāl Feed for Ḥalāl Food. Al-Aijaz Research Journal of Islamic Studies & Humanities, 4(1), 182-190.

<https://doi.org/10.53575/E17.v4.01.182-190>

URL: <http://www.arjish.com/index.php/arjish/article/view/257>

Vol: 4, No. 1 | January to June 2020 | Page: 182-190

Published online: 2020-06-30

QR Code



---

## Ḥalāl Feed for Ḥalāl Food: Shariḥah Perspective

Dr. Musferah Mehfooz\*  
Dr. Abdul Razzaq Azad\*\*  
Hafiz Nasir Ali\*\*\*

### Abstract

At present, food safety has become a major concern for all humans regardless of their ethnic or spiritual background. Every day we read or witness news about the dangers of industrialized food. Islam puts a genuine accentuation over what a Muslim can eat or can't eat. As indicated by Islamic Aqeedah, we must secure our mind and body's health since ensuring the body's wellbeing is an "Ibadah" all alone. By staying away from haram food, we're fulfilling our divine duty. Animal's feed is one of the important aspects in *ḥalāl* supply chain. Muslims trust that bolstering creature with *harām* creature side-effects (something delivered in a normally mechanical or natural process notwithstanding the key item) will prompt debasement of the creature which makes the creature inadmissible for Muslim utilization. Since to make the meat *ḥalāl* we need to consider how the animal is butchered as well as we need to take into thought what the animal was nourished on? And the sustenance that the creature expends does not contain any blood or meat? Therefore, the present study aims to highlight the importance of *ḥalāl* feed for the animals in *shariḥah*.

**Keywords:** *Ḥalāl* Feed, by-products, *Ḥalāl* Food, Animal Feed Issues, *shariḥah*, *Jalālah*

### Introduction

*Shariḥah* is an Arabic word for Islamic law, and the literal meaning of *shariḥah* is a source of water or a path to it. *Shariḥah* represents commandments (*ahkam*) that cover all parts of the conviction framework ('*aqidah*), the connection amongst people and God ('*ibadah*), and connections between individuals (*mu'amalah*), and besides an arrangement of morals and profound quality (*akhlaq*). It speaks to an assortment of Islamic lessons that constitute an arrangement of standards, qualities and laws that represent all parts of life.<sup>1</sup> "A mere glance at the five essential *maqāṣid*, namely life, intellect, religion, property and family, shows that the *maqāṣid* are concerned with protection of basic values of interest to all human beings." Specifically "the hidden meanings (*al-asrār*) and wisdom that the Lawgiver has considered in the enactment of all of the *shariḥah* ordinances".<sup>2</sup> The reason for existing is to give direction, as one spectator put it: "the cardinal target of Qur'ān that goes through the whole content is to give direction to people and social orders, to teach, enhance and change the general population, to empower them to fabricate the earth".<sup>3</sup>

*Izz-ud-din* had stated,<sup>4</sup> "The aim of medicine, like the aim of *shariḥah* (Islamic law), is to procure the *maslahah* (utility or benefit) of human beings, bringing safety and health to them and warding off the harm of injuries and ailments, as much as possible." He also said: "The purpose of drug is to save wellbeing; reestablish it when it is lost; expel illness or decrease its belongings. To achieve that objective it might be fundamental to acknowledge the lesser mischief, with a specific end goal to avoid a more prominent one; or lose a specific advantage to obtain a more greater one."<sup>5</sup>

---

\* Assistant Professor, Department of Humanities, COMSATS, Lahore

\*\* Assistant Professor, Humanities Department, COMSATS University Islamabad, Vehari Campus

\*\*\* Visiting Lecturer, University of Sargodha Sub Campus Bhakkar

Establishing Islam does not just mean building up mosques, Islamic centers and schools, yet besides building up Muslims economically, politically and physically. When we put great things in our body, at that point just great things will go into our life. Allah's command to consume *ḥalāl* food not only for the sustenance but it has identified as Ibadah which strengthen the relationship between God and creator. Ḥalāl food consumption leads to a healthy lifestyle and positive development of human intellect.

Ḥalāl is known as something that is allowed as per sharīʿah injunctions. Ḥalāl is a term used in Islam that suggests permitted or lawful. Ḥalāl and non-ḥalāl covers all steps of Muslim life, not obliged to sustenances and refreshments just, but instead moreover for human welfare, and preservation of social value. Sharīʿah denies the utilization of liquor, pig meat and its blood, dead meat and meat that has not been slauterd by sharīʿah injunction.<sup>6</sup>

Ḥalāl suggests pure and clean for prosperity which Muslims used. Al-Jurjānī states that “ḥalāl is the capacity to utilize something that is required to meet the physical needs, incorporating into the nourishment, refreshments and meds. Infact, ḥalāl is the admissibility to eat, drink and accomplishes something in view of Islamic law and standards. It has a wide extent of use which covers from entomb human relationship, dress and way, social and business exchange, exchange and money related administrations to venture or any others which is parallel to the standards and direction determined by Islam.”<sup>7</sup>

### **General laws of Food in shari’ah**

Islam is the complete code of life. It emphasizes the quality of soul and body. It makes it obligatory to eat a minimum amount of food to save a life. Food and dress come in the necessities of life. The most important motivation behind Islamic dietary laws is to comply with the injunctions of Allāh and don't transgress them which are implemented by Allāh for His man. Allāh is the primary source to portray what is legitimate and what is prohibited for Muslims with the goal that Muslims must submit to the given instructions in sharīʿah and never transgress it. Sustenance or eating routine assumes a critical part in keeping up physical strength of the body of a person that is the reason Islam recommend the comprehensive type of these laws and make them mandatory for their adherents to watch them in their everyday life practices<sup>8</sup>For the ease of people, Almighty Allah made every beneficial thing lawful for mankind.

“This day all things good and pure have been made lawful to you”<sup>9</sup>

And “O mankind, eat of that which is lawful and wholesome in the earth”<sup>10</sup>

Again states: “ O YOU who have attained to faith! Do not deprive yourselves of the good things of life which God has made lawful to you,”<sup>11</sup>

According to the above-mentioned verse, the Muslims should be aware and well understand about every kind of food and drink before consumption<sup>12</sup> Allah gives His manifestations ḥalāl and legal things as there are advantages and delight to the human's body and brain. Islam is an all-encompassing framework that affects all regions of a man's life.

Consequently, the utilization of ḥalāl sustenance does take care of the demand of religion as well as prompts positive results in ibadah, morals and profound quality (akhlaq), human zest, wellbeing and also for the positive capacity of brain work.<sup>13</sup>

Not only Islam is conscious about ḥalāl food, but it also mandatory for every believer to Recite the name of Allah before slaughtering ḥalāl animal and also before consuming any edible thing. The *Qur'ān* declares:

“EAT, then, of that over which God's name has been pronounced if you truly believe in His messages.”<sup>14</sup>

*Halāl* Food implies sustenance allowed under the Islamic Law and ought to satisfy the accompanying conditions:

- 1: “Does not comprise of or contain anything which is thought to be unlawful as per Islamic Law.”
- 2: “Has not been readied, prepared, transported or put away utilizing any machine or office that was not free from anything unlawful as per Islamic Law.”
- 3: “Has not throughout readiness, handling, transportation or capacity been in coordinate contact with any sustenance that neglects to fulfil 1 and 2 above.”<sup>15</sup>

Additionally, ḥalāl nourishment and non-ḥalāl food can be arranged, handled and put away in various areas or lines however inside similar premises. To keep any contact amongst ḥalāl and non-ḥalāl sustenances essential measures are taken. ḥalāl nourishments can likewise be readied, handled, transported or put away by utilizing offices that have been already utilized for non-ḥalāl sustenances gave that legitimate cleaning strategies have been seen by the Islamic prerequisites.<sup>16</sup>

Islam requires us to keep ourselves purify and free from any kind of doubtful eatable that we use in everyday life. Consumption of ḥalāl sustenance will convey agreement to everybody's life. Consumption of something dubious frequently makes tension and anxiety our brain and soul and obviously, it is against the human instinct. This is to guarantee that each deed is finished with firm certainty. Thus, the issue of sustenance is an imperative issue in Islam to be considered truly by each Muslim since it impacts physical and profound advancement. Physically, the legal and great nourishment guarantees that our body will get enough needs to become sound, On the opposite side profoundly which additionally pick up by eating legitimate sustenance will improve our confidence along with the security of the virtue of our heart and revives the body to revere Allah.

### **Contemporary Issues about Animal Feed**

Animal feed is the primary segments in animal advancement. The neatness, security, and nature of feed are exceptionally fundamental keeping in mind the end goal to deliver perfect and safe creature-based items because ḥalāl perspective is much critical in ḥalāl feed for ḥalāl sustenance generation. Ḥalāl confirmation is imperative in creature sustenance to maintain a strategic distance from the vulnerability of the crude materials utilized as a part of feed generation, as bolstering creatures with creature fixings (by-items) are not allowed. Few ḥalāl would not be ḥalāl as a result of the animal feed which is given to them.

For *ḥalāl* food preparation, the *ḥalāl* animal feed is the fundamental issue. In past, although it was not focused on and not considered its importance in *ḥalāl* food classification. The majority of Muslims do not pay importance to the requirement of *ḥalāl* feed for *ḥalāl* food.

A Canadian Islamic scholar *Ahmad Kutty*, "Animal Feed is significantly more pivotal and essential from a sharīʿah perspective than the standard issues frequently raised by the Muslims, for example, machine butcher versus hand butcher; dazzling or not shocking or whether one can eat what is butchered by individuals of the book."<sup>17</sup>

The issue of *ḥalāl* animal feed had been discussed and attracted Muslim attention all over the world. Specifically rapidly growing the non-moral sustaining rehearses by fish producers which hurt the Muslims.<sup>18</sup> It is also monitored the usage of pig remains as sustenance and pig skulls and bones were spotted at the base of the new water angle lake after the lake squeaked and dry.<sup>19</sup> Most of the fish growers which were involved in such activities were not properly registered in the Department of State Fisheries.<sup>20</sup>

Another incident is the discovery of MAD COW DISEASE in mid-the 1980s<sup>21</sup> and the issue of *ḥalāl* feed for livestock has started. If this isn't regarded, that animal may contain the ailment called Mad Cow Disease. At that point, Muslims began to talk about the *ḥalāl* feed because of the rehashed issues of creature feed among flighty agriculturists and the aquaculture industry.

Shariah guides that when the *Ḥalāl* animal would consume meat or blood, it would become *Ḥarām*. Religious scholars have suggested keeping that specific animal in the quarantine period for 40 days before its slaughter for consumption. Professor of Food Science *Ahmad Sakr* stated If this isn't regarded, that creature may contain the ailment called Mad Cow Disease.<sup>22</sup> At that point, Muslims began to talk about the *ḥalāl* feed because of the rehashed issues of creature feed among flighty agriculturists and the aquaculture industry.

The issue of bolstering livestock with non-*ḥalāl* fixings isn't nearby because this movement had happened all around. Kingdom of Saudi Arabia had limited the importation of live sheep in 2003 because it was sustained with rottenness. The United Arab Emirates in 2006 additionally limited the importation of sheep and goat because of the same reason. Likewise in Pakistan, creature sustains that contains sine component is limited for import into the nation. After USDA's 2003 BSE declaration, most nations prohibited or confined a few or all imports of U.S. meat and steers items.<sup>23</sup>

There are also more issues identified with animal encouraging, for example, the act of utilizing development hormone to diminish development time and increment mass, utilizing of creature results and creature removes as protein sources, and use of anti-microbials as added substances in creature feed. These run of the mill hones in creature sustaining have hence expanded the worry of growth improvement hazard, the likelihood of Bovine spongiform encephalopathy (BSE)<sup>24</sup> transmission in human, early puberty and hormonal disturbance in young girls and boys, and antibiotics resistance being transferred to human pathogens.

As discussed above, it is quite common that animals are raised and bolstered on animals protein and animals results got from pigs, cows, canines, feline and all other street murders creatures. So today, on the off chance that we are not eating natural meat and creature item nourishment normally, at that point eating *Jalālāh*, which is *harām* as indicated by the Islamic tenets.<sup>25</sup>

According to the business perspective, it isn't painful for brokers to purchase natural meat or naturally raised animals since it is extremely costly contrasting with the non-natural meat and creatures, 'the animals these days which are encouraged on animals protein from the very beginning " so they are Jalālah and harām in like manner. The training isn't restricted to real ranches, additionally marked as plant ranches. The protein supplements might be utilized by ranchers who claim to raise their poultry and dairy cattle on the reaches where the animals wander openly, known as unfenced homesteads. These "protein supplements" are produced using slaughterhouse results and different fixings.<sup>26</sup>

Rather than the above-mentioned issues, it is also noticed that the meat business additionally puts the additive nitrate or nitrite in meat. These respond with the amino gathering of amino acids of the meat or protein to create nitroso-amine, which is a red shade. This outcomes in meat as yet looking red in its shading, as though it is crisp even it has been put on the rack for maybe a couple weeks while this might be useful for the industry it causes disease creature sustenance containing meat and blood and also hazardous hormones and additives to close one thin" if that animal has been nourished the greater part of the above then it is never again Halāl regardless of whether a Muslim goes to homestead and butchers the animal for the sake of Allah it doesn't make the animal halāl.

### **Concept of Jalālah in Shari'ah**

A few researchers and shoppers feel that sustaining animal fixings to Halāl animal ought not to be allowed. Others think of it as what might as well be called Jalālah. Jalālah is characterized as an animal that is dependent on eating filth. There is no distinction of assessment to the extent the definition is concerned. The Prophet (SAW) denied the use of meat and milk of Jalālah creatures. Prophet (SAW) even restricted riding them.

*"The Prophet (SAW) prohibited to drink the milk of the animal which feeds on filth."*<sup>27</sup>

*"The Messenger of Allah (SAW) prohibited eating the animal which feeds on filth and drinking its milk."*<sup>28</sup>

*"On the day of Khaybar the Messenger of Allah (may peace be upon him) forbade (eating) the flesh of domestic asses, and the animal which feeds on filth: riding it and eating its flesh."*<sup>29</sup>

Jalālah creatures are hurt for Muslims utilization as per Imam Shafi, except if when they had experienced a change (Istihalah). Anyhow, it is troublesome for a Muslim to guarantee that ruminant and poultry that we purchase had experienced change preceding butcher. Muslims are denied to devour Jalālah as counteractive action for them from eating unclean nourishment since it can influence their wellbeing and practices.<sup>30</sup>

The legal advisers have varied on the quality of this preclusion. Nonetheless, as indicated by Imam Abu Hanifah, Imam Malik, and Imam Ahmad Ibn Hanbal, the denial is gentle and it is Makruh (bothersome yet not prohibited). The individuals who consider these "protein supplements" to be Jalālah trust that any creature eating the supplements moves toward becoming Jalālah. Since the greater part of the creature feed in the West contains extricates from different creatures, they infer that Muslims can't expend any meat from North America. Truth be told, Jalālah creatures are the creatures that live close to the dunghills or rottenness dumps. For example, camels, bovines, sheep, chickens, geese et cetera. The greater part of their sustenance is "julāh", i.e. waste products, rottenness, dead creatures and so forth. These creatures notice terrible and their meat, drain, and even their perspiration stinks. Because of the dietary pattern of Jalālah's creatures that eat *najs*, the

structure of the meat is changed and will make an awful stench, which is considered as the explanation behind the denial of utilization for Muslim shoppers.

### **Purification of *Jalālah* according to Islamic jurisprudence**

In *Jalālah* issues, there are a few elective cleansing of rottenness by Islamic Law. A portion of that depended on technique for al-Istibra'. Al-Istibra' or al-habs implies a procedure of isolate from rottenness to unadulterated. Therefore, the tainted creature will be isolated and sustained with uncontaminated feed all together that the creature until recoups. There is a general rule, set by legal scholars with isolate periods as takes after 40 days for camels, 30 days for cows, 7 days for sheep and goats, and 3 days for chickens. The meat from such a creature is considered as *harām* until the point that it is sustained with spotless sustenance amid the isolated process. The tainted creatures will be isolated and bolstered with uncontaminated feed from *ḥalāl* sources keeping in mind the end goal to filter them from rottenness or *najs* for a few periods.

There is some distinction of supposition on whether *Jalālah* creatures are *Harām*, numerous purchasers favour not to devour the creatures that have been encouraged creature results. Indeed, even some legislature agrarian offices have been worried about the likelihood of creatures contracting infections because of creature side-effects in the feed. Until the point that the Islamic Scholars can achieve an agreement on the issue, it will be hard to execute a bound together way to deal with ensuring such meat and poultry items.

Numerous customers are swinging to natural items including natural meat and poultry items. This is a decent option for the *Ḥalāl* customer, as long as the creatures are handled by Islamic rules. As an ever-increasing number of buyers grasp natural items, the laws of free-market activity will move the business sectors toward that path. Meanwhile, as well as can be expected seek after is full divulgence by the nourishment makers so every customer can settle on an informed decision or tolerating these items or keeping away from them.

### **Effect of *Ḥarām* and *Ḥalāl* food on Human Intellect and Morality**

It is basic for a Muslim to understand the possibility of *ḥalāl* Food and must fathom and esteem the possibility of *ḥalāl* and *Harām* that meet the solicitations of the religion. It is assumed that a nice Muslim will be given towards Islam, takes after and sharpens the guidelines set by Islam in step by step living, including using *ḥalāl* sustenance. Wellbeing is a gift and obligation from Allah Almighty and accordingly, we should deal with it as it influences all parts of our lives. On the off chance that we are sound then we can think all the more, we can have more vitality, and we are significantly more grounded physically and also, mentally. In any case, in the meantime, individuals frequently disregard their spirituality and succumb to a wide range of things like weariness, mental and otherworldly battles, and even overcast idea.<sup>31</sup>

Awareness to the none-Muslim - *ḥalāl* Food is not just religious obligations but rather give benefit to the people life. *ḥalāl* Food consumption brings benefit and wisdom. *ḥalāl* Food product is saved from bacteria and virus example the process of slaughtering will remove all the unhealthy blood.<sup>32</sup>

Not only Islam is conscious about *ḥalāl* food, but it also considers the specific amount of intake of *ḥalāl* food and advises to avoid overeating, according to *Shaikh Muhammad Salih al-Munajid* "hadith of the Prophet (SAW) which criticize extravagance with regard to food' that scholars have agreed that the benefits of moderation in consuming food includes the purification of heart, mental alertness and deep insight. Satiety or the state of being full always causes futility and blinded the heart. Because according to a proverb that the one whose stomach is hungry will become able to think deeply and his intelligence will improve".<sup>33</sup>

The utilization of sustenance does most likely influence human improvement ethically and mentally. On the off chance that one picks an undesirable way of life or devour *ḥarām* nourishment which is restricted by Allah, one may endure medical problems, considerable pressure and physical and profound weariness. As a result, one will neglect to obey Him in performing essential religious obligations. Since setting up Islam does not just mean building up mosques, Islamic focuses and schools, yet besides building up Muslims monetarily, politically and additionally physically. When we put great things in our body, at that point just great things will go into our life.<sup>34</sup>

## **Conclusion**

Islamic dietary laws are gotten from the legitimate source and their pragmatic usage is taken from the life of The Holy Prophet. These laws are finished, thorough, direct, straightforward, relevant and all-inclusive. The lessons of Islam are relevant in all ages and each condition. These laws contain obvious and imperceptible advantages for the physical and profound development and improvement of man so the laws portrayed by Islam are similarly pertinent for everybody, no separation found in its practices. The all-inclusiveness of these laws give a method for accomplishment in accomplishing the will of Allāh (SWT). *Ḥalāl* brings immense satisfaction to Muslim life both now and in the hereafter. The body of mankind is an *Amanah* (trust) from Allah. It is an obligation to take care of it and fuel it with that which is good. In non-Muslim countries, Muslims should endeavour to follow the *sharī'ah* commandments in their diet and establish their businesses and institutions to fulfil the needs of the Muslims. By doing so, Muslims will be identified as committed and respectful of their beliefs and practices. May Allah give us all *ḥidayat* to seek, procure and consume *ḥalāl*, *Ameen*. So, we should Choose *ḥalāl* Food and do struggle to spread the information to the people.

## **References**

---



<sup>1</sup>Berghout, A.A. (2006), "Maqasid al-Shari'ah as an approach for intellectual reform and civilizational renewal", Proceeding of the International Conference on Islamic Jurisprudence and the Challenges of the 21st Century, Maqasid al-Shari'ah and Its Realization in Contemporary Societies, Vol. 3, IIUM, Kuala Lumpur, pp. 51-66.

<sup>2</sup> 'Allāl al-Fāsī, Maqāsid al-shari'at al-islāmiyyah wa makārimuhā (Casablanca: Maktabat al-Waḥdat al-'Arabiyyah, n.d.), p.3.

<sup>3</sup> 'Allāl al-Fāsī, Maqāsid, p.88.

<sup>4</sup>Izzudin ibn Abdulsalam: (2000), Qaweed Al Ahkam (Basics of Rules) commented by Nazih Hammad and Othman Dharaniyah, Dar Al Qalam, Damascus, vol 1, p. 8.

<sup>5</sup>ibid

<sup>6</sup>Regenstein, J.M., Chaudry, M.M. and Regenstein, C.E. (2003), "The kosher and Ḥalāl food laws", Comprehensive Reviews in Food Science and Food Safety, Vol. 2 No. 3, pp. 111-27.

<sup>7</sup> Hamid Enayat, (2008) Modern Islamic Political Thought (1982) Publisher: ACLS Humanities E-Book,

<sup>8</sup>Al-Qardāwi, Yusuf, (2001) The Lawful and the Prohibited in Islam. Cairo, Al- Falah Foundation, Egypt,

<sup>9</sup>Qur'an, 5:5

<sup>10</sup>Qur'an,2:168

<sup>11</sup>Qur'an, 5 :87

<sup>12</sup> Hussaini, M., & sakr, H. (1984). Islamic dietary laws and practices the islamic food and nutrition council of america.

<sup>13</sup>Ghazali, M. A. & Md. Sawari, S. S. (2014). Amalan Standard Halal Di Negara-Negara Asia Tenggara. UMRAN International Journal of Islamic and Civilizational Studies 11/2014; 1(1):33-45.

<sup>14</sup> Qur'an,6:118

<sup>15</sup> GENERAL GUIDELINES FOR USE OF THE TERM "ḤALĀL ", Retrieved from <http://webcache.googleusercontent.com/search>

<sup>16</sup> ibid

<sup>17</sup>Chaudry, M. M., M. Al-Quaderi, S. J., & Sakr, A. H. (n.d). Animal feed. Retrieved from <http://www.eat-Halal.com/animal-feed/>

<sup>18</sup>Mohd Amri, Abdullah. T.Th. Sembelihan Ḥalāl Dalam Islam. Slaid. Bahagian Hub Ḥalāl , Jabatan Agama Islam Malaysia.

<sup>19</sup>Rosli, R., & Ahmad, S. (2014, 8 July). Heboh ikan diberi makan babi, Sinarharian. Retrieved from <http://www.sinarharian.com.my/edisi/perak/heboh-ikan-makan-bangkai-babi-1.297560>

<sup>20</sup>Raduian, F. A. (2014, 9 July). Ikan diberi makan bangkai babi. Utusan, Retrieved from [http://m.utusan.com.my/Dalam\\_Negeri/20140710/dn\\_16/Ikan-diberi-makan-bangkai-babi](http://m.utusan.com.my/Dalam_Negeri/20140710/dn_16/Ikan-diberi-makan-bangkai-babi)

<sup>21</sup>Sakr, A. ( 2013 ) Penn State University, M.S. Dairy Science (food flavor chemistry), Retrieved from [http://www.islamawareness.net/Food/food\\_news\\_004.html](http://www.islamawareness.net/Food/food_news_004.html)

<sup>22</sup> Ḥalāl Food Classification Under the Microscope, Retrieved from <http://www.onislam.net/english/health-and-science/faith-and-the-sciences/422310-Ḥalāl - food-classification-under-the-microscope-.html>

<sup>23</sup> For the latest list and specifics on country bans, see the USDA/APHIS trade ban status website at [[http://www.aphis.usda.gov/newsroom/hot\\_issues/bse/bse\\_trade\\_ban\\_status.shtml](http://www.aphis.usda.gov/newsroom/hot_issues/bse/bse_trade_ban_status.shtml)].

<sup>24</sup> It is a chronic degenerative disease that attacks the central nervous system of cattle. It destroys their brain tissue and eventually causes dementia and death. There is also a human version of the disease which has killed 80 Europeans, mostly from Britain, since 1995.

<sup>25</sup>Aizat, J., Suhaimi, A. R., & Mohd Anuar, R. (2011). Fiqh analysis on the legal status of coprophagous animals: a special reference to the Malaysian aquaculture industry. Paper presented at the 1st International Fisheries Symposium 2011, UMT Terengganu.

<sup>26</sup>Mufti Fahad Ahmed Qureshi (Chairman of the Supervisory Board at Global Ḥalāl Food Council) ,ANIMAL FEED PRODUCTION: A QUANDARY TO BE ADDRESS - EP – 27, Retrieved from <https://www.linkedin.com/pulse/animal-feed-production-quandary-address-ep-27-qureshi>

<sup>27</sup> Sunan Abi Dawud, Foods (Kitab Al-At'imah) , Chapter: The prohibition of eating al Jallalah and its milk, Hadith 3777

<sup>28</sup>Sunan Abi Dawud ,Foods (Kitab Al-At'imah), Chapter: The prohibition of eating al Jallalah and its milk ,Hadith 3776

<sup>29</sup> Sunan Abi Dawud ,Chapter: Eating predators ,Chapter: Regarding eating the meat of domestic donkeys , Hadith 3802

<sup>30</sup>Mohd Nor, Z., Abdullah, J., & Ab. Rahman, S. (2011). Makanan haiwan dan konsep jallalah dalam industri ternakan moden, In Ab. Rahman, S. & Abdullah, J. (Eds.), Pengurusan produk Ḥalāl di malaysia (pp. 4). Selangor, Malaysia: Penerbit Universiti Putera Malaysia.

<sup>31</sup>Siti Salwa,et al ,Evidence Based Review on the Effect of Islamic Dietary Law Towards Human Development, Mediterranean Journal of Social Sciences MCSER Publishing, Rome-Italy, Vol 6 No 3 S2, May 2015, p:137

<sup>32</sup>Steinberg, L. (2014). Adolescence (10th ed.). New York

<sup>33</sup> Saalih al-Munajjid. (2014, November 13). Islam Question and Answer. Retrieved November 14, 2014, from Islam QA Web site: <http://islamqa.info/en/71173>

<sup>34</sup>Siti Salwa,et al ,Evidence Based Review on the Effect of Islamic Dietary Law Towards Human Development, Mediterranean Journal of Social Sciences MCSER Publishing, Rome-Italy, Vol 6 No 3 S2, May 2015, p:137