

## **The importance of quarantine period for the jallalah animals in determining the status of halal and thoyyiban of the meats**

### **Abstract**

In time that is full with economic rapidity science and technology, Muslim now become increasingly difficult in choosing and determining whether the foods and drinks that used in daily life are fulfil in Islamic requirement or not and legitimate eaten. One of the problems that Muslim facing today is when the fishes are feed with the najas to save the maintenance and fasten the growing of fishes (Md Amri, t.th). That fishes become contaminated and based on Islamic perspective it's called Jallalah's animal. Al-Jallalah is an animal that eats consistently or rarely the waste of other animals or najas, carrion or pig and its derivatives, such as animal with four legs like camels, cows, sheep, or two leg like chicken, geese, and so on until it change their physical, protein, structure, odor, taste and colour. This concept also includes aquatic animal in cages or wild either in salt or fresh water (Mohammad Aizat et al., 2011). The Muslim community was shocked by several issues of aquatic animals which need a clear clarification on the status of the animals whether halal or haram to be consumed. For example the status of catfish (*Clarias batrachus*, Linnaeus), which fed with filth or najas and catfish (*Pangasius hypophthalmus*) fed with feed derived from pig organs in several ponds at Batu Gajah, Tronoh and Papan, Perak (JAKIM, 2006). This has been reported in the Malaysian aquaculture industry year by year. Besides, in 2004 there was also an issue where fish and shells that contaminated with high bacteria of *Escherichia coli* (*E. coli*) in Penang. In 2010, there were hundreds of fish died in Tasik Kenyir because of high temperature and *Escherichia Coli* (*E.Coli*). Most of the Muslim jurists determined that al-Jallalah is haram to be consumed by the Muslims. However, the animal that eats impurities food inconsistently cannot be considered as al-Jallalah, unless there is a noticeable change in the state (physical, protein, structure, odor, taste and colour) in the animal or meat. This is supported by the results of the Fatwa Committee of the National Council for Islamic Religious Affairs for 73 rd that meets on 4 -6 April 2006. The Fatwa states that fish reared in ponds is prohibited if they are intentionally fed with unclean meat such as pork, carrion or others. This also applies to livestock (Malaysia National Fatwa Council Committee, 2006).