

UNIVERSITI TEKNOLOGI MARA

***ḤALĀLAN ṬOYYIBAN* POULTRY
FEED: ISLAMIC PERSPECTIVE**

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ABSTRACT

Muslims are obligated to consume food that are *Halālan ṭoyyiban*. Therefore, there is a need for Muslims to ensure that the food does not come from *al-jallālah* animals that feed on *najs*, as well as food not containing any dangerous contaminants. Besides, since there is no specific guideline for *Halālan ṭoyyiban* poultry feed, poultry growers are unaware if the feed given to the poultry are halal and clean. In this light, few cases has arisen in poultry feed industry whether it is halal and safe for poultry consumption which eventually affect human diet. Currently, there is lack of study done to relate and connect between these issues and the Islamic law involved. Based on these situations, this study determined the *Halālan ṭoyyiban* status of processed poultry feed based on the Shariah perspective. In so doing, the halal and hazards issues involved in poultry feed industry were studied. Then, the issues were analysed from the perspective of the Shariah law and finally the status of *Halālan ṭoyyiban* of processed poultry feed in current poultry feed industry was determined. This research adopted armchair approach which combined the application of the philosophical method and in-depth library research. The outcome of this study shows that the issues concerned regarding biohazards in poultry feed are the issues of; a) uncontrolled usage of antibiotics and b) GM feed in corn, soybean and rice. Meanwhile, issues in chemical hazards in poultry feed are associated with; a) mycotoxin contamination that will be accumulated in animal fat or tissue; b) residues of dioxin, heavy metals and pesticides; c) accumulation of antibiotics in poultry fat, tissues, organs and eggs. Physical hazard has not been discussed in-depth in this study since it has no direct impact towards human food. The final issues come from the enzymes and soybean crops derived from *najs* which questioned the halal integrity of poultry meat and eggs. Next, the issues highlighted above were linked with Shariah. Clearly, poultry feed industry is associated with *mafsadah*, which contradicts with the approach of *maqāṣid al-sharī'ah* (objectives of Shariah) and disapprove the preservation of *al-kulliyāt al-khams* (the five things). Unnecessary excess use of antibiotics without proper management causes it to fall into haram as in long term effect, it brings *mafsadah* towards human being. 'Necessity is determined by the extent thereof' to the effect that its use in poultry must be controlled, restricted, and well regulated by the relevant authority. As 'eliminating harm is more dominant than taking the benefits', GMF feed is seen to be unnecessary as it has potential toxicity and allergenicity towards human. As 'the lawful and the prohibited associated in the same place', the law regarding the use of swine rDNA falls into haram meat and eggs, unless the process of *istihālah* is taking place. The application of *istihālah* and *istibrā'*, which is to quarantine *al-jallālah* poultry for three days, at certain circumstances appears to achieve *Halālan ṭoyyiban* poultry produces. Based from the review of literature and in-depth analysis, it can be deduced that idea of *Halālan ṭoyyiban* poultry feed adheres to the *maqāṣid al-sharī'ah* regarding protecting one's religion, life and lineage. Laboratory research to detect swine DNA in poultry meat and eggs after *istihālah* is suggested to be done in order to prove the Islamic regulation. It further recommends that the safety, quality, cleanliness, and the ingredients used in the production of animal feed must be regulated to ensure that poultry meat and its produce meet the safety requirements.

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CHAPTER ONE

INTRODUCTION

1.1 Introduction

This chapter provides background of this study, statement of the problems, research objectives and research questions. The scopes of the study, significance of research as well as limitation of this study are further discussed in this chapter too. Research framework is also provided in operational terms and definition section, right before the summary of this chapter. Lastly, the summary of this chapter is provided at the end of Chapter 1.

1.2 Background of Study

1.2.1 Global Halal Market

Halal business provides great opportunities as market saturation applies. In 2015, there were 1.8 billion Muslims in the world reported, which covers 24% of the global population (Michael, 2017). Almost 63% of them are from the Asia-Pacific, 20% are from the Middle East and North Africa, 15% are from Sub-Saharan Africa, 2.7% are from Europe and 0.3% is from Americas. Besides, the Europe's population is changing when Muslims made up 4.9% of Europe's population in 2016. In addition, between 2010 to 2016, the number of Muslims living in Germany rose from 3.3 million to nearly 5 million, while the rest of the population shrank modestly from 77.1 million to 76.5 million (Pew Research Center, 2017). These projections show that the opportunity in global Halal market is expanding (Mohamad & Backhouse, 2014; Razalli, Abdullah, & Yusoff, 2013; Van der Spiegel et al., 2012).

Choosing what is permissible (halal) and avoiding what is not permissible (haram) is one of the fundamental principles in Islam (Mukhtar & Butt, 2012). As stated in the Quran, the Islamic sacred book, a believer should find and eat lawful and good food, avoid taking what is haram as stated in the Quran (Omar & Jaafar, 2011) such as adultery, gambling, liquor, swine, interest on money, blood of animals and the meat of animals sacrificed in the name of other than Allah. Due to the command from