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Sharia Legal Treatment of Fruits and Vegetables Grown Using Animal-Based Organic Fertilizer

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ABSTRACT

The topic of the Sharia legal treatment of fruits and vegetables grown using organic fertilizers of animal origin encompasses a significant aspect of Islamic law, considering the impact of these practices on food safety and hygiene standards. Organic fertilizers, including compost, manure, and dried blood, play a crucial role in improving soil fertility and product quality. The use of dried blood as fertilizer is a subject of particular discussion among Sharia scholars, as it is often considered impure, and its application depends on the source and type of animals.

The Sharia treatment of animals whose meat, milk, and eggs serve as sources of nutrients also requires careful consideration. The right to food and hygiene is closely linked to the type of animals, their feeding, and farming methods. Through an analysis of these elements, we explore how Sharia principles apply to organic products and their impact on practices and legal norms in modern agriculture.

Keywords: *Sharia law, organic fertilizers, fruits and vegetables, dried blood, fermentation, jalalah (coprophagous animals), transformation.*

Introduction

Organic fertilization is a key factor in increasing the fertility of agricultural land and reducing environmental pollution caused by excessive use of mineral (chemical) fertilizers. Recycling organic waste plays a crucial role in providing the necessary amounts of organic fertilizer to maintain soil fertility.

Organic matter significantly influences the physical, chemical, and biological properties of soil. It is essential for soil aggregate stability and constitutes approximately 50% of the soil's

cation exchange capacity, directly affecting soil acidity and its ability to retain nutrients. Additionally, organic matter enhances soil fertility by releasing nutrients during decomposition, providing energy and nutrients for microorganisms. This process increases biological activity in the root zone, where essential functions for plant health take place. Furthermore, organic matter acts as a natural soil enhancer, significantly improving the soil's physical properties.

In modern agriculture, organic fertilization is particularly important for sandy and depleted

soils, as it ensures balanced plant nutrition throughout all growth stages. Besides reducing the need for mineral fertilizers—whose efficiency often does not exceed 60%—organic matter helps retain nutrients under conditions of intensive irrigation. Its ability to adsorb macro and microelements ensures that nutrients remain consistently available to plants in the root zone.

However, some farmers use solid waste from sewage systems or municipal waste as organic fertilizer, which can be problematic due to the presence of heavy metals. These metals can accumulate in the soil, potentially leading to harmful consequences for the soil, plants, and animals. Therefore, the use of such materials must be based on a careful assessment of the specific conditions for each type of waste, soil, and crop, rather than on general rules.

The Shariah-legal aspect in the context of different types of fertilizers encompasses ethical, environmental, and legal norms related to the use of fertilizers in agriculture, in accordance with the principles of Islamic law (Shariah). It can be said that the Shariah-legal aspect of using various types of fertilizers relies on several key principles, such as the preservation of nature, the prohibition of harmful or unethical materials, and concern for human health. Any type of fertilizer that is harmful to nature, human health, or contains haram substances could be problematic in the Shariah context.

Definition of Organic Fertilizer and Its Importance in Modern Agriculture

Organic fertilizers are the decomposed remains of living organisms of plant or animal origin. They are added to the soil in a form that plants and trees can absorb through their roots. These fertilizers contain essential nutrients that help improve the physical and chemical properties of the soil and are considered one of the best types of fertilizers.

The Current State of Organic Agriculture Worldwide

Organic agriculture is becoming an increasingly important segment of the global agricultural industry, not only in developed countries but also in many regions where its popularity is rapidly growing. Statistical data from various countries provide a clear picture of the expansion of this sustainable approach to farming.

For example, in Germany, despite pressures from large agrochemical companies, there are around 80,000 farms engaged in organic production. The area under organic cultivation currently accounts for about 2% of the total agricultural land. In Switzerland, the share of agricultural land under organic farming has reached an impressive 7%, with a particular emphasis on certain cantonal areas. In Austria, around 20,000 farms represent approximately 10% of the total agricultural land, while in regions like Salzburg, the share of organic farming has risen to as much as 50%.

Similar trends are observed in Nordic countries. In Sweden and Finland, the share of agricultural land under organic farming is also around 7%, which is comparable to Switzerland. Italy has seen a significant increase in the number of organic farms, rising from 18,000 to 30,000 in the past two years, demonstrating an accelerated shift toward more sustainable agriculture.

On the African continent, organic farming is also gaining momentum. In Uganda, programs for organic cotton production were introduced, starting with a small number of farms but expanding to around 7,000 farms currently participating in these initiatives. Meanwhile, in Mexico, there are about 10,000 organic farms producing food mainly for export, reflecting the global demand for organically grown products.

In 2019, organic plant production in the Republic of Serbia covered a total area of 21,264 hectares, marking an increase of 10.44% compared to 2018. Of this area, 15,915 hectares were arable land, while meadows and pastures occupied

5,350 hectares. These figures do not include areas used for collecting wild organic berries, mushrooms, and medicinal herbs, as Serbia has not yet established an official methodology for obtaining reliable data on the total area where these wild plant species are gathered from natural habitats.

These data clearly indicate the global rise in interest in organic agriculture, which not only contributes to environmental preservation but also meets the growing consumer demand for eco-friendly products.

Production of Organic Fertilizers Production of Organic Fertilizers from Animal By-Products

Animal by-products are among the highest-quality and most well-known types of organic fertilizers. They are most commonly derived from the manure of herbivorous animals such as horses, cows, rabbits, and poultry after it has sufficiently decomposed. This type of fertilizer is very popular and widely available in garden centers and agricultural advisory services.

Farmers who raise animals themselves can obtain fertilizer directly from their livestock manure. It is important to emphasize that manure must ferment in the soil for at least six months to become fully suitable for use. This process allows nutrients to be optimally distributed in the soil without harmful effects on plants.

In addition to manure, organic fertilizers can also be derived from other animal by-products. Examples include bones, blood, and feathers from commercially slaughtered animals. Additionally, fish emulsion, rich in nutrients from shellfish and marine organisms, is considered one of the most valuable organic fertilizers, particularly due to its high mineral content.

Production of Organic Fertilizers from Plant By-Products

Plant-based fertilizers are extremely easy to produce and ideal for home use. The most

commonly used plant-based fertilizer is compost, which is created through the natural decomposition of plant residues such as grass clippings, leaves, vegetable scraps, and other similar materials.

The composting process involves breaking down plant materials into nutrients that plants can easily absorb. This method of fertilizer production is environmentally friendly and helps recycle natural resources, contributing to sustainable agriculture and environmental conservation.

The production of organic fertilizers from both animal and plant by-products ensures natural and effective soil enrichment, supporting the growth of healthy, high-quality plants without the use of synthetic chemicals.

Types of Organic Fertilizers

Organic fertilizers are a key element of sustainable agriculture, as they enable the natural enrichment of soil with nutrients, improving its fertility and structure. There are several types of organic fertilizers, each with specific characteristics and applications depending on the soil type and the crops being grown.

Manure

Manure is one of the oldest and most commonly used types of fertilizer in agriculture. It consists of the feces of livestock and other domestic animals, and its application helps significantly improve soil fertility. This type of fertilizer contributes to increased yields and improved quality of agricultural products. The advantage of manure lies in its availability and natural components, making it particularly suitable for environmentally friendly farming.

The chemical composition of manure varies depending on the type of animal, their age, diet, and the method of manure collection and storage. The use of this type of fertilizer requires careful dosing based on the characteristics of the soil and the crops being grown on it.

Green manure

Green manure is a specific type of organic fertilizer used during crop rotation, especially when growing plants from the legume family. Its main advantage is the ability to enrich the soil with nitrogen, which plants can easily absorb. Green manure helps remove plant residues from the soil, improves its structure, and increases its nutrient content.

Fertilizer Supplement (Horse Manure)

Horse manure is a specific type of organic fertilizer primarily used for orchards. Compared to regular manure, it is richer in nutrients such as nitrogen, phosphorus, and potassium. This type of fertilizer improves soil fertility and contributes to the growth of healthy, high-yielding fruit crops.

Poultry Manure Fertilizer

With the growth of poultry farms for meat production and egg laying, a significant amount of poultry waste is accumulated, which is used as a high-quality organic fertilizer. However, this waste requires special treatment to prevent environmental pollution with unpleasant odors and disease risks.

1. **Broiler Chicken Manure:** During broiler chicken farming, wheat straw or wood shavings are used as bedding, which lines the floor of the barn or farm to create better conditions and provide a dry and clean environment for the chickens. This bedding efficiently absorbs the wet droppings of the chickens. After approximately two months, the bedding is collected along with the droppings and used as a nitrogen-rich fertilizer. This fertilizer significantly improves soil fertility and promotes plant growth due to its high nutrient content.
2. **Layer Hen Manure:** The manure from layer hens is collected daily using conveyor belts. However, this manure is known for its unpleasant odor and can become a breeding

ground for flies. If left outdoors, it retains high moisture, which can trigger anaerobic decomposition and further exacerbate odor problems. To address these challenges, some farmers use specialized drying units that utilize warm air to dry the manure. The dried manure is then ground and packaged, reducing the odor and ensuring better application in agriculture.

The use of poultry manure fertilizer offers significant benefits for sustainable agriculture, improving soil quality and reducing the need for synthetic chemical fertilizers.

Industrial Organic Fertilizer

Industrial organic fertilizer is the result of a combination of organic and mineral fertilizers, with additives such as nitrogen, phosphorus, and carbonates. This type of fertilizer helps maintain soil moisture, reduces nutrient leaching, and improves soil structure. Additionally, it contributes to maintaining a healthy soil ecosystem, allowing plants to better absorb nutrients.

Natural Organic Fertilizer

Natural organic fertilizer consists of a mixture of animal and plant residues, and sometimes includes natural additives such as sulfur, dolomite, and phosphorus. Unlike other organic fertilizers, this type does not contain additional mineral components, making it particularly suitable for organic farming. Its application avoids the negative effects that may arise from the excessive use of chemical fertilizers.

Biogas Fertilizer

Biogas fertilizer is a lesser-known but highly beneficial type of organic fertilizer. It is produced as a by-product during the fermentation of organic materials, a process that creates biogas—a sustainable source of energy. The fermentation residues contain a high level of nutrients and organic substances, including plant hormones,

making it one of the richest natural sources of nutrients for plants. This type of fertilizer improves the physical, chemical, and biological properties of the soil, contributing to its fertility and productive capacity.

Municipal Waste Fertilizer

This represents one of the most efficient ways to economically utilize waste. During this process, inorganic materials are carefully removed, while organic materials undergo fermentation to produce high-quality organic fertilizer.

Buddrit Fertilizer

This type of fertilizer is obtained by collecting waste from toilets, which is then placed in open pools. In these pools, the waste is mixed with fine gypsum or sulfuric acid to stabilize ammonia. After the mixing process, the material is left to dry and harden, then crushed to prepare it for use as fertilizer.

Sludge Fertilizer

In wastewater treatment plants, where water is treated for reuse, solid matter is separated in sedimentation tanks. This solid matter is then pumped into dryers, where it is mixed with cement or fine lime. This mixture is left to dry in the air for about three months, after which it is crushed and packaged for use as organic fertilizer. In plants with biogas units, the sludge undergoes anaerobic digestion to produce gas. After this process, the sludge is passed through centrifugal units to separate water, and the dried residue is used as high-quality organic fertilizer.

The use of various types of organic fertilizers enables a sustainable approach to agriculture, enriching the soil with natural ingredients and improving the quality of agricultural products without negative environmental impacts.

Overview of Shariah Regulations Regarding Food, Cleanliness, and Safety

Every day, interest grows in the Shariah stance on fruits and vegetables imported from different parts of the world, where various types of mixed fertilizers are used to speed up production, preserve quality, and increase yields and volumes. Among these fertilizers are pig manure (fertilizer), which can be used in liquid form as an additive to industrial fertilizers, or in solid form. The question arises whether this process affects the plants produced, such as fruits or vegetables.

It is also being considered whether we should avoid purchasing agricultural products grown on unreliable lands. These and similar issues raise important ethical and health considerations that require a thorough understanding of Shariah principles and norms.

Shariah Legal Stance on the Purity and Impurity of Organic Fertilizers

Shariah scholars are unanimous in the view that organic fertilizers derived from the excrement of animals whose meat is not permissible to eat are impure. Most scholars also consider fertilizers obtained from the excrement of birds, such as carnivorous birds, whose meat is not permissible to consume, to be impure. However, it is important to note that Imam Abu Hanifa and Imam Abu Yusuf hold a different opinion, considering fertilizers obtained from bird excrement to be pure.

When it comes to fertilizers obtained from the excrement of animals whose meat is permissible to eat, there are two different approaches among Islamic scholars.

Proponents of the first tendency, including Imam Malik, Ahmad bin Hanbal, Zufar, and one narration from Imam Muhammad, prominent jurists of the Hanafi tradition, believe that such fertilizers are pure, regardless of whether they come from birds or other animals. This view is also upheld by some Shafi'i scholars, as

mentioned by Imam al-Nawawi in his work *Al-Rawdah*.

Malikis condition the purity of fertilizers derived from animals whose meat is permissible to eat, emphasizing that these animals must not be fed impure substances, i.e., what is prohibited in Islam. If they eat impure substances, their excrement is also considered impure according to this view.

Adherents of the second tendency, including Hanafi scholars other than Zufar and Muhammad, Shafi'i scholars, and one narration from Ahmad, consider the excrement of all animals, whether edible or not, as well as the excrement of birds, to be impure.

However, it is important to note that Hanafi scholars make an exception to this rule when it comes to the excrement of birds whose meat is permissible to eat, and they consider it pure.

Shariah Legal Stance on the Use of Impure Fertilizer and the Consumption of Fruits Grown with It

Among Islamic scholars, there are two different tendencies when it comes to the use of impure water for irrigating plants or using impurities, such as excrement and other impurities, for fertilizing the soil.

First Opinion:

The majority of scholars from the Hanafi, Maliki, and Shafi'i schools of thought believe that there is no obstacle in using impure fertilizers for growing plants, whether they come from the excrement of edible or non-edible animals, human excrement, or the remains of dead animals. According to their opinion, the fruits that grow from such soil remain pure and permissible for consumption. The impurities used in fertilizing the soil do not affect the fruits and crops, as they transform into healthy and pure food during the absorption process. Furthermore, there is no evidence of a visible effect of the

impurities on the fruits, either in terms of color, smell, or taste.

Prominent Hanafi scholar Ibn Abidin states in his work *Hashiya*: "According to the opinion of the majority of scholars, plants that are irrigated with impure liquids are neither prohibited nor disliked." (Ibn Abidin, 2007)

Maliki scholar Al-Harshi says: "And what is pure: the crop if watered with dirty water... Perhaps this refers to crops that have come into contact with impurities... It was also previously mentioned that Ibn Qasim allowed watering crops with dirty water, indicating that it is pure, because if it had become impure, he would not have allowed any of this." (Al-Harshi, 1997)

Imam Nawawi also states: "It is permissible to fertilize the soil with impure excrement... The correct opinion is that it is allowed, though disliked." (Imam Nawawi, 1999)

Imam Nawawi further mentions: "It is permissible to fertilize the soil with impure excrement... Imam al-Haramayn said that no one has prohibited it, and in the words of Es-Sajidaniya, the contrary opinion is mentioned, but the correct view is that it is permissible, with dislike." (Imam Nawawi, 1999)

Ibn Hazm says: "Excrement, secretions, urine, water, and earth – all of these in the palm tree become leaves and dates. At that moment, none of these is excrement, earth, or water, but they are clean and permissible dates, and the substance is the same. The same happens with all other plants." (Ibn Hazm, 2000)

Ibn Akil emphasized that the use of impure materials may be undesirable, but not prohibited, and thus cannot be considered impure. He explains that impurity can essentially be transformed into something pure, just as blood in the body transforms into flesh or milk. Additionally, Sa'd ibn Abu Waqqas used human excrement as fertilizer for his land, stating: "The amount of excrement is equal to the amount of

grain,"where "excrement" refers to human excrement.¹

Ibn Qayyim said: "According to this principle, the purity of wine becomes possible through transformation (al-Istihala), as it is impure by its nature; when the cause of this impurity is removed, it ceases to exist. This is the foundation of Shariah law, as well as the basis of reward and punishment. Based on this, proper analogical reasoning can be applied to all impurities that have changed. Thus, crops and fruits irrigated with impure water, and then with pure water, become permissible for use because the impurity has been removed and replaced with purity. In contrast, if a pure thing turns into an impure one, like water or food that transforms into urine or excrement, then it becomes impure."

"It is possible for a pure thing to turn into an impure one, but not for an impure thing to turn into a pure one. Allah, Exalted is He, creates purity from impurity and impurity from purity. The original nature of the thing is not important, but its essence is. Maintaining the status of impurity is not possible when both the name and the attribute are removed. The law is based on the name and the attribute of the thing, and it changes with them. The texts that prohibit carrion, blood, pork, and wine do not apply to crops, fruits, ashes, salt, soil, or vinegar – neither in meaning, essence, nor analogy."

Those who differentiate between the transformation of wine and other things claim that wine became impure through transformation, and thus it is also purified through the same process. However, it can be argued that blood, urine, and excrement also became impure through a change in state, and thus they can also be purified through transformation. In this way, it is shown that the analogy is in accordance with the texts, while opposing opinions contradict them." (Ibn Qayyim, 2020)

Elsewhere, Ibn Qayyim says: "The majority of scholars allow the use of impure fertilizers in

cultivating the soil for growing crops, fruits, and vegetables, even though they themselves are impure." (Ibn Qayyim, 2020)

Second Opinion:

According to the Hanbali school of thought, the use of impure substances for fertilizing crops and irrigating plants is considered prohibited. This opinion is based on a narration from Ibn Abbas, who said: "We leased the land of the Prophet, peace be upon him, and conditioned that it not be fertilized with human waste." (El-Bejheki, 1994). Scholars of the Hanbali school believe that plants absorb impurity, and that the change in the state of impurity and its transformation cannot make it a pure substance. According to the Hanbali school, plants that are irrigated with impure water or fertilized with impure manure are considered prohibited, and the fruits produced from them are also impure.

Imam El-Buhuti says: "Crops that are irrigated with dirty water or fertilized with impure manure, whether the land or any other suitable material for crops is involved, are considered prohibited and impure. This stance is based on a hadith narrated by Ibn Abbas, may Allah be pleased with him, who said: 'We leased the land of the Prophet, peace be upon him, and conditioned that it not be fertilized with human waste.' If this were not prohibited, setting such a condition would be meaningless. Also, the parts of plants that grow from impurity do not become pure, as changing the state of impurity cannot result in purification." (Shurunbulali, 2002).

Imam El-Merdavi states: "Crops that are irrigated with dirty water are considered prohibited and impure, and this is generally accepted. This is clearly stated, and most scholars agree on this. However, Ibn Akil argued that such crops are neither impure nor prohibited, but are considered pure due to the change in state."²

Sheikh Ibn Uthaymeen said: "According to the well-known opinion of the Hanbali school, it is

¹ El-Insaf, 10/368.

² El-Insaf, pg. 368.

prohibited to consume fruits and crops that have been fertilized with impure sources or soaked in impure water, unless they are washed with clean water and the impurity is removed. Most scholars believe that it is not prohibited or impure, unless the impurity manifests in the taste, smell, or appearance of the fruit, which is the correct opinion." (Ibn Uthaymeen, 1994).

Shariah Legal Opinion on Fertilizer Derived from Dried Blood

Dried blood (Blood Meal) is a rich source of nitrogen and is used as an organic fertilizer to improve plant growth in home gardens, especially in soil that has been depleted by continuous planting. This fertilizer is produced from animal blood, particularly from cattle, and sometimes from pigs. After processing the blood and converting it into a dried powder, other substances are added to prepare the fertilizer for use. Dried blood contains a high level of amino acids, which are necessary for plant growth.

This fertilizer is specifically formulated by a company to accelerate tomato growth (CHASE ORGANIC TOMATO FEED). It contains approved organic components: seaweed, sugar, and amino acids derived from dried blood through a process known as hydrolysis. Therefore, this fertilizer is not just dried blood, but also contains amino acids extracted from dried blood via certain chemical processes known as "hydrolysis."

Based on the opinion of the majority of scholars, it is permissible to use dried blood or fertilizers containing amino acids obtained from dried blood, as it is considered that, although impure, fertilizing with such substances is not prohibited.

It is recommended to adhere to health and legal regulations to avoid potential harm to people. If these substances undergo chemical processes that

change their composition, they are considered to have transformed from impure to pure.

Shariah Legal Status of Animals That Feed on Impurities

An animal that feeds on impurities is known as "jalalah" (coprophage) in Shariah legal terminology. Jalalah refers to an animal that consumes feces, with feces often referred to as "jille".³

Ebu Davud, may Allah have mercy on him, said: "Jalalah is an animal that feeds on feces." (Ebu Davud, 2012) Imam Ahmed, may Allah have mercy on him, also emphasized: "Jalalah is that which feeds on feces, whether it is livestock or birds." (Ebu Davud, 2012) These statements can be found in the work "Masail Imam Ahmed," narrated by Ebu Davud.

The term "jalalah" encompasses all animals that feed on impurities, regardless of their type, including camels, cows, sheep, chickens, geese, and other edible animals. Imam Nevevi, may Allah have mercy on him, stated: "Jalalah can be a camel, cow, sheep, chicken, goose, and other similar animals." (Imam Nevevi, 1999)

In a hadith narrated by Ibn Abbas, may Allah be pleased with him, it is mentioned: "The Prophet, peace be upon him, prohibited the milk of a jalalah." (Tirmidhi, 2010)⁴ Additionally, it is narrated from Ibn Omar, may Allah be pleased with him, that he said: "The Prophet, peace be upon him, prohibited the consumption of the meat of a jalalah (an animal that feeds on impurities) and its milk." (Tirmidhi, 2010) From Abdullah ibn Amr, may Allah be pleased with him, it is narrated: "The Prophet, peace be upon him, prohibited on the day of Khaybar the meat of domestic donkeys, jalalah (an animal that feeds

³ See: Garib el-Hadis, Kasim bin Selam, 1/78, and Garib el-Hadis, Ibn Kutajbe, 1/276.

⁴ Tirmizi, Sunnen, br. 1825, Imam Nawawi graded it as authentic, and Ibn Hajar, in *Fath* (9/649), stated: "This hadith meets the conditions of al-Bukhari's collection."

on impurities), riding it, and consuming its meat." (An-Nasa'i, 1986).⁵

From these hadiths, it is clear that three things are prohibited: consuming the meat of a *jalalah* (coprophage), drinking its milk, and riding it. According to the opinion of the majority of scholars, the prohibition extends to eating the eggs of a *jalalah*.⁶

Types of Animals that Feed on Impurities in Shariah Law

1. If an animal consumes impurities in small quantities while the majority of its food is clean, the rule of *jalalah* does not apply to it.

Imam al-Hatabi, may Allah have mercy on him, said: "If an animal grazes in the pasture, eating grains, and occasionally consumes something impure, it is not considered a *jalalah* (coprophage). It is similar to chickens and other animals that occasionally eat something impure while the majority of their food comes from clean sources. Therefore, their meat is not prohibited." (Imam Hatabi, 2005)

Sheikh Ibn Uthaymeen, may Allah have mercy on him, also stated: "If an animal eats both clean and impure food, but the majority of its diet is clean, it is not a *jalalah*, and its meat is permissible. This rule can be seen in some bird breeders who feed them liquid blood to strengthen or accelerate their growth; this does not make their meat forbidden or undesirable because the majority of the food is clean." (Ibn Uthaymeen, 1994)⁷

2. If the majority of the animal's food is impurity and this affects the meat and odor of the animal, the prohibition applies. In this case, it is forbidden to eat its meat, drink its milk, or ride it.

Al-Kasani, may Allah have mercy on him, said: "A *jalalah* (coprophage) is only an animal whose condition has changed and from which an odor is

sensed; it is then forbidden to drink its milk or eat its meat." (Al-Kasani, 1982)

Imam Ibrahim al-Harbi explained: "It is prohibited to drink its milk because anyone who consumes it will taste the contents of what it ate. Similarly, it is forbidden to eat its meat, and riding it is also prohibited because it sweats, and the odor of impurity can be detected in its sweat, which the rider will surely notice."⁸

3. If the majority of the food an animal consumes is impure, but its effects are not noticeable in the animal's meat or smell, the question arises whether such an animal is considered *jalalah* or not.

According to the Hanafi and Shafi'i schools, such animals are not considered **jalalah** because a condition for **jalalah** is that the effect of consuming impurity is noticeable in the meat and smell. Al-Sarakhsi, *rahimahullah*, stated: "Jalalah is an animal that frequently feeds on carcasses, causing its meat to change and become foul-smelling, making it prohibited to eat. However, an animal that mixes carcasses with pure food in a way that the effect is not noticeable in the meat is not prohibited for consumption." (Al-Sarakhsi, 2008)

Imam Nawawi, *rahimahullah*, stated: "The quantity of impurity is not decisive; rather, what matters is whether an odor or foul smell is detected. If the smell of impurity is present in its sweat or elsewhere, then it is considered *jalalah*; otherwise, it is not." (Imam Nawawi, 1999)

Abu al-Ma'ali al-Juwayni, *rahimahullah*, said: "The ruling does not depend on the quantity of impurity, but rather on the presence of an odor, which can be examined at the time of slaughter."

This perspective further strengthens the argument that impurity that undergoes transformation (i.e., becomes something else) holds no legal significance unless its effect is noticeable. As

⁵ Nesai, Sunnen, br. 4447., Ibn Hajar graded it as good (hasan) in his work "Fath" 9/648.

⁶ See: El-Insaf 10/366, and Mevsua' Fikhije, 8/266.

⁷ Sharh Riyad es-Salihin, 6/434.

⁸ Garib el-Hadis, 1/115.

mentioned earlier, plants and crops nourished by impurities are not problematic, as they become pure after transforming into nutrients used by trees, unless the effect of impurity is visible in the grain or fruit. Both cases are similar.

Al-Bayhaqi, *rahimahullah*, said: "What has been transmitted regarding the prohibition of *jalalah*, and what scholars have stated, applies to the presence of the impurity's odor in the meat." (*Al-Bayhaqi*, 2008)

Shaykh Khalid al-Mushayqih stated: "The correct view on this issue is that if impurity affects the taste of the meat, its smell, or its milk, or causes diseases, it is prohibited; but if there is no effect, it is permissible. This is because impurities are purified through transformation, and these substances have become meat, blood, milk, etc. This is the strongest scholarly opinion, *rahimahullah*, regarding *jalalah*."

According to the Hanbali school, such an animal is considered *jalalah*, as they define *jalalah* as an animal whose majority of food consists of impurities, regardless of whether its effects are noticeable or not. Ibn Qudamah, *rahimahullah*, stated: "If the majority of its food is impure, its meat and milk are prohibited; but if the majority of its food is pure, then neither eating nor drinking from it is prohibited." (*Ibn Qudamah*, 1968)

4. If the animal is a *jalalah*, its meat is not allowed to be eaten until the odor and signs of impurity are removed. This is achieved by isolating the animal and feeding it clean food. Ibn Qudama, may Allah have mercy on him, stated: "The prohibition is lifted by isolating the animal, which is widely accepted." (Ibn Qudama, 1968)

Al-Nawawi explained: "If the animal is isolated after the signs of impurity appear and is fed clean food, and the odor disappears, then slaughtering the animal becomes permissible. There is no

specific amount of food or time limit; it is only important to ensure that the impurity's odor is sufficiently eliminated." (Imam al-Nawawi, 1999)

Sheikh al-Islam Ibn Taymiyyah, may Allah have mercy on him, emphasized: "If the animal is isolated until it becomes clean, it becomes permissible according to the consensus of Muslims. Before that, signs of impurity can be seen in its milk, eggs, and sweat, and the stench is noticeable. Once the impurity is removed, it becomes clean, and the ruling based on the cause is lifted when the cause is gone." (Ibn Taymiyyah, 2005)

5. Is the consumption of *jalalah* meat prohibited or undesirable?

According to Hanbali scholars, the meat, eggs, and milk of a *jalalah* are forbidden, and riding it is considered undesirable.⁹ According to Hanafi, Shafi'i, and one opinion within the Hanbali School, consuming, drinking the milk, and riding a *jalalah* are considered undesirable.¹⁰ Al-Hatabi, may Allah have mercy on him, stated: "Consuming the meat and milk of a *jalalah* is undesirable because it emits the stench of impurity." (Al-Hatabi, 2015)

Hafiz Ibn Hajar, may Allah have mercy on him, said: "The Shafi'i group, as well as the Hanbali view, considers the prohibition based on the fact that it is forbidden food; this also includes eggs, along with milk and meat." (Ibn Hajar, 1999)

Sheikh Ibn Uthaymeen, may Allah have mercy on him, added: "The prohibition of riding is due to purity, and the prohibition of consuming the meat or milk is either undesirable or strictly forbidden, depending on the different opinions among scholars." (Ibn Uthaymeen, 1994)

Conclusion

⁹ El-Insaf,10/356, and Sharh Muntaha el-Iradat, 3/411.

¹⁰ Bada'i es-Sanai, 5/40, and El-Mughni El-Muhtadż, 4/304.

The Shariah legal treatment of fruits and vegetables grown using organic animal-based fertilizers presents a complex and significant aspect of Islamic law. Understanding the different types of organic fertilizers, such as manure and dried blood, is key to determining their purity and compliance with Shariah principles. The use of these fertilizers can significantly improve soil quality and fertility, but it also poses challenges regarding hygiene and the proper treatment of animals.

It is essential to note that the Shariah treatment of animals, such as their meat, milk, and eggs, plays a crucial role in determining the legality and purity of food products. Rights to nutrition and producer responsibility toward consumers require strict adherence to Shariah norms regarding animal rearing, feeding, and usage.

Given all the above, it is clear that the proper application of Shariah principles can contribute to sustainable development and agricultural production improvements, while ensuring food that is not only tasty but also in line with Islamic values and standards. Further research into this topic is necessary to ensure practices align with modern needs and market demands while adhering to Shariah principles.

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Šerijatsko pravni tretman voća i povrća za čiji uzgoj je korišteno organsko đubrivo životinjskog porijekla

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Pregledni rad

SAŽETAK

Tema šerijatskopravnog tretmana voća i povrća uzgojenog korištenjem organskih đubriva životinjskog porekla obuhvata značajan aspekt u islamskom pravu, s obzirom na uticaj ovih praksi na prehrambenu sigurnost i higijenske standarde. Organska đubriva, uključujući kompost, stajnjak, i osušenu krv, igraju ključnu ulogu u poboljšanju plodnosti tla i kvaliteta proizvoda. Upotreba osušene krvi kao đubriva je predmet posebne rasprave među šerijatskim pravnicima, s obzirom na to da se često smatra nečistom, a njena primena zavisi od izvora i vrste životinja.

Šerijatski tretman životinja čije meso, mleko i jaja se koriste kao izvor hranljivih materija takođe zahteva pažljivo razmatranje. Prava na ishranu i higijenu hrane su usko povezana s vrstom životinja, njihovim hranjenjem, te načinima uzgoja. Kroz analizu ovih elemenata, istražujemo kako se šerijatski principi primenjuju na organske proizvode i kakav uticaj imaju na praksu i pravne norme u savremenom agraru.

Ključne reči: Šerijatsko parvo, organska đubriva, voće i povrće, osušena krv, fermentacija, dželala(koprofag), transfoimirat.
