

ANALYSIS OF ISLAMIC RELIGIOUS EDUCATION CURRICULUM MATERIAL FOR JUNIOR HIGH SCHOOL LEVEL ON HALAL AND HARAM FOOD

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Abstract

This study aims to analyze halal and haram food from the perspective of the Qur'an and Hadith. The method used is qualitative with a library research approach to examine various relevant primary and secondary sources. The analysis technique applied is content analysis to explore the concepts of halal and haram in the context of food based on religious texts. The results of the study indicate that Islam comprehensively regulates all aspects of human life, including in terms of food consumed daily. In the perspective of Islamic law, halal food is not only seen from the aspect of its substance or form, but also how to obtain and process it must be considered in accordance with the provisions set out in the Qur'an and Hadith. Halal food must meet the criteria mentioned in the sources of Islamic teachings, namely halal and thayyib (good, pure, and safe). In addition, the wisdom of consuming halal food is to keep the body healthy and free from disease, as well as to keep away from sin because it does not violate Allah's commands. Thus, this study emphasizes the importance of understanding and complying with religious guidelines in choosing food that is in accordance with Islamic law.

Keywords: *Halal Food, Haram Food, Qur'an, Hadith, Islamic Law, Wisdom.*

INTRODUCTION

In accordance with one of the characteristics of Islamic law, "Shumuliyyah" (comprehensiveness), Islamic teachings encompass all aspects of human life. This demonstrates that Islam, as a perfect religion, governs not only the spiritual dimension but also various aspects of the lives of its followers, including food consumption. One of the fundamental principles of Islamic teachings is the obligation to consume halal food and the prohibition of haram food

يَأَيُّهَا النَّاسُ كُلُّهُمَا فِي الْأَرْضِ خَلَّا طَيْبًا وَلَا تَنْتَهُوا خُطُولُتِ الشَّيْطَنِ إِنَّهُ لَكُلُّمَا عَدُوٌّ مُّبِينٌ

"O man, eat part (food) in earth Which halal Again Good and do not follow the steps of Satan. Indeed, he is a real enemy to you." (Al-Baqarah [2]:168)

In fact, for a Muslim, food functions as a means of providing energy for the body to seek halal sustenance and carry out worship to Allah SWT. From the perspective of Islamic law, basically all food and drinks found on earth have the status of halal or may be consumed, unless there is an argument that clearly shows their prohibition. This principle is in line with the rules of fiqh which read:

الأصل في الأشياء المخلوقة الإباحة حتى يقوم دليل يدل على النقل عن هذا الأصل

"Indeed, the original law of all creation is permissible, until evidence is established that shows the change of this original law." (Al-Hikmah, 2011)

Provision food halal And forbidden This No only related with health physical, will but Also influence blessings life a Muslim. Criteria food what can and cannot be consumed has been explained in in the Qur'an and Hadith as the primary sources of Islamic teachings. Muslims now face the challenges of globalization and advances in food technology in ensuring that the food they consume is halal, both in terms of ingredients and the process, and its distribution. By Because That, study regarding food Halal and haram are very important to increase the awareness and understanding of the Muslim community in carrying out the teachings of their religion in a kaffah (perfect) manner.

Origin say food in Language Arab originate from say طع (tha'am) Which means something Which Can eaten And give strength for body. Say tha'am itself comes from from root say which mean to taste or feel something. In language There are three words frequently used to refer to food in Arabic : aklun, tha'am , and ghidha'un . In the Qur'an, the words tha'am and aklun are the most frequently used to refer to food. Tha'am and its derivatives are mentioned 48 times in the Qur'an, discussing various matters related to food. Meanwhile, the word aklun and its derivatives are mentioned 109 times. In short, the word food in Arabic has many different forms and meanings, and the Qur'an uses a number of say the For explain various aspect about food (Nurul Mausufi, 2023).

This article aims to explain and examine halal and haram foods from the perspective of the Quran and Hadith. Furthermore, it will reveal the wisdom behind these regulations.

RESEARCH METHODOLOGY

This study employed a qualitative method with a library research approach . This approach was used to analyze religious texts, such as verses from the Quran and the hadith of the Prophet Muhammad (peace be upon him), which discuss halal and haram food. The research procedure included identifying and selecting relevant verses and hadith, and reviewing tafsir and fiqh books to explore the issue. understanding scholars, Classification type food based on law Islam, Analyze the meaning and context of the verses and hadith, and finally conclude the findings. Instruments main in study This naturally is researchers Alone as Data collectors and analyzers, using supporting instruments such as relevant books and articles, as well as digital tools for accessing literature sources . Data are collected through document studies, namely reading, reviewing, and recording the contents of relevant primary and secondary sources. The analysis technique used is content analysis . that is with interpret content texts religious And literature Which reviewed to draw out the meaning, laws and principles contained in Islamic teachings regarding halal and haram food.

RESULTS AND DISCUSSION

Definition of Halal Food

Halal (حَالَ, *halāl*, *halaal*) is term Language Arab in religion Islam Which It means "allowed" or "can". This term in everyday vocabulary is more often used for refer to food and drink which allowed for consumed according to the law Islam. Halal is something which permissible (allowed), and allowed by Maker Sharia for done (Meftahuddin, 2018). Opinion other also said, halal word means missed or freed. Muhammad son Ali al-Shawkani think, said to be halal because has missed and decompose it knot rope or bond prohibition which prevent. In essence, halal food is food that is permitted to be consumed based on the provisions of Islamic law, namely referring to the Quran and the Hadith of the Prophet. Islam permits food that is good (tayyib) and beneficial to humans, and basically all food created by Allah SWT. in this world is legally permissible to consume, unless there is evidence that prohibits it. This principle is affirmed in the rules of jurisprudence which state (Ibrahim, 2019):

الأَصْلُ فِيهِ أَمْرٌ أَنْ تَبَاخُ مَا لَمْ يَبْدُلْ الدَّلَائِلُ عَلَى تَحْرِيْبِهَا

"The law as long as something is permissible, until there is an argument that shows it is forbidden."

This principle implies that for something whose halal or haram status is unclear, the law returns to the original principle, namely mubāh (permissible). In this context, halal food can be understood as food that is permissible for consumption according to Islamic law. For a Muslim, the food consumed must meet two basic requirements:

- Halal, It means allowed based on provision sharia Islam.
- Tayyib, meaning good, contains nutrients, nutritious and healthy. As in QS. Al-Maidah Verse 88, Allah Subhanahu wa Ta'ala says:

وَلْكُلُّوا مِنَ رَزْقِكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

Meaning: "Eat what Allah has provided for you as sustenance." sustenance lawful again good, and be pious to God which only to Him you believe". (Al-Mā'idah [5]:88) (Kemenag, 2022)

Criteria Halal Food

The criteria for halal food from an Islamic perspective can be classified into three main aspects, namely halal in terms of substance or form, halal in terms of how it is obtained, and halal in terms of processing.

- Halal in terms of substance or form , namely food whose halal status has been clearly established in the Qur'an and Hadith. This food is derived from good ingredients (tayyib) and is beneficial for human health. Examples include beef, chicken, goat, and various types of fruit such as apples, dates, grapes, and the like.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعَهْدِ إِذَا حَلَّتْ لَكُمْ جَمِيعُ الْأَنْعَامُ إِلَّا مَا يُنْهَى عَنِّيْكُمْ عَيْرُ مُحِلٍّ الصَّيْدٌ وَإِنْتُمْ حُرُّونَ إِنَّ اللَّهَ يَحْكُمُ مَا بِكُمْ

Meaning: "O you who believe, fulfill your promises! It is lawful for you to animal livestock, except which will mentioned to you (its prohibition) with no legalize hunting when you medium enter ihram (hajj) or Umrah). Indeed God set law suitable with which He/She "will" . (NU, Al-Maidah Verse 1)

- Halal in terms of how to obtain it , namely food obtained through legal means and justified by the Sharia, such as through halal trading or buying and selling activities. If food is obtained through false means , for example stealing, cheating, or transactions that contain haram elements, then the food becomes haram even though the substance was originally halal.
- Halal in terms of processing , meaning food is prepared in accordance with Islamic law. For example, animal slaughter must be carried out while mentioning the name of Allah SWT; otherwise, the meat becomes haram. Another example is grapes, which are inherently halal, but when processed into alcoholic beverages, their status changes to haram because their intoxicating properties are clearly prohibited in Islam.

Another opinion quoted from Maskur in his journal entitled " Characteristic Analysis Product Halal On Food in Perspective Paragraph Ahkam", criteria food halal in Islamic law (Maskur, 2023) such as: 1) does not contain pork and the ingredients come from pork; 2) not intoxicating or not khamr or its derivative products; 3) materials that originate from animal

must originate from animal Which halal as well as slaughtered in accordance Islamic law; 4) not included in category unclean like carcass, blood, dirt And others; and 5) all storage, sales, processing, management and transportation facilities For product halal No may used For pig or goods No halal. If ever used on pigs or other non-halal products and then will be used for halal products, then it must first be cleaned according to the methods regulated by Islamic law.

It is understandable that the halal status of food is not solely determined by the quality of the raw materials, but must also be ensured through processing in accordance with Islamic law. Furthermore, the premises used to store, process, and sell food must be protected from contamination with prohibited substances, such as pork, alcohol (intoxicating beverages), or substances considered impure. Furthermore, the means of transportation used in the distribution process must also be considered to prevent mixing or contamination with prohibited or impure substances.

Definition Haram Food

Meanwhile, haram, linguistically, means something whose consumption is prohibited. Terminologically, haram food refers to food that is prohibited or not permitted to be consumed according to Islamic law. In Islamic law, haram can be viewed in two ways. aspects: First, from aspect limitation And the essence, And second, from aspect form And its nature (Sucipto, 2014). In terms of its limitations and essence, haram is formulated as:

ما طلب الشارع تركه على وجه الختم والإلزام

It means: "Forbidden" is order Sharia For leave something matter in form of emphasis and necessity".

As for from aspect form And its nature, forbidden formulated with:

ما يندم شرعا فاعله

It means: "All matter Which in sharia punished they Which do it". (Arifandi, 2019)

Criteria Haram Food

In general, the criteria for haram food can be classified into two categories, namely food that is haram in terms of its substance or form, and food that is haram in terms of how it is obtained (Kristiane, 2021).

1. Haram in terms of substance or form (lidzātihi), namely food that is forbidden because of its substance or content. The Qur'an explicitly mentions several types of haram food, such as carrion, blood, pork, and animals slaughtered without mentioning the name of Allah Swt. (QS. Al-Baqarah: 173). The Hadith of the Prophet Muhammad Saw. also explains the prohibition of dirty and disgusting food, such as caterpillars, worms, or mice. Similarly, the meat of wild animals with fangs and claws, such as tigers, lions, eagles, and bats, is included in the category of haram for consumption.
2. Haram in terms of the method of acquisition (ghairu lidzātihi), namely food that is essentially halal in substance, but becomes haram because it is obtained through methods prohibited by Islamic law. Examples include food or wealth obtained through theft, gambling, usury, corruption, bribery, and other forms of invalid transactions. In

this case, the haram aspect lies not in the substance of the food, but in the method of obtaining it, which is not permissible according to Islamic law.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يُقْوِمُونَ إِلَّا كَمَا يَقُولُ الَّذِي يَتَحَبَّطُهُ الشَّيْطَنُ مِنَ الْمُسْكِنِ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ
اللَّهُ الْبَيْعَ وَحَرَمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَبُ
النَّارِ هُمْ فِيهَا خَلِدُونَ

"Those who consume (transact with) usury cannot stand, except like one who stands staggering because of being possessed by Satan. Thus That happen Because they said that sell buy That The same with usury. In fact, Allah has to make permissible sell buy And forbid usury. Who even that has until to him warning from His God (regarding usury), then he stop so that What Which has obtained formerly become his and its affairs are (up to) Allah. Who repeats (usury transactions), they that's it residents hell. They eternal in inside". (NU, Al-Baqarah Verse 275)

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بِيَنْكُمْ بِالْبَاطِلِ وَتُنْذِلُوا إِلَيْهَا إِلَى الْحَكَامِ لِتَأْكُلُوا فِرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْأَثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿٤﴾

"Forbid you to eat the food that is among you along the path of evil and (forbid) you to bring (affairs) the food to the judge with the intention that you may eat some of the food of others along the path of sin, while you know." (NU, Al-Baqarah Verse 188)

The verses of the Qur'an

Halal Food

Allah Swt. said in QS. Al-Baqarah verse 168:

يَا أَيُّهَا النَّاسُ كُلُوا مَا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا حُطُوطَ الشَّيْطَنِ إِنَّهُ لَكُمْ عَذُولٌ مُّبِينٌ

Meaning: "O man, eat some (food) on earth that is halal and good and don't follow steps devil. Indeed it for you is a real enemy." (Al-Baqarah [2]:168) (Ministry of Religion, 2022)

God SWT. said in QS. Al-Baqarah verse 172:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا اللَّهَ إِنْ كُنْتُمْ إِيمَانًا تَعْبُدُونَ

Meaning: "O you who believe, eat the good things that We have given you and give thanks to Allah if you truly only worship Him." (Al-Baqarah [2]:172) (Ministry of Religion, 2022)

Allah Swt. said in QS. Al-Ma'idah verse 4:

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَمَا عَلِمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مَمَّا عَلَمْتُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ
وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

Meaning: "They asked you (Prophet Muhammad), "What is lawful for them?" Say, "Which permitted for you is (foods) good and (hunting which arrested) by animal hunter which has you train for hunting, which you train according to what Allah has taught you. So eat of what it catches for you and mention the name of Allah (when releasing it). Fear Allah. Indeed, Allah is swift in reckoning." (Al-Mā'idah [5]:4) (Ministry of Religion, 2022)

The arguments Al-Qur'an the explain that Allah Almighty. give gift in the form of sustenance for all His creatures, without exception, both believers and non-believers (kafirs). He allows them to eat from all that He has created. in earth, that is Which permissible And all Which fine (thayyib), namely appropriate with guidance religion or during No There is provision religion Which prohibits it, including halal animals that are slaughtered in the name of Allah SWT. and it is also permissible to obtain halal animals that are hunted by animals that have been seriously trained to hunt, such as dogs, lions, tigers, birds and obtain them to give to you, not for themselves.

The word "thayyib" in this context refers to food that is not contaminated by its substance, is not disgusting, is not spoiled (expired), and is not contaminated with impurities. It can also be said that "thayyib" here refers to food that is appetizing to the consumer and does not harm the body or mind. Therefore, not all foods are permissible, as some foods can have negative effects on physical and mental health (Shihab, 2002). Allah SWT. ordered them to be devout and also forbade them to follow the steps of Satan, namely the paths used to mislead his followers (Katsir, 2015). Don't forget that they were also ordered by Allah SWT to always be grateful, that is, to admit that the sustenance they obtain only comes from Allah Almighty. And use sustenance the in accordance the purpose, or put it in its proper place (Shihab, 2002).

Haram Food

Allah Swt. said in QS. Al-Baqarah verse 173:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمُ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَكَ بِهِ لِعَيْرٍ اللَّهُ فَمَنِ اضْطُرَّ عَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمٌ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ

Meaning: "Indeed, He only forbids for you carrion, blood, pork, and (meat) animal which slaughtered with (mentioning name) besides God. However, whoever is forced (to eat it), not because he wants it and does not transgress, then there is no sin on him. Indeed, Allah is Oft-Forgiving, Most Merciful." (Al-Baqarah [2]:173) (Ministry of Religion, 2022)

Allah SWT. said in QS. Al-Ma'idah verse 3:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَكَ بِهِ لِعَيْرٍ اللَّهُ بِهِ وَالْمُنْخَنِقَةُ وَالْمُوْلُوْذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيْحَةُ وَمَا أَكَلَ السَّبُّعُ إِلَّا مَا دَكَنَتْ وَمَا دُبِّحَ عَلَى النُّصُبِ وَإِنْ تَسْتَقْسِمُوا بِالْأَرْلَامِ ذِلِّكُمْ فِسْقُ الْيَوْمِ بَيْسَنَ الَّذِينَ كَفَرُوا مِنْ دِيْنِكُمْ فَلَا تَحْشُوْهُمْ وَاحْشُوْنُ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِيْنًا فَمَنِ اضْطُرَّ فِي مُحْمَصَةٍ عَيْرَ مُتَجَانِفٍ لِإِلَّمٌ فَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ

Meaning: "Forbidden to you is carrion, blood, the flesh of swine, and that which has been slaughtered in the name of other than Allah, and that which has been strangled, and that which has been beaten, and that which has fallen, and that which has been gored, and that which has been torn by wild beasts, except that which you have slaughtered. (Also forbidden is) that which has been slaughtered for idols. (Likewise) casting lots with arrows (because) that is an evil deed. This day the disbelievers have despaired of (defeating) your religion. Therefore , don't you afraid to them, but be afraid to Me. On day this I have perfected your religion for you, completed My favor upon you, and have Me cloth Islam as your religion. So, who which forced because hungry, not because he wants to sin, indeed Allah is Oft-Forgiving, Most Merciful." (Al-Mā'idah [5]:3) (Ministry of Religion, 2022)

Allah Swt. said in QS. An-Nahl verse 115:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمُ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَكَ بِهِ لِعَيْرٍ اللَّهُ بِهِ فَمَنِ اضْطُرَّ عَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ

Meaning: "Indeed, Allah only forbids for you carrion, blood, pork, and (animal) which slaughtered with (mentioning name) besides God. Will but, who is forced to (eat it) not because of desire and does not (also) go beyond border, indeed God Great Forgiver again Great Loving." (An-Nahl [16]:115) (Ministry of Religion, 2022)

Allah Swt. said in QS. Al-An'am verse 145:

فَلَمْ لَا أَجِدْ فِي مَا أُوحِيَ إِلَيَّ حُكْمًا عَلَى طَاعِمٍ يَطْعَمُهُ ۝ لَا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمًا حِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا
أُهْلَ لِعَبْرِ اللَّهِ بِهِ ۝ فَمَنِ اضْطُرَّ غَيْرَ باغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ

Meaning: "Say, "I do not find in what has been revealed to me anything Which forbidden eat it for Which want to eat it, except animal (meat) Which dead (carcass), blood Which flow, meat pig Because He unclean, or who is slaughtered in a sinful manner, (that is) by mentioning (names) other than Allah. However, whoever is forced by necessity, not by desire and not exceeding (the limits of necessity), so indeed Your God Maha Forgiveness Again Maha Caring." (Al- An'am [6]:145) (Ministry of Religion, 2022)

Arguments The Quran the explain nothing which banned by God SWT. for consumption, including something that is forbidden from its appearance, the first is a carcass, namely an animal that has died without being slaughtered, except for the carcass of a fish and locust. The second is blood that flows, not congealed blood such as the liver and spleen. The third is pork, because pigs are among the dirty and disgusting animals (Al-Qurtubi, 2024). The four animals that die by strangulation, namely animals that die in a helpless state, the five animals that die by being beaten, some say it is forbidden because their blood does not come out and is an act of cruelty to animals, the sixth animals that die because they fall from a height, the seventh animals that die because they are gored by another animal, the eighth animals that die by being mauled by a wild animal, the five states of the animal are similar in their prohibition to carcass, if possible slaughtered before animal is dead, then the law is halal (Kemenag, Tafsir Tahlili, 2022).

Next, something that is prohibited due to wickedness, namely the act of impregnation risk out from creed which true, which first animal which slaughtered with other than the name of Allah Swt. Because that is the same as denying the blessings that have been given by Allah Swt. However thus, He/She give convenience (permission) for someone who is in a state of necessity or emergency, that is, in a situation that could threaten his life, both because hunger or other reasons, so that there is no other way to avoid it except to eat the forbidden food, will but he doesn't want it and not exceeding limit, that is not exceeding rate which needed for close taste hungry and to maintain his soul, then Allah will forgive him, because indeed Allah is Oft-Forgiving, Most Merciful. Loving (Shihab, 2002). And which second animal which slaughtered for idols, as was done by the Arabs during the era of ignorance, its prohibition is very clear because this act includes associating partners with Allah Swt.

Hadith Proposition

Halal Food

حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيْهِ، عَنْ حَالِدِ الْحَضْرِيِّ، عَنْ أَبِي قَلَبَةَ، عَنْ شَدَّادِ بْنِ أَوْسٍ، قَالَ: إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَاتَلْتُمْ فَاقْتُلُوا بِخُسْنٍ، وَإِذَا ذَخَّنْتُمْ فَذَخِّنُوا بِخُسْنٍ، وَشَحِّدُوا السِّكِّينَ وَرَحِّمُوا الدَّبِيْخَةَ

Abu Bakr bin Abi Shaybah told us, he said: Isma'il bin 'Ulayyah told us, from Khalid al-Hadzda', from Abu Qilabah, from Abu al-Ash'ath, from Shaddad bin Aus, he said: "Two things that I always remember from the Messenger of Allah are his words, 'Indeed, Allah has decreed that we should always be kind to everything. When you want to kill (on the basis of right), then kill in a kind way , and when you want to slaughter, then slaughter in a good way. Sharpen your knife and make yourself comfortable animal "Your slaughter." (Narrated by al-Bukhari) Muslim Number 3615, Degree of authentic according to the consensus of scholars).

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ ثَابِتِ الْمُرْوَزِيِّ، حَدَّثَنِي عَلَيُّ بْنُ حُسْنِي عَنْ أَبِيهِ عَنْ يَزِيدَ النَّخْوِيِّ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: {كُلُوا مَا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ}، {وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكُرْ اسْمُ اللَّهِ عَلَيْهِ}، فَأَنْسَخَ ذَلِكَ وَاسْتُشْنِيَ اللَّهُ فِيهِ، فَقَالَ: {وَطَعَامُ الَّذِينَ أَوْتُوا الْكِتَابَ حِلٌّ لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَّهُمْ}

Already tell to us Ahmad bin Muhammad bin Thabit Al Marwazi, has told to me Ali bin Hussein from his father from Yazid An Grammar from Ikrimah from Ibn Abbas, he said, the verse "Eat that on which the name of Allah has been mentioned," "And do not eat that on which the name of Allah has not been mentioned." Then that was abrogated and Allah made an exception from that, Allah said, "And the food of the People of the Book is lawful for you and your food is lawful for them." (HR. Abu Dawud Number 2434, Hasan grade according to Muhammad Nashiruddin Al Albani)

The first hadith explains that Allah SWT commands His servants to treat animals kindly, namely by killing or slaughtering them in a good manner, of course in accordance with Islamic law. Then, sharpen the knife or tool used for slaughtering. Furthermore, in the second hadith, similarly, in Surah Al-Maidah verse 5, it explains that Allah permits good food and states that animals slaughtered by non-Muslims, especially the People of the Book, are halal for Muslims. Conversely, animals slaughter people Islam Also halal eaten by Expert Book. As example, There is a story when the Prophet saw. received a gift of goat meat from a Jewish woman. The Prophet did not ask about how to slaughter the goat, but ate it straight away.

The majority of scholars agree that it is permissible to consume animals slaughtered by the People of the Book. According to opinion scholars school of thought Shafi'i And Hanafi, allowed consuming animals slaughter Expert Book, with condition that method the slaughter in accordance with what has been determined by Islam and not for the purpose of a particular religious ritual. According to the Maliki school of thought, Muslims are not permitted to eat the slaughtered meat of the People of the Book, and this is based on their interpretation of Surah Al-Maidah verse 5. Maliki school adherents argue that fat and other body parts are not considered halal food from the People of the Book. However, majority scholars reject opinion the with referring to on hadith 'Abdullah bin Mugaffal (Imawan, 2025).

Here is the Arabic text for the hadith you mentioned from Sunan Abu Dawud Number 3306:

حَدَّثَنَا مُحَمَّدُ بْنُ دَاؤَدَ بْنُ شَبِّيْحٍ، قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ شَرِيكِ الْمَكَّيِّ، عَنْ عَمِّهِ بْنِ دِيَنَارٍ، عَنْ أَبِيهِ الشَّعْثَاءِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ أَهْلُ الْجَاهِلِيَّةِ يَأْكُلُونَ مِنَ الطَّعَامِ مُعِيَّنًا وَيَرْكُونَ مُعِيَّنًا بِمَا كَرِهُوهُ، فَأَرْسَلَ اللَّهُ تَعَالَى نَبِيَّهُ وَأَنْزَلَ كِتَابَهُ، وَأَخْلَقَ الْحَلَالَ وَحَرَمَ الْحَرَامَ، فَحَلَّ مَا أَخْلَقَ اللَّهُ وَحَرَمَ مَا حَرَمَ اللَّهُ وَمَا تَرَكَ فَقَدْ عُفِيَ عَنْهُ. ثُمَّ قَرَأَ آيَةً: {فُلْ لَمْ أَجِدْ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمًا حِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أَهْلَ لِلْعَيْرِ لِمَنِ اضْلَلَهُ أَوْ مَكْرُهَهَا} (الأنعام: 145)

Muhammad bin Daud bin Shabih narrated to us, he said: He narrated to us Al-Fadl bin Dukain, it said: Already tell to us Muhammad bin Sharik Al-Makki, from 'Amr bin Dinar, from Ash ash-Sya'tsa', From Ibn Abbas, he said: "In the past, the people of ignorance used to eat some kinds of food and leave some food out of disgust. Then Allah Almighty sent His Prophet ﷺ and lower His book, as well as legalize which lawful and forbids what is forbidden. So, whatever Allah makes lawful is lawful and whatever Allah makes unlawful is forbidden, and whatever Allah permits, then its ruling is forgiven." Then Ibn Abbas reading verse: "(Say, 'I not getting deep revelation which revealed to me something which forbidden...)' (QS. Al-An'aam: 145) until end sentence." (Narrated by al-Bukhari) Ash David Number 3306, Shahihul Isnad according to Muhammad Nashiruddin Al Albani)

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَّى، حَدَّثَنَا أَبْنُ أَبِي عَدِيٍّ عَنْ أَبْنِ عَوْنَ عَنِ الشَّعْبِيِّ قَالَ سَمِعْتُ النَّعْمَانَ بْنَ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَدَّثَنَا عَلَى بْنِ عَبْدِ اللَّهِ حَدَّثَنَا أَبْنُ عَيْنَةَ حَدَّثَنَا أَبْنُ فَرْوَةَ عَنِ الشَّعْبِيِّ قَالَ سَمِعْتُ النَّعْمَانَ بْنَ بَشِيرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا أَبْنُ عَيْنَةَ عَنْ أَبِي فَرْوَةَ سَمِعْتُ الشَّعْبِيَّ سَمِعْتُ النَّعْمَانَ بْنَ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْحَلَالَ بَيْنَ الْحَرَامِ بَيْنَ وَبَيْنَهُمَا أُمُورٌ مُشْبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ فَمَنْ تَرَكَ الشُّبُهَاتِ فَقَدْ اسْتَبَرَ لِدِينِهِ وَعَرَضَهُ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ كَرَاعِي يَرْعَى حَوْلَ الْحَمَى يَشْكُ أَنْ يَوْقَعَ فِيهِ إِنْ كُلَّ مَلِكٍ لَهُ حَمَى وَإِنَّ حَمَى اللَّهِ مَا حَرَمَ

Muhammad bin Al Mutsanna narrated to us, Ibn Abu 'Adiy narrated to us from Ibn 'Aun from Ash-Sa'biy I heard An-Nu'man bin Bashir (may Allah be pleased with him) I heard the Prophet. And it was narrated Also, 'Ali bin 'Abdullah narrated to us, Ibn 'Uyainah narrated to us, Abu Farwah narrated to us from Ash-Sa'biy who said, I heard An-Nu'man bin Bashir, who narrated to us, saying, I heard Prophet. And narrated also Abdullah bin Muhammad from Ibn 'Uyainah from Abu Farwah I heard Ash-Sa'biy I heard An-Nu'man bin Bashir (may Allah be pleased with him) from the Prophet. Muhammad bin Kathir told us, Sufyan told us from Abu Farwah from Ash-Sa'biy from An-Nu'man bin Bashir (may Allah be pleased with him) said, the Prophet said, "What is lawful is clear and what is unlawful is clear. But between them there is something doubtful (shamar). So whoever leaves something doubtful because worried got sin, means him/her has leave thing which Its prohibition is clear and whoever is close to the obscure matters, it is feared that he will fall into the forbidden act. Sin is the prohibitions of Allah. So whoever is close to the prohibitions of Allah, it is feared that he will fall into the prohibition. (HR. Bukhari Number 1910, Sahih Grade)

The hadith explains that whatever Allah has made lawful is lawful and whatever Allah has forbidden is haram, and whatever Allah has allowed or for which there is no legal provision is forgiven. Meanwhile, matters of a religious nature are... doubtful interpreted equivocal, No Can with easy his punishment unilaterally halal or forbidden. With thus, in inside No There is certainty law whether it is halal or haram. Due to the unclear or uncertain conditions, the Prophet Muhammad (peace be upon him) said:

دَعْ مَا يَرِبِّكُ إِلَى مَا لَا يَرِبِّكُ

"Leave the things that doubt you, and turn to the things that don't doubt you." (HR. Tirmizy).

This hadith emphasizes the need to abandon matters of uncertain significance. Abstaining from doubtful matters falls under the category of wara' and ihtiyath (caution) in religion (Wahidin, 2024).

Two carcass And two blood

أَخْبَرَنَا سُرَيْجٌ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ زَيْدٍ بْنُ أَسْلَمَ، عَنْ أَبِنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَحَلَّ لَنَا مَيْتَانٌ وَدَمَانٌ: الْمَيْتَانُ الْحُوتُ وَالْجَرَادُ، وَالدَّمَانُ الْكَبِدُ وَالظَّحَالُ"

Has told us Suraij, has told us Abdurrahman bin Zaid bin Aslam from Zaid bin Aslam from Ibn Umar, he said, the Messenger of Allah said, "Two carcasses and two blood have been made lawful for us: two carcasses meaning fish and grasshoppers, two blood meaning liver and spleen." (HR. Ahmad Number 5465, Sahih according to Syu'aib al-Arna'uth)

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ، عَنْ مَالِكٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ سَعِيدِ بْنِ سَلَمَةَ مِنْ آلِ أَبْرَقِ، أَنَّ الْمُغَيْرَةَ بْنَ أَبِي بُرْدَةَ - وَهُوَ مِنْ بَنِي عَبْدِ الدَّارِ - أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَجُلٌ لِلَّتِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ إِنَّنِي نَرَكَتُ الْبَحْرَ وَنَحْمَلُ مَعْنَاهُ الْقَلِيلَ مِنَ الْمَاءِ، فَإِنْ تَوَضَّأْنَا بِهِ عَطَشَنَا، أَفَنَتَوْضَأْنَا بِمَاءِ الْبَحْرِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هُوَ الطَّهُورُ مَاءُهُ، الْحَلُّ مَيْتَتُهُ

Already to announce to us Muhammad bin Al Happy through reading Malik's narration from Shafwan bin Sulaim from Sa'id bin Salamat from the Al Azraq family that Al Mughirah bin Ash Burdah-that is one male from circle Children Abdud Dar, he informed him that he heard Abu Hurairah say, a man asked the Prophet, "Indeed, we once sailed across the sea and only brought a little water, if we performed ablution with it, we would be thirsty, what us can perform ablution with water sea?" Prophet Muhammad said, "Water The sea is pure, its water is pure and its animal carcasses are halal." (HR. Darimi Number 1926, authentic Hadith according to Husain Salim Asad Ad Daroni)

Based on the hadith, it is said that there are two carcasses and two bloods that are halal to consume, namely two carcasses: fish and locusts, and two bloods: liver and spleen. Halalness of carcasses grasshopper Because No including category unclean, whereas The reason fish carcasses are considered halal is because fish are a type of marine animal that is generally considered halal. Scholars agree that liver and spleen are considered halal because their blood is clotted or not flowing. The blood of slaughtered animals is haram because it is flowing.

Quoted from Muhammad Nasif in his journal entitled "Tafsir Ahkam: Evidence for the Permissibility of Fish Carcasses", Imam As-Shan'ani in Subulus Salam stated that the hadith above is the basis for the law on the permissibility of fish carcasses in all matters. form circumstances. Good dead with seen float or besides (Nasif, 2021).

Haram Food

intoxicating food and drink

حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا الرُّهْبَرِيُّ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كُلُّ شَرَابٍ أَسْكَرٌ فَهُوَ حَرَامٌ

Already tell to us 'Ali bin Abdullah said, has tell to us Sufyan said, has tell to us Az Zuhri from Ash Hello from 'Aishah from the Prophet, he said, "Every intoxicating drink is haram." (HR. Bukhari Number 235, Degree of Sahih according to the consensus of scholars)

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الْجُوَنِيرِيَّةِ، قَالَ سَأَلَتُ أَبْنَ عَبَّاسٍ عَنِ الْبَادِقِ فَقَالَ: سَبَقَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَادِقَ فَمَا أَسْكَرَ فَهُوَ حَرَامٌ، قَالَ الشَّرَابُ الْحَلَالُ الطَّيِّبُ، قَالَ لَيْسَ بَعْدَ الْحَلَالِ الطَّيِّبِ إِلَّا الْحَرَامُ الْحَبِيثُ

Muhammad bin Kathir told us, Sufyan told us from Abu Al Juwayriyah he said, I asked Ibn Abbas about al badzaq (the juice made from cooked grapes), Ibn Abbas replied, "Muhammad has explained (the prohibition of) al badzaq, something that can intoxicating the law illegal, he said again; drink which lawful again good, he continued, "It is not after something is halal that it is good but it is illegal that it is bad." (HR. Bukhari Number 5169, Degree of Sahih according to the consensus of scholars)

The following is the complete Arabic text with the sanad of the hadith narrated by Bukhari No. 5153 concerning the prohibition of alcohol:

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَعْنَى عَنْ أَبِي حَيَّانَ، حَدَّثَنَا عَامِرٌ عَنْ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَامَ عُمَرُ عَلَى الْمِنْبَرِ فَقَالَ: أَمَّا بَعْدُ،
نَزَلَ الْخَمْرُ وَهِيَ مِنْ حَمْسَةٍ: الْعِنْبُ وَالثَّمْرُ وَالْعَسْلُ وَالْمِنْطَةُ وَالشَّعْبَرُ، وَالْخَمْرُ مَا حَامَرَ الْعُقْلَ

Has told us Musaddad, has told us Yahya from Abu Hayyan, has told us 'Amir from Ibn Umar radhiallahu'anhu, Umar once stood on the pulpit and said, "Amma ba'du, forbidden alcohol has down that is Which made from five type; wine, dried dates, honey, wheat grains and flour, while khamr is something that can hinder the mind (healthy)." (Narrated by Bukhari No. 5153, Degree of authenticity according to the consensus of scholars)

The hadith clearly states that any intoxicating drink is haram, as it can impair reason. The types of alcoholic beverages that are popular today, such as crystal methamphetamine, beer, narcotics (drugs), and the like, are not mentioned in the Qur'an or the hadith, but these are likened to khamr, with the illat of something that intoxicates, makes one lose one's mind, and can cause dependence. An example mentioned in the next hadith is grapes, which are basically halal for consumption, but if processed (pressed) into alcoholic liquor (khamr), then the law becomes haram. The prohibition of khamr in this hadith also mentions that it is made from grapes, dried dates, honey, wheat grains, and flour.

Donkey tame (pet)

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ، حَدَّثَنَا أَبْنُ جُرْبِعِّي، أَخْبَرَنِي نَافِعٌ، قَالَ: قَالَ أَبْنُ عُمَرَ - فِي سَنَدٍ آخَرَ: حَدَّثَنَا أَبْنُ
أَبِي عُمَرَ، حَدَّثَنَا أَبِي وَمَعْنَى بْنُ عِيسَى عَنْ مَالِكٍ بْنِ أَنَسٍ عَنْ نَافِعٍ عَنْ أَبْنِ عُمَرَ، قَالَ: نَعَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ
يُؤْكَلَ لَهُمُ الْحَمِيرُ الْأَهْلِيَّةُ فِي عَرْوَةِ خَيْرٍ، إِذَا اسْتَعْثَرُوا عَلَيْهَا

And Harun bin Abdullah told me, Muhammad bin Bakr told us, Ibn Juraij told us, Nafi' told me, Ibn Umar said, (in another line it is mentioned) Ibn Abu Umar told us, my father and Ma'n bin Isa told us from Malik bin Anas from Nafi' from Ibn Umar he said, "The Messenger of Allah forbade eating the meat of tame donkeys at the time of the battle of Khaibar, reason when that people need donkey tame (for transporting goods)." (HR. Muslim Number 3584, Degree of Sahih according to the consensus of scholars)

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ، حَدَّثَنَا عَبْدُ الْوَهَابِ الصَّفَفِيُّ عَنْ أَبُو بَحْرَةِ عَنْ مُحَمَّدٍ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا جَاءَ إِلَيَّ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "قَدْ أَكَلْتِ الْخَمْرَ الْأَهْلِيَّةَ،" فَجَاءَ آخَرُ فَقَالَ:
"قَدْ هَلَكْتِ الْخَمْرُ،" فَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُنَادِيَ بَيْنَ النَّاسِ: إِنَّ اللَّهَ وَرَسُولُهُ نَهَاكُمْ أَنْ تَأْكُلُو لَحُومَ الْخَمْرِ الْأَهْلِيَّةِ
لَا كَحْلًا رَجْسًا، فَسَقَطُوا الْقُدُورُ الَّتِي فِيهَا

Has told us Muhammad bin Salam, has told us Abdul Wahab Ats Tsaqafi from Ayyub from Muhammad from Anas bin Malik - radhiallahu'anhu- that somebody come to Prophet Muhammad while said, "Donkey meat has been consumed a lot," a few moments later the person came again while said, "Meat donkey has Lots in consumption, " after a number of moment the person come Again while said, "Donkey has perish." So he commanded a man to call out among the people, "Indeed, Allah and His Messenger have forbidden you to eat the meat of tame donkeys, because it is impure." Because That they shed pot Which in use For cook "The meat." (HR. Bukhari No. 5102, authenticity according to the consensus of scholars)

The majority of scholars are of the opinion that tame donkeys are haram to eat, because time That donkey used For transport goods. In hadith other it is said that forbidden meat donkey benign This Because meat the unclean. Whereas Wild donkeys are permissible to eat and this has become the consensus of scholars. Prophet Muhammad saw. And for his best friend even eat it, that is based on hadith the following .

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا عُثْمَانُ بْنُ مَوْهِبٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، أَنَّ أَبَا قَتَادَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ مَعْهُمْ فِي حَجَّهُمْ، فَأَفْتَرَ قَوْمًا مِنْهُمْ فَأَمَرَ أَبَا قَتَادَةَ أَنْ يَسْلُكَ الطَّرِيقَ عَلَى الشَّاطِئِ حَتَّى يَلْتَهِوا، فَسَلَكَ الطَّرِيقَ عَلَى الشَّاطِئِ، وَمَنْ يُخْرِجُهُ، فَرَأَى حِمَارًا وَحْشِيًّا فَقَتَلَهُ وَجَاءَ بِعَضُّ لَحْمِهِ إِلَيْنَا، فَتَوَقَّفْنَا وَأَكْلَنَا، فَقَالَ قَوْمٌ هُنَّ نَائِكُلُّ فِي إِحْرَامِنَا الصَّيْدِ؟ فَأَتَيْنَا بِيَقِيَّةَ الْلَّحْمِ، فَلَمَّا لَقِيَنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْنَا يَا رَسُولَ اللَّهِ إِنَّنَا نُخْرِجُونَ وَأَبَا قَتَادَةَ لَيْسَ بِمُخْرِجٍ فَرَأَيْنَا حُمْرًا وَحْشِيًّا فَقَتَلَهَا وَأَتَى بِنَصِيبٍ مِنْ لَحْمِهَا، فَوَقَّفْنَا وَأَكْلَنَا مِنْهَا، وَقَالَ بَعْضُنَا هُنَّ نَائِكُلُّ فِي إِحْرَامِنَا الصَّيْدِ؟ فَأَتَيْنَا بِيَقِيَّهَا، فَقَالَ هُنَّ سَأَلُ أَحَدُ مِنَّا أَبَا قَتَادَةَ أَنْ يَصِيدَ أَوْ يَبْشِيرَ إِلَيْهِ فَقُلْنَا لَا، فَقَالَ كُلُّوْنَا مَا بَقَيَ مِنْهَا.

Musa bin Isma'il has told us, Abu 'Awanah has told us, 'Uthman has told us, he is the son of Mawhab said, 'Abdullah bin Abu Qatadah has told me that Abu Qatadah told him that the Messenger of Allah with them (the Companions) set out to perform Hajj. Then some of the group separated, among them is Ash Qatadah may Allah be pleased with him. He/She said, to this group, "Take it." road walk along edge beach until us meet." So they took the road on the beach. When they were about to leave, all the members of the group that enter ihram except Ash Qatadah. When them medium walking, They saw a wild donkey. So Abu Qatadah went to it and slaughtered it, and some of its meat was brought to us. So they stopped and ate the meat of the donkey. Some of them said, "Is it permissible for us to eat the meat of game while we are in the state of ihram?" So we brought the rest of the meat. When they met the Messenger of Allah, them said, "Oh The Messenger of Allah, us medium enter ihram whereas Abu Qatadah did not. Then we saw some wild donkeys and Abu Qatadah caught them and slaughtered them and some of their meat was brought to us and we stopped and ate from it then some of us said, "Is it permissible for us to eat the meat of game while we are in ihram?" So we brought the rest of the meat here." He asked, "Is it permissible for us to eat the meat of game while we are in ihram?" there is someone between you guys which medium enter ihram to order Ash Qatadah for hunt him/her or give signal to him?" They answer, "No "There is." So him/her said, "Eat it." waste meat which there is that". (Narrated by al-Bukhari) Bukhari Number 1695, Degree of authentic according to Ijma' Ulama)

A beast with fangs and claws

حَدَّثَنَا صُنْدِيَّانُ عَنْ زُهْرِيٍّ عَنْ أَبِي إِدْرِيسٍ عَنْ أَبِي صَعْلَةَ الْحُشَيْلَيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْأَكْلِ كُلِّ ذِي نَابٍ مِنِ السِّبَاعِ

It has been told to us by Sufyan from Zuhri from Abu Idris from Abu Tsa'labah Al Khusyani, that the Prophet forbade eating the meat of any wild animal with fangs." (HR. Ahmad Number 17074, Isnad sahih according to Syu'aib al-Arna'uth)

حَدَّثَنَا عَيْوَبُ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَسِيرٍ، عَنْ مَيْمُونَةَ بِنْتِ مَهْرَانَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: هَذِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُؤْكَلُ كُلُّ ذِي نَابٍ مِنَ السَّبَّاعِ وَكُلُّ ذِي مُخْلِبٍ مِنَ الطَّيْرِ

Has told us Ayyub, has told us Abu 'Awanah from Abu Bisyr from Maimunah bin Mahran from Ibn 'Abbas, he said, "The Messenger of Allah forbade eating wild animals with fangs and all birds with claws." (HR. Ahmad Number 2083, Isnad sahih according to Syu'aib al-Arna'uth)

From the hadith, it is forbidden to eat the meat of wild animals that have fangs useful for attacking their prey, whether the animals are wild, such as tigers, lions, bears, wolves and others. Even pets, such as dogs and cats. Then what is meant by mikhlab (claw) is the claw used to cut and tear like in eagles and bats. So, the condition is prohibited bird which clawed, when its claws used for pounce or attack his prey. By because that, chicken good, bird sparrow, and bird pigeon not including what is prohibited.

Jallaalah animals (eat dirt/unclean)

حَدَّثَنَا أَبُو عَبْدِ الشَّمَدِ، حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ إِكْرِيمَةَ عَنْ أَبْنِ عَبَّاسٍ أَنَّ النَّيَّ- صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- هَذِهِ عَنْ شُرُبِ الْجَلَالَةِ وَالْأَجْمَسْسَاهِ، وَالشُّرُبِ مِنْ مَنْقَدِ الْمَاءِ

Has told us Abu Abdush Shamad, has told us Sa'id from Qatadah from Ikrimah from Ibn Abbas that the Messenger of Allah forbade (drinking) milk Al Jallalah (animals that eat dung), (eat) Al Mujatstsamah (animals that are killed by being targeted with arrows) and drink from (the mouth of) a water container. (Narrated by Ahmad No. 2956, authentic grade)

What is meant by the animal jallalah is every good-legged animal four or legged two Which food the main thing is is dirt, like dirt humans/animals and its kind. According to Imam Zakariya Al-Ansari Asy-Syafii in the book Syarhul Minhaj said that animals Al-jallalah is a halal animal that consumes impure food, and this can damage the taste, smell, or color of its meat. Therefore, if a halal animal eats impure food, it does not change the condition of the meat that has been eaten. mentioned earlier, so He No including animal God willing. Temporary That Zaghlul An -Najjar gave the opinion that jallalah is an animal that is accustomed to eating filth and dirt, like remains And his dirt Alone and animal others (Dalil, 2018).

There is a narration from the Salaf that a dead animal can be consumed again if its impure odor disappears after being fed clean food. This is the opinion. which authentic. There is history Ibn Abi Shaiba from Ibn 'Umar, that "Ibn 'Umar quarantined (give clean food) to the jalalah chickens for three days." Also released by Al Baihaqi from 'Abdullah bin 'Amr in a marfu' manner (from the Prophet peace be upon him) who stated that the netted animal is not consumed until the animal is given eat which clean during 40 day. Thus which explained by Ibn Hajar in Fathul Bari (Tuasikal, 2012).

Animals ordered to be killed

أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ الرَّقِيقِ الْقَطَّانُ، حَدَّثَنَا حَجَّاجٌ، عَنْ أَبْيَانِ بْنِ صَالِحٍ، عَنْ أَبْيَانِ بْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «خَمْسَةُ دَوَابٍ كُلُّهَا فَاسِقٌ يُفْتَلُنَّ فِي الْحَرَمِ وَالْحَرْمَ: الْكَلْبُ الْجَبَارُ، وَالْعُرَابُ، وَالْبَازُ، وَالْعَقْرَبُ، وَالْفَأْرُ»

Has informed us Abdur Rahman bin Khalid Ar Raqqi Al-Qaththan, he said, has tell to us Hajjaj, said Ibn Jurayj, has informed me Aban bin Saleh from Ibn Shihab that 'Urwah, had informed him that Aisha said, the Prophet said, "Five animals can be killed outside the forbidden land and inside the forbidden land, namely wild dogs, crows, eagles, scorpions, and rats." (HR. Nasa'i Number 2838, Degree authentic)

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَرِيدَ الْمُفْرِيِّ - حَدَّثَنَا - سُفْيَانُ - عَنْ - عَبْدِ الْحَمِيدِ بْنِ جُبَيْرٍ بْنِ شَيْبَةَ - عَنْ - سَعِيدِ بْنِ الْمُسَيَّبِ - عَنْ - أُمِّ شَرِيكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَنِي أَنْ أَفْتَلَ الْوَزْعَ

Has told us Muhammad bin Abdulla bin Yazid Al Muqri', he said, has told us Sufyan, he said, has told me Abdul Hamid bin Jubair bin Syaibah from Sa'id bin Al Musayyab from Umm Sharik, he said, Rasulullah has ordered me to kill the gecko. (HR. Nasa'i Number 2836, Degrees of Sahih)

أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ حَفْصٍ بْنِ غِيَاثٍ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمِ، عَنْ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ بِالْحَيْفِ مِنْيَ، فَنَزَلَتْ وَالْمَرْسَلَاتُ عُرْفًا، فَطَلَعَ حَيَّةٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «اَفْتُلُوهَا»، فَأَسْرَعْنَا لِنَفْتَلَهَا فَدَخَلَتْ فِي جُحْرِهَا

Ahmad bin Sulaiman reported to us that Yahya bin Adam related to us from Hafs bin Ghiyath from Al-A'mash from Ibrahim from Al-Aswad from Abdulla, who said, "We were with the Messenger of Allah (peace be upon him) at Al-Khaif Mina, until we descended into the valley of the Sun. Then a snake came out, and the Messenger of Allah (peace be upon him) said, "Kill it." So we hastened to kill it, and the snake entered its hole." (Narrated by Nasa'i, No. 2834, authentic)

أَخْبَرَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا مَالِكُ، عَنْ تَافِعٍ، عَنْ أَبْنِ عُمَرَ، قَالَ: أَمْرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَتْلِ الْكِلَابِ

Already to announce to us Khalid bin Makhlad, has tell to We Malik from Nafi' from [Ibn Umar, he said, "The Messenger of Allah ordered to kill dog." (Narrated by al-Bukhari) From Number 1922, Its isnad strong and hadith faithful 'alaih according to Husain Salim Asad Ad Daroni)

Shaykh Ibnu Utsaimin explains why five reptiles can all be killed in outside land forbidden And in in land forbidden, Because they is animal The fasiq . This means animals that are inherently annoying. However, if you can get rid of a disturbing animal without killing it, that is preferable. Because this combines gentle attitude and eliminate distractions. According to Islamic jurists, scorpions are classified as animals with venom, which is dangerous and can even be fatal. Consuming them is forbidden, according to clear and unambiguous texts . In the hadith, the Prophet Muhammad (peace be upon him) ordered their killing without providing any explanation for the use of their meat for consumption (Nadha, 2020).

Then there is the hadith about the command to kill geckos (lizards), the reason being that the Prophet Muhammad (peace be upon him) told us that the gecko was the animal that blew the fire of Prophet Ibrahim until it was big, even though other animals tried to extinguish it. Therefore, the Prophet Muhammad (peace be upon him) ordered the killing of geckos (wazagh) (Budiman, 2019). The next hadith is about the command to kill snakes. The Prophet Muhammad (peace be upon him) also ordered the killing of certain types of snakes. From Ibn 'Umar (may Allah be pleased with him) that he heard the Prophet Muhammad (peace be upon him) delivering a sermon from the pulpit saying:

أَفْتُلُوا الْحَيَّاتِ وَذَادَ الطُّفَيْتَينِ وَالْأَبْتَرَ فِي هُمْمَا يَلْتَمِسَانِ الْبَصَرَ وَيُنْقَطَانِ الْجَبَلَ

“Kill the snakes, and kill the thufyatain and the abtar (the names of two types of poisonous snakes), for they blind the sight and cause miscarriages.” (Narrated by Muslim, hadith no. 2233). (Bayati, 2019)

However, there is an opinion that if the snake enters the house, we should not immediately kill it. However, he expelled him and gave him three days' respite. If after that the snake still appears again, then we can kill it. This opinion is based on the hadith of the Prophet Saw.

حَدَّثَنَا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَارِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ مَالِكِ بْنِ أَنَّسٍ، عَنْ شَيْفِيِّ عَبْدِيِّهِ أَبْنِ إِبْنِ أَفْلَحٍ، عَنْ أَبِي السَّيِّدِ عَبْدِ اللَّهِ بْنِ هِشَامٍ بْنِ رُهْرَةَ، أَنَّهُ لَقِيَ أَبَا سَعِيدِ الْحُدْرِيَّ فِي بَيْتِهِ، وَإِذَا أَبُو سَعِيدٍ يُصَلِّي، فَانْتَظَرَهُ حَتَّى انتَهَى مِنِ الصَّلَاةِ، فَسَمِعَ صَوْتَ حَرْكَةٍ فِي سَعْفِ النَّحْلِ فِي رَأْوِيَّةِ الْبَيْتِ، فَظَرَرَ فَوَجَدَ حَيَّةً، فَفَفَرَّ لِيَقْتَلُهَا، فَأَشَارَ عَلَيْهِ أَبُو سَعِيدٍ أَنْ يَجْلِسَ، فَجَلَسَ. بَعْدَ الصَّلَاةِ أَشَارَ أَبُو سَعِيدٍ إِلَى بَيْتِ فِي الْحَيِّ، وَقَالَ: "أَرَأَيْتَ ذَلِكَ الْبَيْتَ يَا صَاحِبِي؟" قَالَ: "نَعَمْ أَرَاهُ." قَالَ: "كَانَ لَنَا فِيهِ شَابٌ مِنْ أَهْلِنَا، قَدْ تَرَوْجَ تَوْقَفًا، وَنَحْنُ نَخْرُجُ إِلَى عَزْوَةِ الْحَنْدِقِ مَعَ رَسُولِ اللَّهِ، فَاسْتَأْذَنَ الشَّابُ رَسُولَ اللَّهِ فِي الظَّهَرِ يَرْجِعُ إِلَى امْرَأَتِهِ فَأَذِنَ لَهُ رَسُولُ اللَّهِ، وَقَالَ: "حُذْ سِلَاحَكَ فَإِنِّي أَخَافُ عَلَيْكَ مِنْ بَنِي الْقُرْبَانِ." فَأَخْدَى السِّلَاحَ وَرَجَعَ إِلَى بَيْتِهِ، فَلَقِيَ امْرَأَتَهُ وَهِيَ وَاقِفَةٌ عَلَى الْبَابِ، فَأَبْجَحَهُ إِلَيْهَا حَامِلًا الرُّحْمَةَ، فَقَالَتْ لَهُ: "كُفَّ عَنْ رُمْحَكَ، وَادْخُلْ فَتَعْرِفَ مَا بَالِي." دَخَلَ فَوَجَدَ الْحَيَّةَ مِلْفُوقةَ عَلَى السَّرِيرِ، وَطَعَنَهَا بِالرُّمْحِ، فَخَرَجَ ثُمَّ نَصَبَ الرُّمْحَ أَمَامَ الْبَيْتِ، فَضَرَبَهُ الْحَيَّةُ، فَلَمْ يُعْلَمْ مَنْ مَاتَ أَوْلَأً، الْحَيَّةُ أَمَّ الرَّجُلِ." قَالَ أَبُو سَعِيدٍ الْحُدْرِيَّ: "فَأَتَيْنَا إِلَى رَسُولِ اللَّهِ، فَأَخْبَرْنَاهُ، فَقَالَ: "إِنَّ فِي الْمَدِينَةِ جَنًا قَدْ أَسْلَمُوا، فَإِذَا رَأَيْتُمْ مَا تَعْجَبُونَ مِنْهُمْ، فَامْكُثُوا لَهُمْ ثَلَاثَةَ أَيَّامٍ، فَإِنْ لَمْ يَجْرِجُوا فَاقْتُلُوهُمْ، فَإِنْهُمْ شَرٌّ." وَقَالَ رَسُولُ اللَّهِ "اذْهَبُوا فَادْفُنُو صَدِيقَكُمْ".

And Abu Ath Tahir Ahmad bin 'Amr bin Sarh narrated to me, 'Abdullah bin Wahb informed us, Malik bin Anas from Shafi namely boy from Ibn Aflah; has to announce to me Ash As Saib- the boy- Hisham bin Venus that a when him/her find Ash Said Al Khudri in his house. Abu Saib said, "At that time I found Abu Sa'id praying. Then I waited for him until he finished praying. Suddenly I heard something moving in the palm fronds in the corner of the house, so I turned to him. It turned out that there was a snake there , so I jumped from my seat to kill it. However, no in guess previously, Ash Said Al Khudri even signaled me to stay seated. Finally I returned to my seat. After the prayer, Abu Sa'id pointed to a house in the village and said, 'Do you see that house, my friend?' I replied, 'Yes, I see it.' Abu Sa'id continued his speech, 'In that house there used to be a young man from our family who had just got married (a newlywed). We used to set out for the battlefield of Khandak with the Messenger of Allah. At that time, the young man asked the Messenger of Allah for permission, at noon, to return immediately to see his wife. Finally the Messenger of Allah gave him permission and said said to him/her: 'Bring it your weapon, because me worried people The Banu Qurayzah will attack you!' Soon after, the man took his weapon and returned to his house. Upon arriving at home, he found his wife standing in the middle door. No ayala again, it is directly direct his spear to

direction his wife (out of jealousy). But his wife said to him, 'Hold your spear and go inside the house so you will know why I am outside!' The man went inside the house and found a large snake inside which medium circular in top place sleep. Without to speak again, directly he stabbed the snake with the spear he was holding. After that he went out while sticking his spear in front of the house. Suddenly the snake hit him. It cannot be known for certain, who died first, the snake or the youth?' Abu Sa'id Al Khudri said, 'Finally we came to the Messenger of Allah to report event the to him. Then us said, "Yes Messenger of Allah, pray to Allah that he may live!' The Messenger of Allah replied, 'Indeed, in the city of Medina there is a group of jinn who have embraced Islam. If you see anything strange about them, then give them permission. for settle down in house during three day. But, if after three day don't want go also, then kill it ! Because it that is devil!' And has Muhammad bin Rafi' narrated to me, Wahab bin Jarir bin Hazim narrated to us, my father narrated to us, he said, I heard Asma' bin Ubaid narrating from a man who was usually called As-Saib, we believe he was Abu As-Saib, he said, we met Abu Sa'id Al-Khudhri, when us medium sit, us listen movement voice in bottom his bed, then we saw it was a snake. -and so on as the Hadith of Malik from Shaifi. And in it it is mentioned; then the Messenger of Allah said, 'Indeed in city Medina this there is a group genie. When you see something strange from them, then give them permission to stay at home for three days. But, if after three days he doesn't want to go, then kill him ! Because he is an infidel!' He also said, 'you go to bury your friends.' (HR. Muslim Number 4150, Degree of Sahih according to the consensus of scholars)

Sheikh Solomon son Righteous al-Khurashi in his book Al-Hayawanaat; Mom Yu'kal wa Maa Laa Yu'kal, mentions the authentic opinion, that every animal that is commanded For killed, so the meat forbidden eaten. In book interpretation Adwa' al-Bayan, work Sheikh Muhammad Amen al-Syinqithi: 2/273 explained, Because If it were permissible to benefit by eating its flesh, the Prophet (peace be upon him) would not have ordered it killed.

Animals that are prohibited from being killed

حَدَّثَنَا عَبْدُ الرَّزَاقُ، أَخْبَرَنَا مَعْمَرٌ، عَنْ الرُّهْبَرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَتَيْبَةَ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ تَعَالَى اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قَتْلِ أَرْبَعٍ مِنَ الدَّوَابِ: النَّمَلَةُ وَالنَّحْلَةُ وَالْهُدْهُدُ وَالصُّرْدُ

Abdurrazaq told us, Ma'mar told us from Az-Zuhri from Ubaidullah bin Abdulla bin Utbah from Ibn Abbas he said the Messenger of Allah forbade killing four animals: ants, bees, and the Hudhud bird. and bird Shurad. (Narrated by al-Bukhari) Ahmad Number 2907, Isnad Authentic according to Shu'aib al-Arna'uth)

حَدَّثَنَا يَرِيدَ، قَالَ أَنْبَأَنَا أَبْنُ أَبِي ذِئْبٍ عَنْ سَعِيدِ بْنِ حَالِدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ قَالَ: كَانَ طَيِّبٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ دَوَاءً فَكَانَ ضِفْدَعٌ، فَنَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قَتْلِ الضِّفْدَعِ

Has tell to we Yazid said, has report to we Ibn Abu Dzi'b from Sa'id son Khalid from Sa'id son Musayyab from Abdurrahman son Uthman said, "A physician with the Prophet Muhammad (peace be upon him) mentioned a medicine, namely frogs. Then the Prophet Muhammad (peace be upon him) forbade killing frogs." (Narrated by Ahmad, No. 15197, Isnad Sahih according to Shu'aib al-Arna'uth)

On hadith Which explain prohibition ant For killed, Because There is hadith which was narrated by Abu Hurairah who explained that the Prophet Muhammad saw. prohibits killing ants because they glorify Allah Swt.

وأي سلمة أن أبي هريرة رضي الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول: قرست نملة نبياً من الأنبياء فأمر بقرية النمل فأحرقت فأوحى الله إليه أن قرستك نملة وأحرقت أمة من الأمم تسبح

From Abu Salamah, Abu Hurairah ra said that the Messenger of Allah said that once a an ant bit a person prophet. He then ordered to come to settlement ant, Then settlement That burned. Allah reprimanded him, 'A ant bite you, But You burn One people (a group of ant) whose work is to recite the tasbih (HR. Bukhari). (Prayoga, 2024)

Some scholars distinguish between big ants and small ants. Large ants, which are similar to the ants in the story of Prophet Solomon, cannot be killed, but small ants Possible may killed If hurt or in condition forced. Part scholars say law bee The same with law ant. That is prohibition kill him and it is forbidden to eat it, except if it is dangerous it can be killed. Prohibition of killing bees Also due to bee is the only one animal producer honey Which have a lot benefit for health man. Whereas bird Hood hood is bird ever dialogue with the Prophet Solomon. Hoopoe Once become envoy Prophet Solomon in convey letter to Queen Bilqis Which contents is invitation believe to Allah SWT. Meanwhile, the Shurad bird (Cendet bird) has a large head and large beak, a white belly, and a green back. An aggressive bird of prey, it preys on insects, mice, snakes, and small birds. We are forbidden to kill this Shurad bird because it is useful for fertilizing the soil and preying on crop pests for farmers (Riau, 2024). It is also said to be forbidden to frogs because it is categorized as a disgusting animal and an animal that lives in two realms.

Animals that die from blunt objects

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَسْفَرٍ، عَنْ الشَّاعِيِّ، قَالَ سَمِعْتُ عَادِيَ بْنَ حَاتِمَ يَقُولُ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ السَّهْمِ الَّذِي يُصِيبُ الْوَحْشَ فِي قِطْعَتِهِ الْحَادِّةِ، فَقَالَ: "إِذَا أَصَبْتَ بِخَدِّهِ فَكُلْ، وَإِذَا أَصَبْتَ بِقِطْعَتِهِ الْحَمْسَاءِ فَإِنَّهُ مَيْتَةٌ"

Already to announce to us Solomon bin Harb, has tell to We Shu'bah from Abdullah bin Abu As Safar from Ash Sha'bi, he said, I heard 'Adi bin Hatim say, I asked the Prophet about an arrow that (hits the game) with a blunt part." He said, "If it hits the sharp part, then eat it and if it hits the blunt part, then then that is animal which dead because hit thing blunt, therefore do not eat it." (HR. Darimi Number 1924, the isnad is saheeh and the hadith muttafaq 'alaih according to Husain Salim Asad Ad Daroni)

The hadith states that it is forbidden for an animal to die from being hit by a blunt object which equated the law with animal which beaten, explained deep Surah Al-Maidah verse 3 that a dead animal is beaten, some say it is forbidden because its blood does not come out and is an act of cruelty to animals. Its prohibition is equated with a carcass, if it is slaughtered before the animal dies, then the law is halal (Ministry of Religion, Tafsir Tahlili, 2022)

Contextual Analysis

Fast Food as a Halal-Haram Challenge in the Digital and Globalization Era

Globalization and digitalization have changed the consumption patterns of people around the world, including Muslims. Fast food options like KFC, McDonald's, Burger King, or Subway have become popular choices because they are practical, fast, and easily accessible through digital services. This phenomenon has had a significant impact on modern lifestyles , but also presents serious challenges regarding the halal (haram) status of fast food products, which is not always easy to verify. In terms of raw materials , many fast food chains use imported meat from Western countries whose slaughtering processes do not necessarily comply with Islamic

law, such as the obligation to mention the name of Allah and use correct slaughtering methods (Al-Nawawi, 1996). Furthermore, various additives such as sauces, spices, flavorings, or gelatin often come from unknown sources and therefore have the potential to contain pork or alcohol.

This problem is further complicated by differences in halal certification standards across countries. For example, the Indonesian Ulema Council (MUI), the Malaysian Islamic Development Agency (JAKIM), and the Gulf Halal Certification in the Middle East have different criteria, so a product that is halal in one country may not be recognized as halal in another (MUI, No. 4 Tahun 2003). Furthermore, the development of digitalization has created new problems: food delivery apps and e-commerce platforms make it easier for consumers, but they complicate the process of directly verifying halal status. Furthermore, social media is often a source of misinformation about halal and haram, easily confusing Muslims when making consumption choices that comply with Islamic law (Verbeke, 2008).

The differences of opinion among scholars demonstrate the diversity of perspectives on this issue. Shafi'i and Hanabilah scholars emphasize that the slaughtered meat of the People of the Book is not automatically halal if it does not meet sharia requirements (Qudamah), thus they demand caution and emphasize the importance of official halal certification as a guideline. This approach is in line with the principle of *sadd al-dzari'ah*, which is to close off all possibilities that could lead to something haram. In contrast, some Hanafiyah and Malikiyah scholars are more lenient, adhering to the principle of *al-ashlu fil-asyya' al-ibahah* (basically everything is halal until proven haram). They permit the consumption of slaughtered meat of the People of the Book as long as it is not clearly haram, for example, not pork or carrion (al-Qaradawi, 1993). Contemporary scholars, including the Islamic Fiqh Council (OIC), take a middle ground by emphasizing the importance of traceability. (supply chain tracking) and the need for international halal standardization (Majma' Fiqh Islami, 2005) Modern approaches also encourage the use of digital technologies such as halal blockchain or QR code halal traceability as solutions to provide transparency (Verbeke, 2008).

From this description, it is clear that fast food poses a real challenge to maintaining halal principles in the era of globalization and digitalization. Muslim consumers are required to be more critical and selective in their food choices, while producers and regulators need to strengthen a global, transparent, and integrated halal certification system across countries. With a combination of consumer awareness, the role of religious scholars, and the use of digital technology, Muslims can be more assured of consuming halal and thayyib food, in accordance with sharia teachings (Chaudry, 2004).

Educational Implications

The topic of halal and haram food in the Islamic Religious Education (PAI) curriculum at the junior high school level holds a strategic position because it directly relates to students' daily lives. As adolescents, junior high school students are developing consumption patterns and lifestyles that are heavily influenced by their environment, social media, and global trends like fast food. Therefore, Islamic Religious Education (PAI) teachers need to teach this material not only through theoretical delivery but also through contextual and practical applications to enhance its meaning.

Contextually, Islamic Religious Education teachers can relate learning to realities close to students, such as the rise of fast food, packaged snacks, and trendy drinks popular among teenagers. Class discussions can be directed at how to ensure the halal status of these products through halal labels, BPOM certification, or official information from the Indonesian Ulema Council (MUI). Teachers can also utilize current news or digital content related to halal-haram

issues as case studies, so students can practice critical thinking and avoid being easily influenced by misinformation on social media.

Practically, Islamic Religious Education teachers can provide hands-on experiences, such as small project assignments to research halal labels in convenience stores near the school, educational visits to halal centers, or bringing in practitioners from the Indonesian Ulema Council (LPPOM MUI) to provide insights. Furthermore, simulations or role-plays on how to choose halal food at fast food restaurants can help students better prepare for real-life situations. In this way, the concept of halal and haram goes beyond the cognitive realm and also fosters selective attitudes and sharia-compliant consumption habits.

Wisdom And Benefit Consuming Food Halal

Quoted from Muhammad Syaiful, et al., in his journal entitled " The Effect of Halal Food and Drink on Human Body Health ", the wisdom of consuming halal food and drink is as follows:

1. Avoided from Disease, Food forbidden like pig And drink alcoholic can cause serious illness. Halal food is safer and healthier for the body.
2. Protected from Sinful Acts, Consuming halal food keeps us from sinning, while haram food can lead us to other sinful acts.
3. Maintaining a Healthy Heart and Mind: Halal food helps maintain a clean heart and a clear mind. Conversely, haram food can damage behavior and morals.
4. Get Ridha Allah And Instruction to Heaven, With guard halal food, we can be more devout in worship, gain Allah's pleasure, and God willing, will enter heaven (Muhammad Syaiful, 2022).

Eat And drink halal That important because can maintain the body still healthy and far away from disease. Besides That, We Also kept away from sin Because No violate Allah's command. Halal food also keeps our hearts and minds pure, enabling us to behave well every day. Most importantly, Allah will be pleased with those who maintain their halal diet, and that can be our path to Paradise.

Quoted from the UMSU Islamic Religious Education article, the benefits of consuming halal food are as follows.

1. Obedience to Religious Teachings, Eating halal food is a form of obedience to Allah and the teachings of Islam. This helps increase faith and spiritual closeness to God.
2. Maintaining Health: Halal food is prepared in a clean and hygienic manner . Animal slaughter is carried out safely , thus reducing the risk of foodborne illness.
3. Definitely Halal and Safe, By consuming halal food, we are sure that the food is safe the in accordance rule religion, so that heart feel calm And No hesitant.
4. Caring for Ethics and Animals, Halal principles also pay attention to animal welfare, by method slaughter Which fast And No torturing. This grow sense of responsibility towards living beings.
5. Enhancing Togetherness, Halal food can strengthen relationships between fellow Muslims, especially when eating together at family or religious events.
6. Choice Food Which Various, Although There is prohibition food forbidden, Halal food still offers a lot of variety from various cultures, so you can still enjoy many types of culinary delights (UMSU, 2023).

From this explanation, it can be concluded that the wisdom and benefits of consuming halal food are not only related to physical health, heart and mind, will but can influence blessings life a Muslim. Because By obeying commands and staying away from Allah's prohibitions and the teachings of Islamic law, you can increase your faith and spiritual closeness to God.

On the contrary, If We consume food Which forbidden, Of course will result It will be bad for your health, and your life will feel restless, because you will not be pleased with Allah SWT and will enter hell. This is in accordance with the Hadith of the Prophet. The Prophet Muhammad saw said : "O Ka'ab bin 'Ujrota, indeed, the flesh that grows from something forbidden will be burned in the fires of hell." (Narrated by Tirmidhi No. 614)

CONCLUSION

Food in Islamic law is divided into two categories: halal and haram. Halal food is food that is permissible to consume according to Islamic law. Conversely, haram food is food that is prohibited or prohibited according to Islamic law. From an Islamic perspective, halal food is not only seen from its substance or form, but also from how it is obtained and processed according to the provisions set out in the Qur'an and Hadith. Halal food must meet the criteria stated in the source. Islamic teachings, namely halal and thayyib (good, pure and safe).

From the perspective of the Qur'an and Hadith, several provisions regarding food are mentioned. halal, start from aspect substance or its form like: animal cattle, all over sea animals . From aspect method get it like: No from method Which falsehood, food Gifts from the People of the Book (original descendants of the Israelites), animals hunted by trained animals. And in terms of processing, such as slaughtering according to Islamic law.

Then the Quran and Hadith also emphasize several provisions on forbidden food, in terms of its substance or form as mentioned in the Quran, Surah Al-Maidah verse 3, namely: carrion, blood, pork, and so on. And in the Hadith there are many mentions of animals that are forbidden to be eaten, such as: tame donkeys, animals with fangs and claws, wild animals, animals that are ordered to be killed, and animals that are prohibited from being killed. As for the way of obtaining it, such as: obtaining it in a false way (usury, bribery), obtained from wicked deeds (slaughtering with other than mentioning the name of Allah and slaughtering for idols).

The wisdom and benefits of consuming halal food apart from being physically healthy, heart And reason somebody, for a Muslim consume food halal Also can increase faith and spiritual values in Allah SWT. That way, we will avoid committing sins and gain Allah's approval, which is one of the keys for us to enter His heaven.

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