

| | | |
|---------------------------------------|--|--|
| Accepted: Maret 2021 | Revised: Oktober 2021 | Published: Oktober 2021 |
|---------------------------------------|--|--|

Halal And Haram Food In Islam: Science Perspective

Muhammad Ridho

Ayu Anggarini

Yuli Oktaviani

UIN Imam Bonjol Padang

Email: ridhonur@gmail.com

Abstract

Halal and haram food is essential for the public to pay attention to Al-Quran and Hadith have regulated halal and haram food. Obeying the prohibition not to consume haram food is believed to contain wisdom and goodness for Muslims. Likewise, in science and technology, there are increasingly rapid developments. Almost all aspects have been modernized, including research in Islamic elements. Many studies have concluded the facts regarding the causes of food that Islamic law prohibited or prohibited. This research will discuss scientific reasons that haram food harms human health. Discussed the procedures for slaughtering by the Shari'a to classify the animal as halal for human consumption. This research refers to the primary sources of Islamic law, namely the Al-Quran and Hadiths, and scientific studies that prove the negative impact of haram food on human health. Based on this research, many causes are not suitable for consumption. They can endanger human health, such as the presence of harmful bacteria in carcasses, toxic compounds in blood, parasitic diseases in pigs, organ damage due to consumption of Khamr, and the dangers of consuming unprocessed meat. slaughtered according to Islamic law.

Keywords: *Analysis; halal and haram food; Contemporary Problems*

Abstrak

Penulisan Makanan halal dan haram merupakan suatu hal yang sangat penting untuk diperhatikan oleh masyarakat. Al-Quran dan Hadist telah mengatur makanan halal dan haram. Menaati larangan untuk tidak mengkonsumsi makanan yang haram diyakini mengandung hikmah dan kebaikan bagi umat Islam. Begitu juga dalam ilmu science dan teknologi mengalami perkembangan yang semakin pesat. Hampir seluruh aspek telah mengalami modernisasi termasuk juga riset dalam aspek Islam. Banyak penelitian yang menyimpulkan fakta terkait penyebab dari suatu makanan diperbolehkan atau dilarang oleh hukum Islam. Penelitian ini akan membahas alasan-alasan ilmiah bahwa makanan haram memberikan dampak buruk bagi kesehatan manusia. Kemudian juga dibahas tata cara penyembelihan sesuai syariat agar hewan tersebut tergolong halal untuk dikonsumsi manusia. Penelitian ini merujuk pada sumber utama hukum Islam yakni Al-Quran dan Hadist, serta penelitian-penelitian ilmiah yang membuktikan adanya dampak negatif pada makanan haram bagi kesehatan manusia. Berdasarkan penelitian tersebut, pada makanan yang diharamkan ditemukan banyak sebab yang memang tidak layak untuk dikonsumsi dan dapat membahayakan kesehatan manusia seperti adanya bakteri berbahaya pada bangkai, senyawa berbahaya pada darah, penyakit parasit pada babi, kerusakan organ akibat konsumsi khamr dan bahaya konsumsi daging yang tidak disembelih sesuai syariat Islam

Kata Kunci: Analisis; makanan halal dan haram; masalah kontemporer

Introduction

Islam is a religion that regulates all aspects of human life. One of them is about fulfilling the need for food. Apart from taste, nutrition, cleanliness, and food safety, other elements are no less essential, namely the halal and haram status. Islam pays very great attention to halal, haram, or Shubhat (doubtful) food. Pay attention to food sources, cleaning, processing methods, serving, and disposing of leftovers. Because of these provisions, it contains spiritual values and reflects the nobility of a person.¹

The commandment to eat halal and tayyib food has been described in two primary sources of reference for Muslims, namely the Koran and the Hadiths. One of them is found in Surat Almaidah verse 88, which reads, "And eat what is lawful and good from what Allah has provided for you."

¹ H.T. Yanggo, Universitas Islam Negeri (UIN) Syarif Hidayatullah (Jakarta), and Universitas Islam Negeri (UIN) Syarif Hidayatullah (Jakarta), *Masail Fiqhiyah: Kajian Hukum Islam Kontemporer* (Angkasa, 2005), 88.

All food and drink on earth are lawful unless there is evidence that prohibits it. The forbidden area is very narrow when compared to the halal site. When no argument forbids or justifies it, it returns to the original law, which is permissible.

The development of technology and science has made more and more research in medicine, pharmacy, and science, including the negative impact of non-halal food and tayyib. Behind the prohibitions stated in the Koran, there must be reasonable and benefits for those who obey them. Al-Quran revolutionizes the concept that has been standardized and becomes a habit of society, then replaces it with a new image that is enlightening and liberating.²

Likewise, recent research on foods and drinks that affect body activity, illegal foods and beverages such as pigs, carcasses, blood, and liquor are foods and beverages that are prohibited for consumption by a Muslim. Apart from being a test of faith, consuming haram food and beverages also causes many harms to the human body.

This article aims to discuss halal and haram foods and how to analyze science about these foods. An effective and efficient method is obtained to verify a food product's halalness to provide accurate halal information for consumer needs.

Method

The type of research method chosen is descriptive analysis. The understanding of the descriptive-analytical method is a method that serves to describe or provide an overview of the object under study through analyzed data about foods forbidden in Islam or samples that have been studied. Collected includes analysis from health and laboratory experts about the forbidden food, as it is without carrying out the examination taken by the previous author and making conclusions that apply to the public. In other words, analytical descriptive research takes a problem or focus on the issues as they are obtained from current experts research is carried out. The research results are then processed and analyzed for the conclusion to be drawn. So the benefits and harms of forbidden foods in Islam are obtained descriptively after

² Meirison Alizar Sali et al., "Moderasi Islam Dalam Kesetaraan Gender (Komparasi Terhadap Agama Yahudi Dan Nasrani)," *Jurnal Al-Ijtima'iyyah: Media Kajian Pengembangan Masyarakat Islam* 6, no. 1 (June 30, 2020): 1.

analyzing various opinions and the results of previous research conducted by health and chemical experts.

Discussion

Understanding halal and haram

The terms halal and haram are widely used, one of which is related to food. Both come from Arabic, namely halal, which means justified or permitted, while haram means not justified or prohibited. While the definition of halal is allowed in Islamic law to be done, used, or attempted and free from harmful things by paying attention to obtaining it, it is not from *Muamalah*, which is prohibited. Meanwhile, haram means something that is prohibited with a strict prohibition to do or use it either because of the substance or how to get it. Halal food has several criteria. Namely, it does not contain ingredients from animals that are haram to eat or not slaughtered according to Islamic law, does not contain unclean ingredients, is not processed using messy materials or tools, and does not come into contact with dirty and haram materials.³

Food that is forbidden in the Koran

The Islamic concept of food is the same as other concepts: maintaining the safety of the soul, body, and mind. Food has a significant impact on a person's life, be it halal or haram food. A person who eats what lawful every day is will have good morals, and his heart will live, become the cause of prayer, and benefit the mind and body. Likewise, when accustomed to what is haram, human behavior will become insufficient, human feelings will die, human requests will be difficult to grant, and damage the body and mind. The following is a verse of the Koran that explains the prohibition of several types of food and drink, including:⁴

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَالْخَنِزِيرَ وَمَا أُهْلِيَ بِهِنَّ لِلَّهِ بِهِ

³ Meirison Alizar Sali, Desmadi Saharuddin Saharuddin, and Darni Yusna Darni, "Ottoman Trade Policy and Activities in Europe and Asia," *AL-FALAH: Journal of Islamic Economics* 5, no. 1 (June 9, 2020): 1.

⁴ Wahba az-Zuhailī, *al-Fiqh al-islāmī wa-adillatuhū: aš-šāmil li-'l-adilla aš-šar'īya wa-'l-ārā al-madhabīya wa-ahamm an-naẓarīyāt al-fiqhīya wa-tahqīq al-aḥādīṭ an-nabawīya wa-tahrīgihā mulḥaqan bihī fahrasa alfābā'īya šāmila li-'l-mauḍū'āt wa-'l-masā'il al-fiqhīya. Ġuz' 11: al-Fahāris al-āmma: fahrasa alfābā'īya šāmila li-'l-āyāt wa-'l-aḥādīṭ wa-'l-mauḍū'āt al-fiqhīya*, Nachdr. der vierten verb. Ausg. (Dimašq Bairūt: Dār al-fikr, 2002), 665.

"Verily Allah only forbids on you carcasses, blood, pork, and (animals) that are slaughtered by (mentioning names) other than Allah" (An-Nahl: 115)

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَحُلْمَ الْخَنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ

"Indeed, He only forbids carcasses, blood, pork, and (meat) of animals that are slaughtered by (mentioning names) other than Allah" (Al-Baqarah: 173)

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَحُلْمُ الْخَنزِيرِ وَمَا أُهْلِيَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَبِقَةُ وَالْمُؤَفَّقَةُ
وَالْمُتَرَدِّيَةُ وَالتَّطْيِحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ

"It is forbidden for you to (eat) carcasses, blood, pork, and (meat) of slaughtered animals not in the name of Allah, those who are strangled, those who are beaten, those who fall, who are gored, and those that are ravaged by wild animals, except those that you had slaughtered. (Al-Maidah: 3)

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا
أَوْ لَحْمَ خَنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلِيَ لِغَيْرِ اللَّهِ بِهِ

"Say," I do not find in what was revealed to me, anything that is haraam to eat it for those who wish to eat it, except the flesh of dead animals (carcasses), flowing blood, pork - because they are dirty - or animals that are not slaughtered above (name) Allah ... "(Al-Anam: 145)

Based on the fragments of the four verses above, several types of food are haram for consumption, namely carcasses, blood, pork, and animals that are slaughtered without mentioning the name of Allah. Here are some forbidden foods in Islam that scientifically contain some harm (dangers) when consumed by humans.⁵

Carcass

According to Islamic law, a carcass is an animal that dies by itself or dies without being slaughtered in the right way (Ali 2016). This includes choking, beating, falling, grazing, and being ravaged by wild animals without being slaughtered first (Zulaekah and Kusumawati 2005). The absence of a slaughtering process causes blood to fill up many muscles, still becoming a

⁵ Ebtesam Algarni, "أحكام الحيوان في كتبي الطهارة والصلاة دراسة فقهية موازنة" (2000): 99, accessed January 27, 2021, <http://rgdoi.net/10.13140/RG.2.2.17202.81609>.

growth medium for microorganisms that can harm humans (Bintoro et al. 2006). When a living animal is slaughtered, the animal will bleed completely because the heart that pumps blood usually functions. However, when it is dead and becomes a corpse, the blood cannot come out completely because the heart has stopped working even if the slaughter is done. Blood becomes clotted and collects in the muscles.⁶

The microbial content in fresh chickens was 3.3×10^5 / CFU, while it reached 8.9×10^7 / CFU in carcasses. There is a considerable difference between the two (Bintoro et al., 2006). The remaining blood in the body becomes a suitable growth medium for putrefactive bacteria (Eskin et al. 1971). Bacteria can come from both the hair and the dirty outside. For animals that have died and become carcasses, the phagocytosis process in their bodies has also stopped. White blood cells (leukocytes), which generally function to prevent the spread of pathogenic microbes, become unable to carry out their functions anymore. So that microbes can quickly multiply and develop in the body.⁷

Based on several countries' data, 10 percent of the 1.4 million food poisoning incidents per year are caused by salmonellosis (Greb 2005). Salmonellosis can be found in poultry and livestock infected with *Salmonella* sp. (Antunes et al. 2016). Meat originating from carcasses will increase the contamination of pathogenic bacteria to a greater extent. Disease caused by *Salmonella* sp. causes typhoid fever, a disease characterized by a fever that lasts a long time and is accompanied by inflammation that can damage the liver and intestines.⁸

Animals that die can be due to age or because they have contracted a disease. If it fails suddenly, it could be because the animal is diseased and inevitably contains dangerous bacteria or viruses. When humans eat diseased carcasses and are filled with pathogenic bacteria or viruses, the virus can easily be transmitted to humans. Dead animals will undergo a decomposition process carried out by decomposers in the form of bacteria and fungi. In this process, decomposers will produce chemicals that are harmful to the body (Cloud 1988).

جعفر، احمد محروس، and ابن قدامة، موفق الدين عبد الله بن احمد، شافعي، محمد حسن محمد حسن اسماعيل⁶ *الكافي في فقه الامام احمد بن حنبل* (بيروت: منشورات محمد علي بيضون، دار الكتب العلمية، 2001)، 113.

ابو زهرة، محمد، *اصول الفقه* (دار الفكر العربي، 2006)، 76.⁷

⁸ Meirison Alizar Sali, Desmadi Saharuddin, and Rosdialena Rosdialena, "Takhrij Fikih Dan Permasalahan Kontemporer," *Al-Istinbath : Jurnal Hukum Islam* 5, no. 1 (May 9, 2020): 51.

At first, recently dead animals are usually seized by flies from the female Calliphoridae family that lay their eggs. Then the eggs will develop into larvae. If humans consume the larvae, they have the potential to cause disease.⁹

Two animals are excluded by Islamic law from the category of carcasses, namely grasshoppers, fish, and so on, from the kinds of animals that live in water. Rasulullah s.a.w. When asked about the problem of seawater, he replied: "The sea is holy water, and the carcass is halal." (Narrated by Ahmad and sunnah experts). And the word of Allah that says:

أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ ۖ مَتَاعًا لَّكُمْ وَلِلسَّيَّارَةِ

"Sea game is permitted for you, and its delicious food for you." (al-Maidah. 96)

Umar said: What is meant by Shaiduhu, namely all the hunted animals; meanwhile, what is meant by Tha'amuhu (food), is the item he is looking for. And also said Ibn Abbas, that what is meant by *Thaamuhu*, namely the carcass.¹⁰

In the Hadith narrated by Imam Bukhari and Muslim from Jabir bin Abdullah, it is said that Rasulullah s.a.w. Once sent a batch, then they got a big fish that had become carcasses. Then he ate the fish for more than 20 days. After they arrived in Medina, they told the Prophet about this; then the Prophet replied: "Eat the sustenance that Allah has paid for you, give me if you have any leftovers. Then one of them gave him a little. Then the Prophet ate it." (Narrated by Bukhari).

Included in the fish category are grasshoppers. In this case Rasulullah s.a.w. Permit to eat even though it has become a carcass because one thing is not possible to slaughter it. Ibn Abi Aufa said: "We fought with the Prophet seven wars, we ate grasshoppers with him." (Narrated by the Jama'ah, except for Ibn Majah).

What is meant by the haram of carcasses is only a matter of eating them. As for making use of the skin, horns, bones, or hair is not forbidden. Even one

⁹ Nazar Bakry, *Fiqh dan ushul fiqh*. (Jakarta: Rajawali Pers, 1993), 59.

¹⁰ Muḥammad Ibn-Maḥmūd Akmal-ad-Dīn al-Bābartī, Burhān-ad-Dīn 'Alī-Ibn-Abī-Bakr al-Margīnānī, and Abū-Maḥrūs 'Amr Ibn-Maḥrūs, *al-'Ināya sharḥ al-hidāya: wa-huwa sharḥ 'ala 'l-Hidāya sharḥ bidāyat al-mubtadī fī furū' al-fiqh al-ḥanafī li-Burhān-ad-Dīn 'Alī-Ibn-Abī-Bakr al-Margīnānī* (Bairūt: Dār al-Kutub al-'Ilmiya, 2007), 711.

thing that is commendable, because these items are still possible to use. Therefore it should not be wasted.¹¹

Ibn Abbas r.a. It is related that one of Maimunah's servants who had been freed (wanted) was given a goat as a gift, then the goat died, and by chance, the Messenger of Allah walked to see the carcass of the goat, so he said: "Why don't you take the skin, then you tan and use it?" Friends answered: "That's a carcass!" So the Prophet replied: "What is forbidden is just eating it." (Narrated by the Jama'ah, except for Ibn Majah)

Rasulullah s.a.w. explained how to clean it, namely employing tanning. His words: "To tan the animal's skin means slaughtering it." (The narrated by Abu Daud and Nasal) Namely, that tanning the skin is the same as slaughtering to make the goat halal.

In one narration, it is stated: "Tanning the skin of the carcass can remove the dirt." (Narrated by al-Hakim) And it is also narrated that Rasulullah s.a.w. said: "Any skin when it has been tanned, it becomes pure/clean." (Narrated Muslims and others)

The skins mentioned in these hadiths are standard, covering both dog and pork skins. Those who think so are the Dhahiri school of thought, Abu Yusuf, and the strength of Imam Syaukani. Saudah Umul Mu'minin said: "We have a goat, then the goat dies, then we tan the skin and we use it to store the palm so that it becomes sweet, and finally we make it a Girbah (a place made of animal skins which people usually use. Ancient Arabs to fetch water and so on)." (Narrated by Bukhari).

The prohibition of carcasses contains a pearl of tremendous wisdom:

a) A healthy human instinct will not eat carrion, and he will find it dirty. The intelligentsia will surely think that eating a carcass is a low act that can reduce human self-esteem. Therefore, all the Samawi religions consider a corpse as unclean food. They should not eat unless they are slaughtered, even if the method is different for slaughtering it.

b) So that every Muslim likes to get used to aiming and willing in all matters so that no Muslim can get something or pick fruit but after he has concretized the intention, goal, and effort to achieve what is intended. That is, the meaning of slaughtering - which can remove an animal from its position as

¹¹ Husnul Fatarib Meirison, "Al-Hajat As The Basis of Contemporary Ijtihad" 17, no. 1 (2020): 105–121.

a carcass - is none other than the aim of taking the animal's soul because it wants to eat it. So it is as if Allah is not willing for someone to eat something that is achieved without purpose and thinks beforehand, as is the case with eating this carcass. It is different from the animals that are slaughtered and hunted that both cannot be achieved by purpose, effort, and action.

c) Animals that die by themselves generally die because of some cause. Maybe because of a threatening disease, or because of some future reason, or because of eating poisonous plants, and so on. All of this cannot be guaranteed to be harmless, such as animals that die because they are fragile and have abnormal conditions.

d) God forbids carcasses to us humans, meaning that by doing so, He has allowed animals or birds to eat them as a sign of God's love for these animals or birds. Because the animals are creatures like us, too, as confirmed by the Koran.

e) So that humans always pay attention to the animals they have, not just let them be attacked by illness and weakness, so they die and are destroyed. But he must immediately provide medication or rest.

Blood

In Islamic teachings, blood is an object that is haram and unclean. Blood that flows like the blood that comes out at the time of slaughter is considered haram. If the blood is separate, the law is haram, but if it is mixed or is still attached to the meat, it can be eaten because it is impossible to separate it¹². However, there are exceptions, namely the allowance to consume the liver and spleen, liver and spleen or lungs, including lawful blood types to eat based on the Hadith texts.¹³

Chemical analysis of blood shows that one blood content is high uric acid (uric acid). Uric acid is a dangerous compound for the body. Uric acid in the body is excreted through the kidneys in the form of urine. Besides, and blood also contains iron. This iron content is one of the reasons blood is dangerous to consume. Excess iron content in the body can cause hemochromatosis. Hemochromatosis is a clinical disorder caused by excess amounts of total iron in the body and organ failure due to iron poisoning. The

¹² Akmal-ad-Dīn al-Bābartī, Margīnānī, and Ibn-Maḥrūs, *al- 'Ināya šarḥ al-hidāya*, 77.

¹³ J. E. G. Sutton, "The Aquatic Civilization of Middle Africa," *The Journal of African History* 15, no. 4 (October 1974): 527–546.

body absorbs too much iron from food, and excess iron is stored in the liver, heart, and pancreas. Hemochromatosis can result in fluid buildup in the lungs, nervous disorders, dehydration, and low blood pressure.¹⁴

Pig and Pork

Pigs are the dirtiest and dirtiest of all animals, and they like to eat carcasses and their excrement and eat human excreta.¹⁵ They like being in a dirty place and don't like being clean and dry. Pigs are lazy animals and do not like to work (forage for food), are not resistant to sunlight, are not agile, eat greedily (prefer to eat and sleep), and are even the most greedy among other tame animals. If you get older, you become lazier and weaker (no desire to pounce and defend yourself), like the same kind and not jealous.¹⁶

Several letters in the Al-Quran mention that pork is an unclean food. The mention of pork is because, in pigs, the most use is of its meat. However, the prohibition is not only for the heart, but the whole pork, including the skin, hair, bones, fat, and other body parts (Ali 2016). If observed from their lifestyle, pigs are among the animals that usually consume their feces and other unclean objects.

Consumption of pork in any form, be it pork chops, bacon, or ham, has harmful effects on the body. Pigs host many kinds of parasites and diseases that are harmful to humans. Pigs only excrete 2% of all uric acid content, and 98% are still stored in the body (Wijaya 2009). Pigs are disease carriers or hosts for parasites (Hussaini and Sakr 1983). Pigs contain many kinds of parasites and can cause worms (Ali 2016).

Some of the worms found in pigs include *Taenia solium*, which can enter the bloodstream and cause Taeniasis, namely disorders of the brain,¹⁷

¹⁴ Richard W. Redding, "The Pig and the Chicken in the Middle East: Modeling Human Subsistence Behavior in the Archaeological Record Using Historical and Animal Husbandry Data," *Journal of Archaeological Research* 23, no. 4 (December 2015): 325–368.

¹⁵ Nur Bahirah Baharum et al., "A Study of Literatures: Status of Alcohol in Cosmetics Products from Shariah Views in Malaysia," *KnE Social Sciences* (July 14, 2020), accessed March 12, 2021, <https://knepublishing.com/index.php/KnE-Social/article/view/7338>.

¹⁶ Jaggareddy Gari Manasa Reddy et al., "Spreading of Swine Flu Disease: Past and Present," *Research Journal of Pharmaceutical Dosage Forms and Technology* 10, no. 2 (2018): 70.

¹⁷ Iliia Brondz, "Why Do Judaism and Islam Prohibit Eating Pork and Consuming Blood? Part II: Medical and Demographical Consequences of Prohibition," *Voice of the Publisher* 06, no. 04 (2020): 170–182.

liver, bone nerves, and lungs; *Trichinella spiralis* can infect muscles, respiratory problems, swallowing disorders, enlarged lymph glands, inflammation of the brain (encephalitis) and inflammation of the lining of the brain (meningitis); *Fasciolopsis buski* can cause indigestion, diarrhea, and swelling in the body; and *Clonorchis Sinensis* is a trematode in the liver that causes clonorchiasis.¹⁸

Then another study also mentioned the presence of four types of nematode worms that attack the small intestine of pigs in Papua, namely, *Strongyloides ransomi*, *Ascaris suum*, *Macracanthorhynchus hirudinaceus*, and *Globocephalus urosubulatus* (Crompton et al. 1985; Ewers 1973; Talbot 1972; Van Cleave 1953; Viney and Lok 2007). In pigs, the Classical Swine Fever or Hog Cholera virus was also found, which causes inflammation of the human skin, which shows a red color and a high body temperature (Gregg 2002).

Pork is a significant cause of anal and colon cancer. The percentage of sufferers of this disease in countries whose inhabitants eat pork has increased drastically, especially in European countries and America and in Asian countries such as China and India. Meanwhile, in Islamic countries, the percentage is meager, around 1 / 1,000 inhabitants.

The following facts are enough to prompt a person to stay away from pigs:

- a) Pigs are animals whose greed for food is unmatched by other animals. He ate all the food in front of him. When his stomach was full or his food had run out, he would vomit up his guts and eat it again to satisfy his greed. He will not stop eating, even eat the vomit.
- b) He ate all of which can be eaten in front of him—eating any feces in front of him, whether human, animal, or plant feces, even eating his feces, until there is nothing left to eat in front of him.
- c) He pees on the dirt and eats it when in his presence, then eats it again
- d) It feeds on garbage, rot, and animal waste.
- e) It is the only mammal that eats land in large quantities and is left unchecked for a long time.
- f) The skin of people who eat pork will give off an unpleasant odor.

Modern scientific research in two Eastern and Western countries, namely China and Sweden --China is predominantly idolatrous. Sweden is secular primarily - states: pork is the leading cause of anal and colon cancer.

¹⁸ Bachar Karroum and Tanja Varcelija, *My Friends Eat Pork, What about Me?*, 2019, 91.

The percentage of sufferers of this disease in countries where the population eats pork has increased drastically, especially in European countries, America, and Asian countries (such as China and India). Meanwhile, in Islamic countries, the percentage is meager, around 1/1000. This study was published in 1986 at the Annual World Conference on Digestive Diseases, held in Sao Paulo.

Looking at the scientific facts of what is contained in pork, of course, it is clear that it is forbidden for us, mostly Muslims, not to consume it. Be it meat, bones, blood, and others from pork. Today many elements from pork are used for general consumer products. And sometimes we don't know that the product contains pork ingredients. Maybe many Muslims do not understand that the label says, 'This product contains substance from porcine.' It means 'This product contains ingredients from pork.' A title often used is 'The source of gelatin capsule is porcine,' which means 'Capsules from pork gelatin.'

Liquor

Liquor (Khamr) is an intoxicating drink that is forbidden in Islam. It has many negative impacts both in terms of physical and mental health. The Arabs, in their ignorance, were always blamed for drinking Khamar and becoming wine addicts. This can be proved in their language that no less than 100 pests were made to characterize the khimar. In their verses, they praise the Khamar, including the sloki-slokas, meetings, and so on. After Islam came, he made a sage education plan; gradually, the Khamar was prohibited.¹⁹ The first time this was done, namely by prohibiting them from praying while drunk, then increasing it by explaining the dangers even though the benefits were also there, and finally, Allah sent down the verse thoroughly and emphatically, namely as He said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْمَجُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

¹⁹ Meirison Meirison, "Islamic Tolerance on Religious Freedom, Culture and Thought in Andalusia," *Hikmatuna*; Vol 6 No 1 (2020): *Hikmatuna: Journal for Integrative Islamic Studies*, Juni 2020 DO - 10.28918/hikmatuna.v6i1.2313 (June 16, 2020), <http://e-journal.iainpekalongan.ac.id/index.php/hikmatuna/article/view/2313>.

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ ۗ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَ يُصَدِّكُمْ
عَنْ ذِكْرِ اللَّهِ ۖ وَعَنِ الصَّلَاةِ ۗ فَهَلْ أَنْتُمْ مُنْتَهُونَ

"O you who believe! Behold, wine, gambling, idols, and lottery are dirty from the deeds of Satan. Therefore, stay away from him so that you are happy. Satan only intends to bring enmity and hatred between you because of alcohol and gambling and hinder him. You remember Allah and pray. Will you not stop?" (al-Maidah: 90-91)

In these two verses, Allah emphasizes the prohibition of wine and gambling, accompanied by mentioning idols and lottery, judging them as unclean (dirty). His (dirty, messy) words are never used in the Koran, except for filthy and ugly things.

Khamar and gambling are derived from Satan's actions, while Satan only likes to do wrong and evil things.²⁰ That is why the Koran calls on Muslims to stay away from these two deeds to lead to happiness. Furthermore, the Koran also explains the dangers of wine and gambling in society, breaking people from praying and cause enmity and hatred. Simultaneously, the soul's threat is that it can hinder the fulfillment of religious obligations, including Zikrullah and prayer.²¹ Finally, the Koran calls on us to stop drinking wine and gambling. His exclamation was expressed in very sharp words, namely: *fahal antum muntahun?* (don't you want to stop?) Answer a believer to this cry: "Yes, we have stopped, O Allah!" The believers made an oddity after the passage of the verse, namely that a man was carrying a wine shot, some of which had been drunk; there was the only part left that was left.²² After the verse reached him, the glass was removed, and the wine was poured on the ground. The alcohol contained in liquor, even in small amounts, can still cause stimulation of various organs. According to several studies, liquor can affect the nervous

²⁰ Rafika Dwi Rahmah Mz, "Alcohol and Khamr in Fiqh Based on Science Perspective," *IJISH (International Journal of Islamic Studies and Humanities)* 2, no. 1 (July 29, 2019), accessed March 12, 2021, <http://journal2.uad.ac.id/index.php/ijish/article/view/859>.

²¹ Meirison Meirison, "Sejarah Kepemimpinan Wanita Di Timur Tengah Dalam Tinjauan Hukum Islam (Analisa Terhadap Syajar al Durr)," *Kafa'ah: Journal of Gender Studies* 9, no. 1 (July 30, 2019): 50.

²² Yelmi Eri Firdaus, "The Perished Madhhabs And Their Imams In Historical Review" 3, no. 2 (2021): 16.

system and result in loss of sensory function.²³ A person who is accustomed to drinking alcohol can develop alcoholism. Alcoholism is a brain disease that can affect various body tissues (Dudley 2004; Mehta 2016). Besides, alcoholic drinks can cause hypertension. Alcohol also has the potential to cause colorectal cancer. Alcohol is considered a carcinogen that attacks aerodynamic organs, such as esophageal cancer.²⁴

Slaughter, according to the Shari'a.

Animals are categorized into two types, which are allowed to be consumed and not to be consumed. Animals that are allowed to be destroyed will become halal if they are slaughtered according to Islamic law. If it is not slaughtered or the slaughtering is not according to the law, it is categorized as a carcass forbidden to consume. Animals whose meat can be consumed by a Muslim are slaughtered by Islamic law.²⁵ The slaughtering conditions that must be fulfilled for the meat of a halal slaughter animal to be consumed are related to the slaughterer (slaughterer), tools for slaughter, limbs that must be slaughtered, and procedures for slaughter (Qardhawi 1980). Every animal to be consumed must go through a process of slaughter to remove blood from the animal's body. The slaughtering procedure has been arranged so that the animal dies from bleeding out of blood, not from injury to its vital organs. If an animal's organs such as the heart, brain, liver, or lungs are damaged, the animal can die instantly, and the blood in its body can clot so that it contaminates the meat. Slaughterers are required to cut the respiratory tract (trachea / Hulqum), food tract (esophagus / Marik), and two neck veins (Wadajain). The perfection of removing blood can clean the flesh and organs from the blood to improve the meat's quality. Slaughter, according to the Sharia' referred to, can only be perfect if the following conditions are met:²⁶

- 1) The animal must be slaughtered or stabbed (Nahr) with a sharp instrument that can drain the blood and take the animal's life, be it stone or wood. 'Adi bin Hatim ath-Thai once asked the Messenger of Allah: "O Messenger of

²³ Yūsuf al-Qarāḍāwī, *Min hadī al-Islām: fatāwā mu'āṣira* 3, Ṭab'a 5. (Kuwait: Dār al-Qalam li-n-Naṣr wa-'t-Tauzī', 2005), 23.

²⁴ Baharum et al., "A Study of Literatures."

²⁵ Ahmad Yani, Rudi Ahmad Suryadi, and Nurrohman Nurrohman, "Stunning On Animals Slaughter On Islamic Law Perspective," *Jurnal Ilmiah Al-Syir'ah* 18, no. 1 (June 30, 2020): 77.

²⁶ Ibid.

Allah! We hunted and caught an animal, but at that time, we did not have knives, only sharp stones and stick slices that we had. Can we use that to slaughter? " Then the Prophet replied, "Stream the blood with whatever you like, and say the name of Allah on it." (Narrated by Ahmad, Abu Daud, Nasal, Ibn Majah, Hakim, and Ibn Hibban)

- 2) The slaughter or stabbing (Nahr) must be carried out on the animal's neck, namely: that the animal's death is precisely the result of the severing of its veins or throat. The perfect slaughter, namely the severing of the esophagus, throat, and arteries. This requirement can be canceled if the slaughtering cannot be carried out in its unique place, for example, because the animal fell in a well while its head is below, which it is impossible to cut its neck. ; or because the animal was against its vicious nature. At that time may be treated as a fugitive, wounded simply with a sharp instrument in any place possible. Raafi 'bin Khadij recounted: "We were with the Prophet on a journey, then a camel belonging to the villagers ran away, while they did not have a horse, to chase, so there was a man who threw an arrow at him. Then the Prophet said: ' This animal has primitive characteristics like the primitive savage (wild), therefore whatever can be done, do it; that's it. " (Narated by Bukhari and Muslim)
- 3) There is no mention of it other than asthma 'Allah, which all scholars agreed upon. Because ignorant people *Taqarrub* (close) to God and their idols by slaughtering animals, they sometimes call idols when they are slaughtering. Sometimes, their slaughter is dedicated to certain idols; for this reason, the Koran forbids it, namely as stated in its words: "And animals that are slaughtered for other than Allah ... and animals that are slaughtered for idols." (al-Maidah: 3)
- 4) Must mention the name of Allah (reading bismillah) when slaughtering.

This is according to the *zahir Nas* al-Quran, which says: "Eat from what is called the Asma 'of Allah on it if you believe in His verses."²⁷. And "And do not eat of anything which is not called the name of Allah upon him, for verily he is an iniquity."²⁸

²⁷ Q.S al-An'am:118

²⁸ Q.S al-An'am:121

And said the Messenger of Allah s.a.w.: "Anything that can drain blood and is called the name of Allah's asma 'on it, then eat him." (Narrated by Bukhari)

Among those that reinforce this requirement are some authentic hadiths that require mentioning Allah's asma when shooting arrows or hunting dogs, as will be explained later. At the same time, there are also scholars who argue that chanting 'Allah's Asma' is a must, but not necessarily when slaughtering it. It can also be done while eating. Because when he eats it, he calls asma "Allah does not mean he eats something that was slaughtered, which is not called asma" of Allah. Because according to Aisyah's story, that some people had just converted to Islam, asking the Messenger of Allah: "Indeed, a people gave us meat, but we do not know whether they call asma 'Allah or not? And are we allowed to eat from it or not? replied the Prophet: 'Call the names of Allah' and eat. ""(Narrated by Bukhari). The commandment to chant the name of Allah's asma when slaughtering contains a very subtle secret, which should be pondered and paid attention to:

In terms of differences from the polytheists. That the polytheists and ignorant people always mention the names of their gods and idols when slaughtering. If the polytheists do this, why don't the believers say the name of their Lord?

The second aspect, namely that animals and humans are both living and animating God's creatures. Therefore why would humans just want to uproot the animal without asking its creator, who also created the entire earth? Mentioning asma 'Allah here is a notification of Allah's permission, which is as if the human being said: I did this not because I was hostile to Allah's creature, nor was it to humiliate him, but it was in the name of Allah that we slaughtered the animal and in the name of Allah also we hunt, and in His name, we also eat.²⁹

Halal Food

The Koran states, "He Allah created for you what is in the whole earth" (QS. Al-Baqarah (2): 29), also "And He (Allah) has subjected to you everything in the heavens and the earth all comes from Him "(Surah Al-Jatsiyah (45): 13).

²⁹ meirison Meirison, "Religious Tolerance In The Ottoman Empire," *Fakultas Syariah dan Hukum* Vol 19 No 2 (2019): Nurani, no. 2 (2019): 185–198.

Starting from these two verses and several other verses, the scholars concluded that, in principle, everything in the universe is lawful for us, so that the food contained in it is also halal. Because Allah prepared for humans (QS. Yunus [10]: 59), exceptions or prohibitions must come from Allah-either through the Al-Qur'an or the Messenger-while the exception is born. The human condition causes it because of his body. On this basis, His orders came down, among others, the letter al-Baqarah: 168. Judging from the source of the food described in the al-Qur'an can be divided into three categories:³⁰

- a. The vegetable was not found in a single verse that explicitly prohibits certain vegetables. Even if individual plants are banned, they are included in the general prohibition of eating something destructive or damaging to health.
- b. This type of al-Qur'an divides it into two major groups: those that originate from the sea and land. Allah sanctifies sea animals that live in salt and fresh water.

Processed, like wine is haram, others see the process. If a mixture of the unclean is won, the law is haram. Through the POM Service, MUI requires that if processed food is packaged in plastic, or *Kerdus*, include the expiration date, halal label, and the composition of the ingredients used.

Conclusion

The Islamic concept of food is the same as other concepts: maintaining the safety of the soul, body, and mind. Food has a significant impact on a person's life, be it halal or haram food. The types of food forbidden to consume are carcasses, blood, pork, and animals not slaughtered by mentioning Allah's name. Everything that is forbidden in Islamic teachings, including food, must contain harm to every Muslim who violates it. Obeying to distance oneself from all things that are forbidden keeps wisdom and goodness for Muslims. Research on halal and haram food aims to examine these foods in science and increase faith and belief in the Al-Quran and Hadith that what Allah says is true

References

Akmal-ad-Dīn al-Bābartī, Muḥammad Ibn-Maḥmūd, Burhān-ad-Dīn 'Alī-Ibn-Abī-Bakr al-Marġīnānī, and Abū-Maḥrūs 'Amr Ibn-Maḥrūs. *al-'Ināya šarḥ al-hidāya: wa-huwa šarḥ 'ala 'l-Hidāya šarḥ bidāyat al-mubtadī fi*

³⁰ Karroum and Varcelija, *My Friends Eat Pork, What about Me?*, 23.

- furū' al-fiqh al-ḥanafī li-Burhān-ad-Dīn 'Alī-Ibn-Abī-Bakr al-Marḡīnānī*. Bairūt: Dār al-Kutub al-'Ilmīya, 2007.
- Baharum, Nur Bahirah, Mohd Daud Awang, Syariena Arshad, and Siti Salwa Abd Gani. "A Study of Literatures: Status of Alcohol in Cosmetics Products from Shariah Views in Malaysia." *KnE Social Sciences* (July 14, 2020). Accessed March 12, 2021.
- Bakry, Nazar. *Fiqh dan ushul fiqh*. Jakarta: Rajawali Pers, 1993.
- Brondz, Ilia. "Why Do Judaism and Islam Prohibit Eating Pork and Consuming Blood? Part II: Medical and Demographical Consequences of Prohibition." *Voice of the Publisher* 06, no. 04 (2020): 170–182.
- Ebtesam Algarni. "أحكام الحيوان في كتيبي الطهارة والصلاة دراسة فقهية موازنة" (2000). Accessed January 27, 2021. <http://rgdoi.net/10.13140/RG.2.2.17202.81609>.
- Firdaus, Yelmi Eri. "The Perished Madhhabs And Their Imams In Historical Review" 3, no. 2 (2021): 16.
- Karroum, Bachar, and Tanja Varcelija. *My Friends Eat Pork, What about Me?*, 2019.
- Meirison, Husnul Fatarib. "Al-Hajat As The Basis of Contemporary Ijtihad" 17, no. 1 (2020): 105–121.
- Meirison, Meirison. "Islamic Tolerance on Religious Freedom, Culture and Thought in Andalusia." *HIKMATUNA; Vol 6 No 1 (2020): HIKMATUNA: Journal for Integrative Islamic Studies, Juni 2020*.
- meirison Meirison. "Religious Tolerance In The Ottoman Empire." *Fakultas Syariah dan Hukum Vol 19 No 2 (2019): Nurani, no. 2 (2019): 185–198*.
- Meirison, Meirison. "Sejarah Kepemimpinan Wanita Di Timur Tengah Dalam Tinjauan Hukum Islam (Analisa Terhadap Syajar al Durr)." *Kafa'ah: Journal of Gender Studies* 9, no. 1 (July 30, 2019): 50.
- Mz, Rafika Dwi Rahmah. "Alcohol and Khamr in Fiqh Based on Science Perspective." *IJISH (International Journal of Islamic Studies and Humanities)* 2, no. 1 (July 29, 2019).
- Qaraḍāwī, Yūsuf al-. *Min hadī al-Islām: fatāwā mu'āṣira* 3. Ṭab'a 5. Kuwait: Dār al-Qalam li-n-Naṣr wa-'t-Tauzī', 2005.
- Redding, Richard W. "The Pig and the Chicken in the Middle East: Modeling Human Subsistence Behavior in the Archaeological Record Using Historical and Animal Husbandry Data." *Journal of Archaeological Research* 23, no. 4 (December 2015): 325–368.
- Reddy, Jaggareddy Gari Manasa, K. Prathyusha, M. Venkataswamy, and Alluri Ramesh. "Spreading of Swine Flu Disease: Past and Present." *Research Journal of Pharmaceutical Dosage Forms and Technology* 10, no. 2 (2018): 70.

- Sali, Meirison Alizar, Desmadi Saharuddin, and Rosdialena Rosdialena. "Takhrij Fikih Dan Permasalahan Kontemporer." *Al-Istinbath : Jurnal Hukum Islam* 5, no. 1 (May 9, 2020): 51.
- Sali, Meirison Alizar, Desmadi Saharuddin, Rosdialena Rosdialena, and Muhammad Ridho. "Moderasi Islam Dalam Kesetaraan Gender (Komparasi Terhadap Agama Yahudi Dan Nasrani)." *Jurnal Al-Ijtima'iyah: Media Kajian Pengembangan Masyarakat Islam* 6, no. 1 (June 30, 2020): 1.
- Sali, Meirison Alizar, Desmadi Saharuddin Saharuddin, and Darni Yusna Darni. "Ottoman Trade Policy and Activities in Europe and Asia." *AL-FALAH : Journal of Islamic Economics* 5, no. 1 (June 9, 2020): 1.
- Sutton, J. E. G. "The Aquatic Civilization of Middle Africa." *The Journal of African History* 15, no. 4 (October 1974): 527–546.
- Yanggo, H.T., Universitas Islam Negeri (UIN) Syarif Hidayatullah (Jakarta), and Universitas Islam Negeri (UIN) Syarif Hidayatullah (Jakarta). *Masail Fiqhiyah: Kajian Hukum Islam Kontemporer*. Angkasa, 2005.
- Yani, Ahmad, Rudi Ahmad Suryadi, and Nurrohman Nurrohman. "Stunning On Animals Slaughter On Islamic Law Perspective." *Jurnal Ilmiah Al-Syir'ah* 18, no. 1 (June 30, 2020): 77.
- Zuhailī, Wahba az-. *al-Fiqh al-islāmī wa-adillatuhū: aš-šāmil li-'l-adilla aš-šar'īya wa-'l-ārā al-maḏhabīya wa-ahamm an-nazarīyāt al-fiqhīya wa-tahqīq al-aḥādīṭ an-nabawīya wa-tahrīgihā mulḥaqan bihī fahrasa alfābā'īya šāmila li-'l-mauḏū'āt wa-'l-masā'il al-fiqhīya. Ğuz' 11: al-Fahāris al-āmma: fahrasa alfābā'īya šāmila li-'l-āyāt wa-'l-aḥādīṭ wa-'l-mauḏū'āt al-fiqhīya*. Nachdr. der vierten verb. Ausg. Dimašq Bairūt: Dār al-fikr, 2002.
- جعفر، احمد، ابن قدامة، موفق الدين عبد الله بن احمد، شافعي، محمد حسن محمد حسن اسماعيل محروس. *الكافي في فقه الامام احمد بن حنبل*. بيروت: منشورات محمد علي بيضون، دار الكتب العلمية، 2001.
- محمد، ابو زهرة، *اصول الفقه*. دار الفكر العربي، 2006.

Copyright © 2021 *Journal El-Faqih*: Vol.7, No. 2, Oktober 2021, e-ISSN: 2503-314X ; p-ISSN: 2443-3950

Copyright rests with the authors

Copyright of *Journal El-Faqih* is the property of *Journal El-Faqih* and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download, or email articles for individual use.

<https://ejournal.iaifa.ac.id/index.php/faqih>