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**Pieces of
Permissible and Forbidden
Foods and Drinks**

Written by :

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(May Allah bless him with health)

PREFACE

Praise be to Allah, we praise Him and we seek His help, His forgiveness and also His Guide, and then we seek refuge from ourselves and evil-deeds of ours, Verily, who Allah guide will never be misled and who Allah missled will never be guided. I bear witness that there is no God but Allah and Muhammad is His slave and messenger of Allah.

Then, verily, the most right words is in the holy Qur'an and the best guidances is the guidance of the Prophet Muhammad (Pbuh), and the worst matters are the innovation (in religion) and every innovation (in religion) are bid'a (innovated practice in religion), and every bid'a is astray, and every astray (slave, mankind) is in the fire (hell).

As the Almighty Allah has stated : "O you who believe ! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always), and die not except in a state of Islam [as Muslims (with complete submission to Allah)] (Ali Imran : 102).

And He said too : "O mankind ! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawa (Eve)], and from them both He created many men and women, and fear Allah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kindship). Surely, Allah is Ever and All-Watcher over you". (An-Nisa : 1).

And also He said : "O you who believe ! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (Pbuh) he has indeed achieved a great achievement (i.e. he will be saved from the hell-fire and will be admitted to paradise)". (Al-Ahzab : 70-71).

Then, among the good islamic teachings are that islam allows to consume every foods and drinks are good ,healthy and useful for souls and bodies for everyone and society.

And our islamic religion teachings allow all useful things in order to obey Allah and forbides all those things are harmful or those which their danger more

than their benefits. And then, what Allah allows from primary and luxurious things is sufficient for us from what is forbidden, but the evil-souls and the hardened hearts which are full of evil deeds, evil desires and mistakes desire only to dispute their creator, the Almighty Allah said : 'Is he, then, to whom the evil of his deeds is made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allah sends astray whom he wills, and guides whom He will (Fatir : 8).

A lot of people are drinking an intoxicant and smoke marijuana, and also many of them smoke a cigarette even they know about its scumness and danger, and leave those of Allah allow to eat and consume among useful foods and drinks. Allah has told over 19 verses in holy Qur'an that He Allowed and ordered us to eat the good lawful things. As He said : 'O you who believe (in the Oneness of Allah----Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship (al-Baqarah : 172). And He said : 'He it is who created for you all that is on earth (al-Baqarah : 29). And Also said : 'O mankind! Eat of that which is lawful and good on the earth (al-Baqarah : 168).

And these verses and others, indicate that the authenticity over foods, drinks and clothes are allowance (lawful), then, it's allowed to eat and consume all good lawful things (foods) which no danger wherein, and Almighty Allah said : They ask you (O Muhammad) what is lawful for them (as food) (al-Maidah : 4). And also He said in characteristic of the Prophet (Pbuh) : 'He allows them as lawful At-Tayyibat (i.e. all good and lawful as regards things, deeds, beliefs, person, foods), and prohibits them as unlawful Al-Khabaith (i.e. all evil and unlawful as regards things, deeds beliefs, persons and foods). (al-A'raf : 157).

And He prohibits all impurities and all things are impured, dangerous, intoxicant and all things of other's property.

1. Impurities : like urine, animal dirts etc.
2. Impured things : like fat which a mouse felt over it. Narrated Maimunah *Ummul Mu'minin* [The mother of the faithful people/Wife of the Prophet (Pbuh)] radiallahu anha (May Allah be Gracious to her) as the Prophet (Pbuh) was asked about fat which amous felt over it, then he replied : take him out (of fat) and throw part of fat it surrounds and then eat your fat (narrated by Bukhori).

And then, the solid food or drink if it's contaminated with impurities, so that, they should be taken out and part it surrounds should be thrown, while the liquid, it has two conditions :

A. Impurities changed its taste or its color or its smell. This liquid is prohibited to be eaten or drunk.

B. Impurities did not changed food and drink conditions, so then, it's allowed to consume them

3. Harmful (foods or drinks). Like : Poisons and its kinds, as same as if it was taken from an animal or plants. As Allah said : 'And do not kill your self (nor kill one another), Surely, Allah is most merciful to you' (An-Nisa : 29). And also : 'Do not throw yourselves into destruction (by not spending your wealth in the cause of Allah) (Al-Baqarah : 195). And for the Prophet (Pbuh) said : "Neither (commit) dharar (harm) nor dhirar (avenging harm)". (Narrated by Ahmad).

4. Intoxicant : like wine and drugs (will be described later).

5. One's property : like stolen things, it's not allowed to eat even few of those things, as the Prophet (Pbuh) said : Surely, your bloods, your wealths and your honours are forbidden. Nothing is allowed from the previous thing except by mutual pleasure). (Agreed on Hadith).

The Forbidden and Lawful Foods and Drinks According to Sunna

1. All Eyeteeth beast of prey

Narrated Abu Hurairah (May Allah be Gracious tohim) as the Prophet (Pbuh) said : 'All Eyeteeth beast of prey are prohibited' (Narrated by Muslim). And also narrated Abu Tha'labah Al-Khosyni : 'surely, Prophet didn't allow us to eat all fanged beast of prey' (Bukhori and Muslim).

He said at the end : " as-Siba' " it means every kind of animals which take others as prey and eat them in way of cruel, like tiger, lion, fox, wolf, etc.

And in dictionary : "as-Sabu' " is a wild animal.

And the root of prohibition is forbidden, as said by most Islamic scholars. And some of them said : no foods are forbidden except these four mentioned in the verse

: “Say O Muhammad ! “I find not it that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols or on which Allah’s Name has not been mentioned while slaughtering). But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful.” (al-An’am : 145). And it’s a saying narrated by Ibnu Abbas (May Allah be Gracious to him). (Actually this is not true, look up at Al-Muhalla : 7/41), it is also the saying of Ibnu Umar and Aisyah, scholar Al-Awzaee.

Ibnu Khuwairez Mendad from Maliki group said : This verse contents allowance (to consume) every kind of animals and other, unless which exempted in the verse like maitah (a dead animal) or blood poured forth (by slaughtering or the like) or the flesh of swine (pork).

So that we said : Verily, the meats of wild animal and all of animals except mankind and pig meat are allowed to be eaten. Narrated scholar Malik that it’s disliked to eat them, but his daleel (argument) is weak.

Scholar As-Syanggiti (May Allah mercy him) said : Know that Malik Ibnu Abbas (May Allah mercy him), it’s narration in the matter of eating wild animal had more than different opinion, its once narrated : it’s forbidden (to eat wild animal), it said in his book ‘Al-Muwatta’ with dalil reported from the Prophet (Pbuh) “That he prohibited of eating every Eyeteeth beast of prey is Haram (Not allowed)”.

And then gave dalil with one hadith narrated by Abu Hurairah (its narration status is Marfu’) “Eating of every Eyeteeth beast of prey is forbidden” then he said “it’s an order upon to us” and this dalil is a clear argument that the right daleel (argument) is it is forbidden. (Al-Adhwa’ 2/250).

1. Every bird with talons

It’s narrated from Ibnu Abbas that the Prophet “forbade the eating of the meat of beasts of prey having Eyeteeth, and birds with talons”. (Narrated by Muslim). like falcon, an eagle, and other kinds of birds of prey.

3. Al-Jalala

It's an animal which eats a al-Adziroh (dirts) from among those of camels, goats and cows (many of islamic scholars added with) chicken and goases. So those kinds of animals are prohibited to eat their meats and to drink their milks.

Narrated Ibnu Umar (May Allah be Gracious to them) : The Prophet (Pbuh) prohibited to eat al-Jalala and it's milk" (Abu Daud 3787). And added in other narration "and to drive them".

If they're imprisoned for long time and fed until their stomach system become better and good, so the, it is allowed to eat and drink what they products.

4. Al-Humur Al-Ahliyya (tame donkeys)

Narrated by Abu Tha'labah which reported by Bukhori and Mulim that the Prophet (Pbuh) prohibited the eating of tame donkey's meat. And this daleel is clear argument that indicates its tahrim (prohibition).

And also hadith which narrated by anas and also reported by Bukhori and Muslim that "verily ! Allah and His messenger prohibited you of eating the tame donkey as they are *Rijs* (impure)".

And it is narration of Muslim, "It's really rijs of satan acts".

And in other narration : it's verily rijs or najis (impurity).

And this hadith does not dispute hadith which was reported by Abu Daud from hadith narrated by by Ghalib Ibn Abjar Al-Muzni (May Allah be Gracious to him) he said : I came to the Prophet (Pbuh) and then I said : O Messenger of Allah! We're suffering along this year, and I have nothing to give my family as nafaqah except donkey fats, and verily you've prohibited the eating of tame donkey. Then the Prophet (Pbuh) said : "Do feed your family by your donkey fats, as I prohibited its eating in order of its necessity for transportation in the village/town (Jawwal Al-Qorya)".

Al-Jawwal : Plural of Julah (an animal which eats an impurities likedirts).

Scholar Nawawi said in the book of "Syarh Muhathab (Explaining Muhathab)" : Al-Huffaz (group of islamic scholars who memorize many hadiths) have agreed on the weakness of this hadith.

Scholar Khutobi and Baihaqi said : This hadith has many different in its isnad, and it's considered as hadith 'Mudtarrib' (kind of weak hadith).

And the Prophet (Pbuh) has exempted among those of donkeys : Al-Humur Al-Wahsheya (wild donkey), for hadith narrated by Jaber and reported by Muslim as

he said : “We ate on the day of Khaibar (battle of Khaibar) horse, wild donkey, and the Prophet (Pbuh) prohibited the eating of ‘al-Humur al-Ahliyya’ (tame donkey).

5. Al-Begal (Mule)

It’s not allowed to eat mule, it’s narrated by Ahmad and Turmudhy from the authority of Jaber that he reported : The Prophet (Pbuh) prohibited on the day of Khaibar (battle of khaibar) the eating of meats of tame donkeys, mules, and all Eyeteeth beast and birds of prey”.

Ibnu Hajar and As-Syawkani said : it’s an acceptable hadith.

And also in Jaber hadith he said : On the day of khaibar, we slaughtered horse, mule and donkey, then the Prophet (Pbuh) prohibited us the eating of mule and donkey meats, and didn’t prohibit us of eating horse meat” (Abu Daud, ahmad and Darul Qutni and on the condition of Muslim). (Look up Al-Irwa’ 8/138).

6. Eating Horse’s Meat

Al-Ashah (The Most True opinion) in this matter is Lawful, Upon to the hadith narrated by Jaber, The Prophet (Pbuh) on the day of (the battle of) Khaibar forbade eating donkey’ meat, and allowed the eating horse’ meats (Bukhori and Muslim).

Also in Bukhori and Muslim, Narrated Asmah binti Abu Bakar As-Siddiq (May Allah be Gracious to them), she said : we slaughtered a horse during lifetime of Allah’s messenger, and we ate it.

On the other hand, hadith narrated by Khalid bin Walid as he said : The Prophet (Pbuh) prohibited us to eat horse, mule and donkey’s meat (Narrated by Ahmad, Abu Daud, Nasai’ and Ibnu Majah), many of scholars of hadith considered this hadith as hadith dhoief (weak hadith).

Scholar Ibnu Hajar said in his book “Al-Fath” in the chapter of horse’ meat who stated : Hadith Khalid considered as a weak hadith by scholars (ahmad, Bukhori, Musa ibnu Harun, Darul Quthni, Al-Khitobi, Ibnu Abdul Baar, Abdul Haq and others).

Some of them confirmed this hadith with daleel from Al-Qur’an wherein almighty Allah said : “And (He has created) horses, mules and donkeys, for you to ride and as an adornment” (Al-Nahl : 8). That article “ل” (al-laam) in the word for ride in Arabic is for the reason or that Allah has created them in order to drive and

as an adornment, so an allowance to eat them is disputing the meanings of holy verse Scholar As-Syanggiti (May Allah mercy him) said : Jumhur (most Islamic Scholars) refuse that daleel where they said : verily! That Al-Nahal verse was revealed in macca by Ijma', and allowance to eat horse meat on the day of Khaibar more than six years after hijra, then if Prophet understood that verse contented prohibition, the he would never allow companions to eat them.

And also : ayat (verse) of an-Nahl is a not clear statement to prohibit eating horse' meat and taking hadith as argument (hadith narrated by Jaber and Asmah binti Abu Bakar (May Allah be Gracious to them) which both agreed on, both of those are really clear argument for allowance of eating horse' meat, al-Mantiq is preferred then al-Mafhum (What is said is forward then what is understood), as confirmed in Assul Al-Fiqh s(Principal of fiqh roots). (al-Adhwa : 2/255).'

7. The Dog

The eating of the dog's meat is forbidden upon to many of islamic scholars. And its forbide has many daleel among them the hadith which was mentioned above (about the Eyeteeth beasts of prey), because the dog is an Eyeteeth beasts of prey.

And other, if the eating of dog is allowed, then surely, it's allowed to buy and sell the dogs, and there's prohibition to buy the dog confirmed by hadith narrated by Ibnu Masood Al-Ansari in Bukhori and Muslim the prohibition followed by prohibition of giving hulwan (payment) for al-Kaahin (Priest) and unhonourable woman (in order of having illegal sexual intercourse)" and narrated by Muslim from Rafih ibnu Khudaij (May Allah be Gracious tohim) hadith by that word : "The price of the dog is al-Khabeeth (malignant/unlawful thing)" and the argument of its prohibition also confirmed in holy Qur'an that almighty Allah said : "And prohibits them as unlawful Al-Khabaith (i.e. all evil and unlawful as regards things, deeds, beliefs, person and foods) (al-A'raf : 157).

And it's also confirmed by the hadith reported by Abu Daud and its Isnad is "Sahih" (Authentic) from the hadith narrated by Ibnu Abbas (May Allah be Gracious to him) : "The Prophet (Pbuh) prohibited the price of the dog, and then he said : if (one) came asking of the price of the dog, so then give him armful dust".

And scholar Nawawi said in "Explaining Al-Muhadzab" and scholar Al-Hafiz in "Al-Fath" : its isnad is Sahih. Islamic scholars said : its sell is following its meat, and

its meat is Haram, so then its sell it haram. And this is the clearest argument among the arguments we mentioned.

Scholar Syanggiti also choosed that as it in “al-Adhwa” (2/260).

And among those arguments of prohibition of the dog : which reported in Bukhori and Muslim from the hadith narrated by Abu Hurairah (May Allah be Gracious to him) : The Prophet (Pbuh) said : whosoever bought the dog except dogs for hunting, keeping farm or keeping domestic animal (e.g. protection sheep cattle), so then his reward would be reduced every day by Qiroth (Hill of Uhud battle). Then, if its purchase for no need is forbidden, and then his reward would be reduced as much as qiroth for everyday, so then, there is no doubt that its eating is Haram, while if its eating is permissible so surely its purchase is permissible too.

Also in the hadith of Abdullah Ibnu Umar : That the Prophet (Pbuh) ordered the killing of dogs” (Narrated by Muslim). If it’s permissible to eat the dog meat so then, he wouldn’t order to kill the dog.

And they who said by the permission of selling dogs and the right of asking compensation for killing it, dispute the first group with hadith narrated by Abu Hurairah (May Allah be Gracious to him) that the Prophet (Pbuh) “prohibited of the price of the dog, except the dog for hunting” (Narrated by Tarmedzee and scholar Al-Albani said in Al-Jami’ 6/6823 that it’s Hasan – acceptable status of hadith-).

And this group permit its sell if it is for hunting or keeping security, scholars Abu Hanifah, Ibnu Munther which narrated by Jaber, Attah, Al-Nakhoi and Al-Nawawi said.

And if the permissible dog is killed, so then it’s obliged for the killer to pay for its price, upon to Scholar Malik, Abu Hanifah, said it is obliged in anyway if there is a benefit and there’s no matter upon to opinion of Scholar Ahmad and Shafi’i.

8. The Monkey

The obvious daleel (clear argument) doesn’t allow the eating of the monkey. Scholar Qurthubi said in his book of explaining Qur'an : Abu Umar named by Ibnu Abdul Baar said : Muslims agreed that it’s not allowed to eat monkey, as the Prophet (Pbuh) prohibited its eating, and also its sell as there is no benefit.

Said : Status of this Hadith is Mursal (kind of weak hadith), as narrated by Al-Sha’bi : and scholar Nawawi said in book “Explaining of Muhadzab” the monkey is

forbidden upon us. And said the something Scholars Attah, Ikrimah, Mujahid, Makhul, Al-Hasan and Ibnu Habib al-Maliki.

Scholar Ibnu Qudama said in book "al-Mughni" Ibnu Abdul Baar said : I haven't heard that there's an Islamic scholar dispute this daleel and argument of prohibition of eating and selling the monkey. Then he said : due to it's beast so then it enters in generality of daleel.

Scholar Shafiee disputed an allowance of selling monkey, as he said : It's allowed to sell monkey as it's useful for security (keeping goods).

And Scholar Al-Baji said : Al-Dhaher (clearest daleel) upon to me from mathhab Malik and his followers is it's not haram (prohibited).

And Scholar Ibnu Hazm said in 'al-Mahalli" (7/429) : The monkey is haram (prohibited), as Allah changed the disobedient faces into the picture of pigs and monkeys as torment. And actually every normal man knows that Allah will never change the picture of faces as a torment into the picture of good animal, so it's included of al-Khabaieth (disliked things).

It's right saying and good daleel (argument).

9. An Elephanttt

It's haram (forbidden) because it is included an Eyeteeth beasts of prey, said by al-Jumhur (Most Islamic Scholars).

And who considers its sanad as "Sahih" among followers of Maliki are : Ibnu Abdul Baar and Qurtubi.

And scholar Ibnu Qudama said in al-Mughni : an Elephanttt is forbidden. and Ahmad said : It's not one among muslims foods. And scholar Hasan said : it's maskh (torment of Allah for those disobedient) and scholar Abu Hanifah dislike it, also scholar Shafi'i, but scholar al-Sha'bi permits eating of that animal (elephant).

While upon to us, Prophet prohibited eating of every kind of Eyeteeth beast of prey and the elephant has grand Eyeteeth, and it's mustakhbath (disliked/impure). So then, it enters in generality of Qur'anic verse which forbade al-Khabaieth.

Scholar Al-Nawawi said in "Explaining Muhathab" : an Elephant is forbidden upon to us, and also upon Abu Hanifah, Al-Kofiyyun (scholars in Kufah-Iraq) and Hasan. But scholars Al-Sha'bi and Ibnu Shihab allow eating of an elephant. And also Malik in other narration. And Scholar Ibnu Hazm in 'al-Muhalla" 97/3398) : if only i

could purify the elephantttt (by slaughtering in the name of Allah), so it will become lawful to eat the elephantttt.

10. Al-Dhabu (Hyena)

It's lawful/missible to eat Hyena according to hadith narated by Abdurrahman Ibnu Abdillah ibnu Abi Ammar as he said : "I said to Jaber : al-Dhob'u (wild-dog) may I hunt ? he said " Yes !" then I said : may I eat Hyena, he said : "Yes!". I said : Did the Prophet (Pbuh) said (it's permissible to eat Hyena) ? he said : "Yes!" (reported by Ahmad, Nasa'i, Tirmidzi, Ibnu Majah and Abu Daud) and Al-Tirmidzi, Ibnu Khuzaimah, Ibnu Hibban and al-Baihaqi consideder it as Sahih Hadith (Authentic Hadith).

And this is special daleel upon an allowance of eating of Hyena, so then, it's preferred than the generality of hadith which prohibited the eating every Eyeteeth of beast of prey.

And Al-Baihaqi reported hadith which narrated by Ali, Umar and Abdullah Ibnu Abbas (May Allah be Gracious to them) that they make who hunt Hyena to Al-Muhrim (who performs Ihram at Macca) to slauhgtter a sheep in the sake of Allah, so then, it shows that the eating of Hyena could be hunted permissible to eat it.

And reported from Malik : It's like a fox, and in another saying : It's disliked.

11. Rabbit/Hare

It's permissible, as confirmed in Bukhori and Muslim by Hadith narrated by Anas (May Allah be Gracious to him) that the Prophet (Pbuh) bestow him a gift part of a rabbit, so then he accepted it.

So then, the rabbit is permissible (its eating) with Ijma' (unanimous opinion) of Islamic Scholars.

And Ibnu Qudamah in "Al-Muhgni" said : we know no body said it is haram, except in one narration from Amur Ibn Al-Ass.

Scholars Attah, Ibnu Al-Musayyib, Al-Laith, Malik, Shafi'l, Abu Thaur and Al-Muntheer said : It's permissible.

And it's forbidden upon to Jews people.

And Al-Rafidah (Syeah Sector) forbid the eating of rabbit, while they have an imaginative daleel upon to its prohibition law !!.

12. Al-Jarad (Locusts)

There is no dispute between (Islamic Scholar upon to permission of eating locusts) as it's confirmed in "Al-Sahihain" by hadith narrated by Abdullah Ibnu Abi Awfa that he said : We participated with the Prophet (Pbuh) in seven ghazwah (holy battle) and we eat locusts.

So, the eating of the dead locust without slaughtering is Halal (lawful) upon to Jumhur of Ulama (Islamic Scholars), with daleel of the hadith which said : It's allowed for us two kinds of dead animal and two kinds of bloods, which narrated by Ibnu Umar (as mentioned). But Scholar Malik showed his disapproval upon to Jumhur' (most islamic scholars) opinion with condition of 'thakah', and thakah according to him is an animal which dies by slaughtering, boiling or frieing, and Malikiya explained his disaproval of due to the unascertainty of hadith narrated by Ibnu Umar above. But the right is with the Jumhur opinion.

13. Thaab (Mastigure)

The right saying, it's allowed to eat mastigure, as confirmed in "Al-Sahihain" narrated Ibnu Umar that the Prophet (Pbuh) said : Do eat and feed others. It's is Halal (lawful). And he said : there is no problem with it. But it's not my food (he means "mastigure").

And as also confirmed in "Al-Sahihain" narrated by Khalid (May Allah be Gracious tohim), told that he ate mastigure in house of Maimunah (Prophet's wife), while the Prophet (Pbuh) saw that.

Narrated Jaber that Umar bin Khattab said concerning eating mastigure, verily, the Prophet (Pbuh) hadn't forbid it, but it's food of most of its dwellers, and if I hate it I would eat it. (narrated by Muslim).

While Abu Saeid hadith, one of bedouin came to the Prophet (Pbuh) and then said : I used to eat mastigure, and it's most of my family food, he (Abu Said) said : he [the Prophet (Pbuh)] didn't say anything, and then we said : repeat your question to him, then he (bedouin) asked him (Prophet) three times but he hadn't answer, then the Prophet called him (bedouin) in the third time and he said : O Bedouin ! Verily, almighty Allah had cursed and angried to group of Israel's children, then he he matamophose them to animal creeping on the surface of the world, and I don't know may be it's one of

those, I didn't eat it, and I didn't prohibit to eat it. (narrated by Ahmed and Muslim)

Scholar Shaukani said : It's true that from the Prophet (Pbuh) saying that "Al-Mumsoukh" has no descendants, and the right one is that the Prophet (Pbuh) didn't say that except by revelation from Allah, and verily, his doubt about eating mastigure was before divine revelation, and scholar Muslim told in his book "a man said : O Prophet ! are monkeys and pigs among those what Allah mathamophose them ? and then the Prophet (Pbuh) said : Verily ! Allah hasn't perish or give torture group of people while he give them a descendant.

14. Al-Sard 15. Frogs 16. Ants 17. Hud-hud (Hoopoo) and 18. Bees.

All of them are forbidden as narrated Abu Hurairah : "The Prophet (Pbuh) prohibited killing of Al-Sard (Small spotted bird with huge head), Frogs, Ants and Hud-hud (Hoepoe)". It narrated by Ibnu Majah by Sahih sanad (chain of mens who narrated the hadith).

And Ibnu Abbas hadith that the Prophet (Pbuh) prohibited killing four kinds of vertebrates are : an Ants, Bees, Hud-hud (Hoopoo) and Al-Sard. (Narrate by Ahmed and Abu Daud).

And those which are prohibited to kill, are also prohibited to eat them, because they're not possible to be eaten without killing or slaughtering them first, while slaughtering them is forbidden.

And the Prophet (Pbuh) prohibited us to eat frog even for medicine. Narrated Abdul Rahman Ibn Uthman (May Allah be Gracious to him), he said : a doctor told the Prophet (Pbuh) about a medicine and told that a frog is put in it, and then, the Prophet (Pbuh) prohibited him to kill frog" (Narrated by Ahmad 3/453, Abu Daud, Nasa'i and Hakim).

Scholar al-Manawi in book "Al-Faid" (6/337) after this hadith, it's not to forbid it (frog) but its prohibition for its impurity and its abhorrence or its harm beyond what doctor knowledge.

Scholar Ibn Hazm shows his opinion by prohibition in his book "Al-Muhalla" (7/398).

19. Jerboa

Scholar Ahmad asked about it, and said "It's no matter to eat a jerboa".

And it's also said by scholars Arwa, Attah`, Khurosani, Shafii, Abu Thaur and Ibn Munther.

Abu Hanifah said : It's forbidden. Also narrated by Ahmad like that.

And Ibn Sereen, Hakam, Hamad and Ashab Al-Ra`yi (Scholars of Opinion) because it resembles mouse.

Ibnu Qudamah choosed : It's Permissible. He said in his book `Al-Mughni` (11/17) `Umar told he ruled on it with Jafra (female goat), as the authenticity of food is allowance until an argument of its prohibition comes.

And an al-Athar (saying of the Prophet's companion) is true and in the condition of Muslim's compilation of hadith, narrated by Malik (1/414). Narrated Abu Zubair from Jabir Ibn Abdillah that Umar bin Khattab ruled as penalty on killing (for the person who has Ihram) Hyena by a sheep, a deer by she-goat, a rabbit by she-goatkid , and Jerboa by female goat.

20. Scorpion, Snake, Crow and Mouse.

Scholar Arwa said : who does eat crow ? and the Prophet (Pbuh) has named it by debauchee. And I swear by Allah, it's not among At-Tayyibat (good foods).

It's narrated by Ibn Abi Shaibah, look up `Al-Muhalla` (7/44) and its Isnad is sahih.

Scholar Ibnu Qudamah said (11/68) it may be the Prophet (Pbuh) sayings : `Five of debauchees should be killed whether in al-Hal and Al-Haram (Mecca and Madinah) : Crow, Kite, Mouse, Scorpion, and the Dog of which wound his holder`. (Narrated by Bukhori and Muslim from Aisha hadith). And in Muslim narration told `snake` in place of scorpion.

And narrated Abu Daud (2/1847) from Abu Hurairah, and he told in that hadith above `snake and scorpion`. Ibnu Qudamah said : these five are forbidden as the Prophet (Pbuh) allowed to kill them in Al-Haram (Mecca and Madinah) and it's not allowed to kill Al-Haram, as what it's allowed to be eaten is forbidden to be killed hunted food if can be done.

Scholar Ibn Hazm said (7/403), whatever the Prophet (Pbuh) ordered to kill, so then, it's no need to slaughter, because the Prophet (Pbuh) prohibited wasting wealth and killing what it's allowed to eat.

24. Land and Sea Turtle, Otter and Crab (Al-Qubqub).

Scholar Ibnu Qudamah said (11/83), whatever of kinds of animal live in the land among those of sea-animals, is not allowed except by slaughtering, as like as water bird, turtle, an otter except which it has no blood, like al-Saratan, so surely, it's allowed its eating without slaughtering.

Scholar Ahmad said : The crab is allowed, it's said to him : is it must by slaughtering ?, he said : No!. As know that the aim of slaughtering is bleeding and making its meat good without any blood, so then, what has no blood, no need to be slaughtered, while what we told above is not allowed to eat them except after slaughtering them.

Scholar Ahmad said : an otter must be slaughtered, and I don't see harm in a turtle to be slaughtered.

Sholar Ibn Hazm (8/410) said : Land and Sea Turtle is halal to be eaten their meat and eggs an the Almighty Allah said in holy Qur'an : "While he has explained to you in detail what is forbidden to you" (Al-An'am : 19). And He didn't tell us prohibition of turle, so then, it's allowed to eat in total and whatever born from them.

And then he said : We narrated from Scholar Attah of allowance to eat turtle and crab, and also narrated Scholars Tawoos, Al-Hasan, Muhammad Ibn Ali and Scholars of Madinah of allowance to eat turtle and they obliged to slaughter them at first before eating. Then said (7/398) : While whatever live in the land and water, so then, it is forbidden to eat them except by slaughtering like turtle, Palemreen, an Otter and al-Samur, etc. as those are among land hunting and vertebratas. And if Al-Muhrem kill them he will be punished.

30. Snail, an Insects, black Bird and Bats.

Scholar Ahmad said : who does eat bats ? and he asked about black bird, then he said , I do not know.

Scholar Al-Nakhee said : Every bird is lawful except bats.

Scholar Ibnu Qudamah said (11/69) : Well, it's forbidden for its abhorrence and the Arab dislike it and its eating. And it's also forbidden to eat bumble-bee, honey-bee, bee and so on. Because they're malignant and not good.

And Scholar Ibn Hazm said in `Al-Muhalla` (7/405) : it`s forbidden to eat land snail, and nothing from insects like Wajag, Beetle, an Ant, Bee, Fly, Wasp, Worm whether they`re flying or not. And also louse, flea, bug and mosquitos, and also every kind of them. As the Almighty Allah said : “It`s Forbidden for you to eat maita (dead animal)”. And also said : “Except what you slaughtered (by the name Allah)”.

And it`s right that slaughtering of capabled animal is at its throat or chest, while the unabled animal is forbidden except unslaughtered dead animal.

And another proof of what mentioned, that there are two kinds :

1. Animal permissible its killing like : Wajag, Beetle, Flea, Bug and Wasp.
2. Animal forbidden its killing like : An Ant and Bee.

So then, the permissible are no need to be slaughtered, due to kill what it`s permissible to slaughter is wasting of wealth, and what it`s allowed to be killed is not permissible its slaughtering.