

Permissible and Prohibited Animals in Islam: Insights from the Qur'an and Hadis

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ABSTRACT

This article explores the Islamic dietary laws regarding halal and haram animals as derived from the Qur'an and authentic hadis. The fundamental principle in Islamic jurisprudence is that all good and wholesome (*tayyib*) things are permissible, while harmful and impure (*khabīth*) things are prohibited. Evidence from the Qur'an highlights the permissibility of most four-legged and aquatic animals, with certain restrictions, while the *Hadith* of the Prophet (PBUH) further clarifies specific rulings on animals such as locusts, horses, rabbits, and birds that do not prey on other creatures. Conversely, explicit prohibitions include pork, dead animals, flowing blood, and those slaughtered in the name of other than Allah, alongside animals with fangs, predatory birds, coprophagous animals, and creatures forbidden to be killed. This study also discusses the principle of necessity (*darūrah*) which allows exceptions in dire circumstances. The findings affirm that Islamic dietary law is not only based on textual evidence but also emphasizes health, cleanliness, and the preservation of human life, reflecting Islam's holistic approach to lawful consumption.

INTRODUCTION

In Islamic dietary practices, the prohibition and permissibility of animal to be taken as food are based on the proof from al-Qur'an and hadis, the consensus (*Ijmā'*) and the analogical reasoning (*Qiyās*). The fundamental rule in determining the legality of foods and drinks lies in the principle that anything good is halal for consumption and that anything harmful is haram.

This principle is based on the evidence in the Qur'an where Allah says: He allows them as lawful what is good (and pure) and prohibits them from what is bad (impure) (Surah al-A'raf, 7:157). In another verse of the Qur'an, Allah says: They ask thee what is lawful to them (as food). Say: lawful unto you are (all) things good and pure (Surah al-Maidah 5:4), and in the subsequent verse in the same surah, Allah says: This day are (all) things good and pure made lawful unto you (Surah al-Maidah 5: 5). It is therefore explicit that in the Islamic dietary practices, the Shariah permits anything that is good and forbids what is harmful for consumption, for the benefits of human life. Hence, food that is considered halal must be clearly stated

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in the Qur'an and hadis, while haram food refers to anything that is prohibited in the Qur'an and hadis (Mohammad Zaini & Mohd, 2023).

Though this aspect is highly important in the broader discussion of halal and haram food, not many studies have been conducted in this field. A study by Mohd Mahyeddin et al. (2024) analysed the classical Malay text *Matla' al-Badrain* by Sheikh Muhammad bin Ismail Daud al-Fathani, which classifies 80 animal species into marine, terrestrial, and hybrid categories, with 42 deemed halal and 38 are haram. The rulings were largely based on traits such as being amphibious, poisonous, or predatory, and the study also aligned classical terms with modern zoological names. However, while it offers a clear categorisation, it does not fully elaborate the Qur'anic or hadis evidence behind these rulings, leaving a gap for further research.

Similarly, a more recent study by Mohd Mahyeddin et al. (2025) analysed the classical Malay work *Kasyf al-Litham 'An As-Ilah al-Anam* written by Sheikh Zainul Abidin al-Fatani, which discusses halal and haram animals according to the Shafi'i school. Using textual analysis, the researchers identified nine main categories covering 157 animal species, of which 73 are halal, 82 are haram, while a few remain disputed or unclear. The classification was justified based on factors such as whether the animal lives solely in water, carries poison, or has fangs. While the study lists and categorises the animals, it does not explain the Qur'anic or hadis sources behind the rulings. This shows a gap for future research to connect these classifications with stronger textual evidence for better application in the halal field.

In *al-Halal wa al-Haram fi al-Islam*, Sheikh Yusuf al-Qaradawi (2013) outlines the general principles of halal and haram animals. He states that all animals are permissible except those explicitly prohibited, such as pigs, carrion, blood, carnivorous animals with fangs, predatory birds with talons, and domesticated donkeys, while most sea creatures are considered halal unless harmful or poisonous. Given its comprehensive treatment of halal and haram principles, this book serves as a primary reference in contemporary scholarship on Islamic dietary law. Unlike classical Malay texts that provide detailed listings of species, Qaradawi's approach is principle-based, linking the prohibitions to Qur'anic guidance and the concept of *tayyib* (wholesome).

Based on the literature, only a few works focus on the classification of halal and haram animals into specific categories, but they do not provide direct evidence from the Qur'an and hadis to support the rulings, even though this aspect is highly important in the broader discussion of halal and haram food. This indicates a clear gap, as previous studies emphasize categorization rather than textual evidence, which differentiates the present research by directly examining Qur'anic and hadis foundations.

METHODOLOGY

This study adopts a qualitative research design that emphasizes textual and thematic analysis of primary Islamic sources, the Qur'an and authentic hadis. The primary sources of data were derived from selected verses of the Qur'an and authentic hadis that directly or indirectly mention the permissibility and prohibition of animals as food. Additional supporting references were obtained from classical and contemporary works of *tafsir* (Qur'anic exegesis), hadis commentaries, and *fiqh* literature from various schools of thought.

The verses of the Qur'an related to dietary law, such as those found in Surah al-Mā'idah, Surah al-Baqarah, Surah al-An'ām, Surah al-A'rāf, and Surah al-Nahl, were carefully examined to identify the underlying principles of halal and haram in relation to animals. Likewise, hadis narrations from canonical collections including *Sahih al-Bukhārī*, *Sahih Muslim*, *Sunan Abī Dāwūd*, *Ibn Mājah*, *al-Nasaie* and *al-Tirmidhī* were analyzed to determine specific rulings and Prophetic practices regarding lawful and unlawful animals.

The textual evidence was organized into several themes, namely animals explicitly permitted and prohibited in the Qur'an, animals permitted and prohibited in the *Hadith*, and the principle of necessity (*darūrah*) which allows flexibility in extreme situations. This thematic approach enabled a systematic comparison between Qur'anic and *hadith* evidence while also highlighting areas of scholarly consensus (*ijmā'*) and juristic reasoning (*qiyās*). Through this methodology, the study provides a comprehensive understanding of Islamic dietary law concerning halal and haram animals, grounded in authoritative textual sources and enriched with juristic insights across different schools of Islamic thought. The research flow for this study was stated in Figure 1.

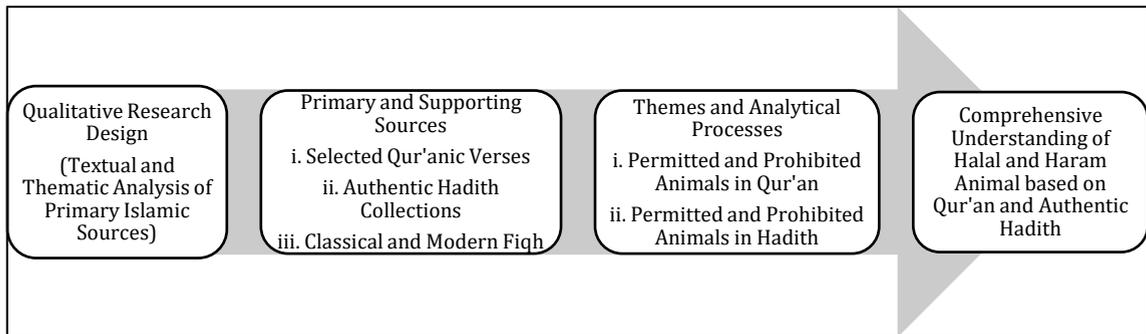


Fig. 1: Illustration of research methodology flow utilised in the present study.
Source: Developed by the author

RESULTS

By referring to the Qur'an and authentic hadis from the *Sunan Sittah*, it becomes clear which animals are allowed and which are forbidden for consumption in Islam. These sources provide direct rulings as well as general principles that guide Muslim dietary practices. Based on this foundation, the categories of permissible and prohibited animals can be explained as follows.

The Permissible Animals according to the Qur'an

The permissibility of animals for consumption could be reviewed from evidence from the Qur'an and *hadith*. The permissibility of land and aquatic animals can be cited from surah al-Maidah, verse 1 and 96, Surah al-Nahl verse 5, and Surah al-Mukmin verse 79, where Allah says,

Translation: O ye who believe! fulfil (all) obligations. Lawful unto you (for food) are all four-footed animals, with the exceptions named: But animals of the chase are forbidden while ye are in the sacred precincts or in pilgrim garb: for Allah doth command according to His will and plan.

Surah al-Maidah 5: 1

And,

Lawful to you is the pursuit of water-game and its use for food,- for the benefit of yourselves and those who travel; but forbidden is the pursuit of land-game;- as long as ye are in the sacred precincts or in pilgrim garb. And fear Allah, to Whom ye shall be gathered back.

Surah al-Maidah 5: 96

Also,

Translation: And cattle He has created for you (men): from them ye derive warmth, and numerous benefits, and of their (meat) ye eat.

Surah an-Nahl 16: 5

And that,

Translation: It is Allah Who made cattle for you, that ye may use some for riding and some for food.

Surah al-Mu'minun 23: 79

In the first verse of the Surah al-Maidah, it has been made clear that all animals with four-legged are halal for Muslim consumption, except for those animals that are clearly mentioned as unlawful. Similarly, all the aquatic animals are lawful for Muslim without any exception (Muhammad al-Zuhaili, 2009; Salleh et al., 2024, 2025), in reference to the text (Surah al-Maidah: 96) which is totally general. Muhammad al-Zuhaili (2009) in his book *al-Mu'tamad* states that water-game is anything that is taken from the sea alive, while its food refers to anything that is taken dead, as long as it has not yet spoiled. Both verses explicitly mentioned that all four-legged and aquatic animals are made permissible for Muslim unless otherwise stated in the Islamic legal sources as haram.

The word "*al-An'am*" used for cattle in the above two verses (surah an-Nahl 16: 5 and al-Mu'minun 23: 79) refers to the animal that lives on eating grass and leaves. According to these Qur'anic verses, this type of animal is considered halal for consumption. Among such animals are cow, camel, sheep and goat (Abdul Wahab Abdussalam Thawilah, 2012; Muhammad al-Zuhaili, 2009, Salleh et al., 2024, 2025). However, it is important to state that the consumption of donkey meat hold a different ruling, due to the existence of a proof of the prohibition from authentic hadis, as will be discussed in the below section.

In addition, the Qur'an also mentioned in Surah al-Maidah, verse 4:

Translation: They ask you, 'O Prophet,' what is permissible for them 'to eat'. Say, "What is good and lawful. Also what is caught by your hunting animals and birds of prey which you have trained as instructed by Allah. So eat what they catch for you, but mention the Name of Allah over it 'first'." And be mindful of Allah. Surely Allah is swift in reckoning.

Surah al-Maidah 5: 4

The Qur'anic verse above explains that what is permitted for Muslims includes good and wholesome food as well as game obtained through trained hunting animals. This is clear evidence that hunting is allowed as a means of obtaining food, if it follows Shariah requirements, such as using properly trained animals and mentioning the name of Allah. Besides, this verse therefore reminds that what is lawful is not only about the type of food itself, but also about the way it is acquired. Hence, permissible land animals, as mentioned in the Qur'an are not only domesticated animals but also those animals obtained through hunting.

The Permissible Animals according to the hadis

The permissibility of animals can be carefully reviewed from the specific evidence in the hadis of the Prophet (P.b.u.h). In these hadis, the types of permissible animals are directly mentioned as lawful, either based on the teachings, deeds, tacit approval (*taqrir*), or the sayings of the Prophet (PBUH). Among the animals which were directly mentioned in the hadis as lawful includes:

i) The locust

Locust is one of the lawful animals as food. The legality of locusts is based on the hadis narrated by Ibn Abi 'Aufa:

Translation: We participated with the Prophet (PBUH) in six or seven Ghazawāt, and we used to eat locusts with him.

Reported by *Sahih al-Bukhārī*: no. 5495

Also, ‘Abdullah bin ‘Umar reported that the Prophet (PBUH) once said:

Translation: Two kinds of dead meat have been permitted to us: fish and locusts.
Reported by Sunan Ibn Majah: no. 3218

These hadis indicate that locusts, unlike other land animals, are an exception to the general rule that prohibits consuming animals that die without slaughter. Scholars explain that the permissibility of locusts is due to the explicit allowance granted by the Prophet (PBUH), and this ruling has been accepted across the major schools of thought. The inclusion of locusts among lawful food highlights the flexibility of Islamic dietary law, where specific exemptions are made clear through textual evidence.

ii) The mastigure (*Dhab*)

The mastigure (Egyptian *dhab* lizard) is lawful for Muslim based on the hadis narrated by Ibn ‘Umar that the Prophet (PBUH) said:

Translation: I do not eat mastigure, but I do not prohibit its eating.
Reported by Sahih al-Bukhārī: no. 5536

In a hadis narrated by Ibn ‘Abbas:

Translation: My aunt presented (roasted) mastigures, Iqt and milk to the Prophet (PBUH). The mastigures were put on his dining sheet, and if it was unlawful to eat, it would not have been put there. The Prophet (PBUH) drank the milk and ate the Iqt only.

Reported by Sahih al-Bukhārī: no. 5402

These narrations mentioned above affirm that while the Prophet (PBUH) personally did not eat mastigure, he clarified that it is not prohibited for Muslims, and thus it remains lawful for Muslim consumption.

iii) The horse

Horse is among the animals that are mentioned as lawful to be eaten based on a hadis narrated by Asma’:

Translation: We slaughtered a horse during the lifetime of Allah's Messenger (PBUH) and ate it.

Reported by Sahih al-Bukhārī: no. 5519

There is also another hadis narrated by Jabir bin ‘Abdullah in which the Prophet (PBUH) forbade the flesh of domesticated donkey and allowed the cooking of horses’ meats (Muslim, 2000: no. 5022). Both hadis are evidence that horses are among the animals that can be lawfully consumed.

Some scholars such as Abu Hanifah and a few scholars from Maliki School of Thought however disagree with the ruling of halal for horse meat, based on their argument from textual evidence in the Qur’an, which translate: “And (He has created) horses, mules, and donkeys, for you to ride and use for show” (Surah al-Nahl:8) (Abdul Wahab Abdussalam Thawilah, 2012). According to these scholars, horses, with reference to the text are made for the purpose of riding and use for show, and that the presence of donkey and mule which are prohibited for consumption in the same verse indicates similarities in the ruling of prohibition (Abdul Wahab Abdussalam Thawilah, 2012). Nevertheless,

the strongest opinion on this matter is the opinion held by many scholars including the Shafiites, Hanbalites, a few Maliki sect followers, Abu Yusuf, Muhammad bin al-Hanafiyyah, al-Laits bin Saad, and the scholars from Zhahiri sect, whom have accepted the permissibility of horse meat consumption (Abdul Wahab Abdussalam Thawilah, 2012).

iv) Onager / Wild Donkey (*al-himar al-wahsiyyah*)

The wild donkey is lawful for consumption, based on the proof from hadis narrated from Abu Zubair that he heard Jabir bin ‘Abdullah say:

Translation: At the time of Khaibar we ate horses and onagers.

Reported by Sunan Ibn Mājah: no. 3191

Based on the *hadith*, it is clear that the companions ate wild donkey during the battle of Khaibar, and that signifies the legality of wild donkey as food.

v) The rabbit

Rabbit is among the animals that have been mentioned as halal in the *hadith*. The permissibility of rabbit appears in Sahih al-Bukhāri, in a *hadith* narrated by Anas bin Malik that he said:

Translation: Once we provoked a rabbit at Marr-az-Zahran. The people chased it till they got tired. Then I caught It and brought it to Abu Talha, who slaughtered it and then sent both its pelvic pieces (or legs) to the Prophet, and the Prophet (PBUH) accepted the present.

Reported by Sahih al-Bukhāri: no. 5535

Based on this hadis and a few other authentic hadis (Sunan an-Nasā’i :4317, Ibn Majah:3244 and Sunan al-Tirmidhi:1789), the majority of jurists held the position that rabbit is halal for consumption (Abdul Wahab Abdussalam Thawilah, 2012).

vi) The Birds that do not Hunt with Their Claws and do not Prey on Other Animals

Birds that live on eating grains and crops are lawful from the Islamic perspective. Among the birds that are categorized as lawful include; quail, chicken, turkey, duck, pigeon, and others. It was narrated by Abu Musa Al-Ash‘ari that he said:

Translation: I saw the Prophet (PBUH) eating chicken

Reported by Sahih al-Bukhārī: no.5517

In another hadis that narrated by Zahdam Al-Jarmi:

Translation: I entered upon Abu Musa while he was eating chicken, and he said: ‘Sit and eat, for indeed I saw the Messenger of Allah (PBUH) eating it.

Reported by *Jami’ al- Tirmīdhī*: no. 5517

These mentioned hadiths above not only confirm the lawfulness of consuming chicken but also illustrate the broader principle that birds which primarily consume grains and crops fall within the category of permissible animals.

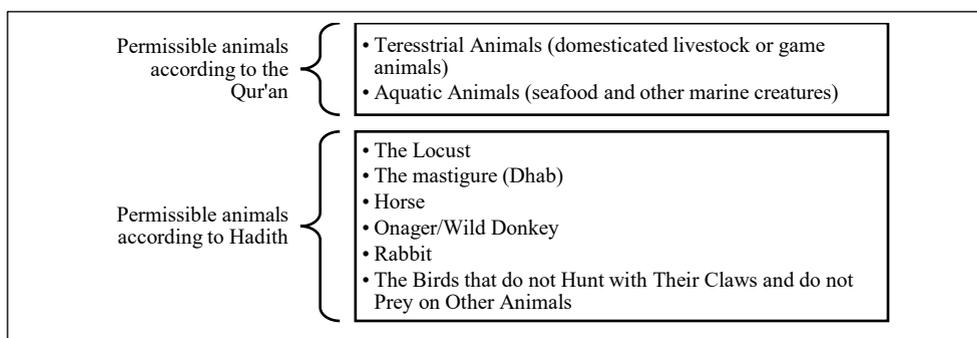


Fig. 2: The Permissible Animals according to the Qur'an and Hadith
Source: Illustrated by the author

Figure 2 illustrates the summarization of the permissibility of animals according to the Qur'an and Hadis. The Qur'an allows the consumption of land and aquatic animals, while the Hadis specifies additional permissible animals such as locusts, mastigure (dhab), horses, onagers (wild donkeys), rabbits, and non-predatory birds. Collectively, these sources provide a comprehensive framework for identifying lawful animals in Islamic dietary law.

The Prohibited Animals according to the Qur'an

The consumption of foods and drinks in Islamic dietary law are based on Allah's order to eat the '*ṭayyibāt*' and to avoid the '*khabā'ith*'. The reason for the prohibition of some animals is due to their impurities that make them unsuitable for consumption. According to Abdul Wahab Abdussalam Thawilah (2012), the reasons of prohibitions are due to the possibility of harms that might be caused by eating such animals, especially to the human body and mind, besides possibility of inheriting certain ferocious traits from the consumption of dirty and repulsive substances. Besides, consuming haram food incurs sin and abstaining them brings rewards to the doer. In fact, Allah commands believers to avoid the unlawful entirely, as consuming haram not only hinders the acceptance of supplications but also hardens the heart against goodness and may ultimately lead to punishment in the Hereafter (Lubis, 2022).

The Qur'an explicitly identifies four categories of prohibited food: carrion, flowing blood, pork, and animals slaughtered in a name other than Allah (Surah al-Ma'idah 5:3). Carrion includes animals that die without proper slaughter, whether through strangulation, a blow, a fall, goring, or an attack by wild beasts, unless they are slaughtered before death (Surah al-Ma'idah 5:3; Surah al-An'am 6:145).

Similar with the permissibility of animal in Islamic dietary law, the prohibition of animal is also dependent on evidences from the Qur'an as specified below;

i) Pork

The prohibition of pork is supported by explicit proof in the Qur'an, where Allah says;

Translation: Forbidden to you (for food) are dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah.

Surah al-Maidah 5: 3

The prohibition of pork can also be reviewed in few other places in the Qur'an. Allah says which mean:

Translation: He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah.

Surah al-Baqarah 2:173

Translation: Say: "I find not in the message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine,- for it is an abomination - or, what is impious, (meat) on which a name has been invoked, other than Allah's

Surah al-An'am 6:145

The strongest opinion held by majority of Muslim scholars regarding the consumption of the flesh of swine, the fat, bones, and skin is unlawful (Abdul Wahab Abdussalam Thawilah, 2012; Al-Baghdadi, 1989). This opinion was held by many such as Ibn Hazm, al-Baidhawi, al-Sayuthi, and Imam al-Nisaburi, whom had concluded that the swine and every parts of the animals is impure (*najs*) and therefore is unlawful (Al-Baghdadi, 1989). It is however a matter of discussion among scholars that the brittle and skin of the swine can be taken advantage of and lawful. Among the proponent of this view are among others include Abu Zahir, Abu Yusuf and al-Syaukani (Al-Qardawi, 2013).

ii) The Dead Animals, Flowing Blood, and Animals which are Dedicated to Anyone Other than Allah

Besides the prohibition of the pork as discussed earlier, there are few other prohibitions associated with dead animal and certain parts of the animal such as the prohibition of dead animals, flowing blood, and animals which is dedicated to anyone other than Allah or which is sacrificed to idols.

The prohibition of such animals can be deduced from Allah orders in a few places in the Qur'an. Allah says which mean:

Translation: Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah. that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety.

Surah al-Maidah 5: 3

And,

Translation:He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah.

Surah al-Baqarah: 173

And,

Translation: Say: "I find not in the message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine,- for it is an abomination - or, what is impious, (meat) on which a name has been invoked, other than Allah.

Surah al-An'am 6: 145

And that:

Translation:He has only forbidden you dead meat, and blood, and the flesh of swine, and any (food) over which the name of other than Allah has been invoked.

Surah an-Nahl 16: 115

Apparently, Islam prohibits the consumption of the dead animals, flowing blood, and animals which is dedicated to anyone other than Allah based on the above mentioned evidences from the Qur'an. Dead animals are animals that died without proper Islamic slaughtering practice or an animal that might be dead due to other reasons such as infections, diseases or naturally die. The dead animals according to the verses are animals that were strangled to death (*munkhaniqah*), be beaten or struck until they died (*mauqūdah*), fallen or thrown from a height (*mutaraddiyah*), gored to death (*natihah*) and animals that have been eaten partially by other animals, unless the animal is still be able to be properly slaughtered. Yet, there are exceptions in this rule for dead locust and fish, which have been clearly mentioned as lawful to be eaten in a few hadis.

The prohibition of blood in the verses under discussion refers to blood that has been poured forth or the flowing blood. This also includes the prohibition of any component extracted from blood such as the blood plasma. Islam prohibits the consumption of flowing blood due to the possibility of health hazards in the blood, beside repulsiveness of the blood to human courtesy (Al-Qardawi, 2013).

The prohibition of slaughtered animals which is dedicated to anyone other than Allah, or not be done in the name of Allah is supported by a *hadith* narrated by 'Abdullah:

Allah's Messenger (PBUH) said that he met Zaid bin 'Amr Nufail at a place near Baldah and this had happened before Allah's Messenger (PBUH) received the Divine Inspiration. Allah's Messenger (PBUH) presented a dish of meat (that had been offered to him by the pagans) to Zaid bin `Amr, but Zaid refused to eat of it and then said (to the pagans), "I do not eat of what you slaughter on your stonealtars (Ansabs) nor do I eat except that on which Allah's Name has been mentioned on slaughtering."

Reported by Sahih al-Bukhārī: no. 5499)

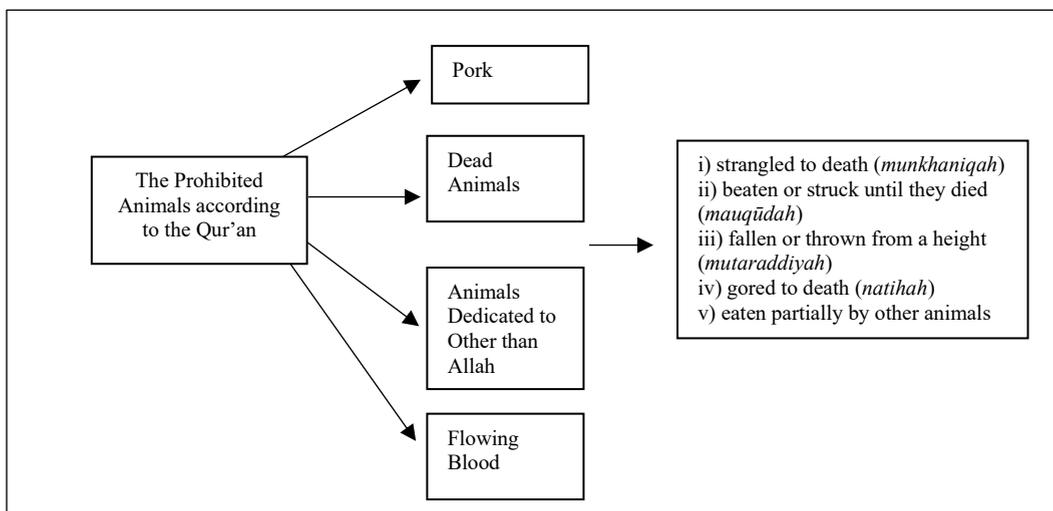


Fig. 3: The Prohibited Animals according to the Qur'an
Source: Illustrated by the author

The Prohibited Animals according to the hadis

The prohibition of animals in Islamic dietary law is also based on the evidence from the *hadith* which directly mentioned the type of animal that is prohibited for Muslim consumption. Among the animals which are directly mentioned as unlawful are;

i) Donkey (*al-himar al-ahliyyah*)

Donkeys are forbidden for consumption as related in Sahih Muslim that Ibn ‘Abbas reported:

Translation: I do not know whether Allah’s Messenger (PBUH) prohibited (the eating of the domestic ass) due to the fact that they were the beasts of burden for the people, so he (the Holy Prophet) did not like their beasts of burden to be destroyed (as a matter of expediency), or he prohibited the use of the flesh of domestic asses (not as an expediency but as a law of the Shariah) on the Day of Khaibar

Reported by Sahih Muslim: no. 5017)

Another hadis that directly mentioned the prohibition of the meat of domesticated donkey is as narrated by Ibn ‘Umar that the Prophet (PBUH) prohibited the eating of donkey’s meat (al-Bukhari, 2000: no. 5522). In another hadis narrated by Anas bin Malik, the Prophet (PBUH) ordered the pots that contain the cooked donkey meat to be turned upside down (al-Bukhari, 2000: no. 5528). According to the hadis, the meat of donkey is prohibited due to the impure characteristic of the meat. The prohibition of the donkey is agreed upon by the majority of Muslim jurists from all School of Thoughts, based on the evidence above, and another few hadis that were also categorised as authentic.

ii) Frog

Frog is also among the animals that are prohibited in Islamic dietary law. The *hadith* about the prohibition was narrated by Abdur Rahman ibn Uthman that he said: “*When a physician consulted the Prophet (PBUH) about putting frogs in medicine, he forbade him to kill them*” (Sunan Abu Dā’ūd: no. 3871). The prohibition against slaying the frog in this *hadith* indicates the illegality of frog as food.

iii) The Predatory Animals and Animals with Fang

The predatory animals and animals with fang such as the tiger, wolf, lion and other animals in similar category are prohibited for consumption. The prohibition of such animals is based on evidence from the *hadith* narrated by Ibn ‘Abbas. In one occasion, Ibn ‘Abbas reported that the Prophet (PBUH) forbade (the eating) of all fanged beasts of prey, and of all birds that have talons (Muslim, 2000: no. 1934).

Also, Abu Hurairah, the companion of the Prophet (PBUH) reported that he once said:

Translation: Eating any predatory animal that has fangs is unlawful

Reported by Sunan Ibn Majah: no. 3233

The majority of jurists hold the position that the predatory animals and animals with fang are unlawful to be eaten. However, there is a different opinion regarding whether all animals with fang are categorized as unlawful, or whether it is only limited to predatory animals that use the fang for the purpose of attacking their prey. The Shafiites and the Malikites of Madinah define that the animals with fang as cited in the hadis referred to predatory animals that use their fang to hunt and attack their prey (Abdul Wahab Abdussalam Thawilah, 2012). It is therefore noted that those animals with fangs but do not use their fang for predatory activity except for eating fruits, nuts and vegetables are excluded from this category and thus are considered halal for consumption, according to the majority of Muslim jurists. Among such animals are raccoons and palm civets.

iv) Animals with Claws and Talons

Animals with claws and talons such as the eagle, owl and vulture are categorized as unlawful animals for consumption. The prohibition of these birds of prey is mentioned in a hadis narrated by Ibn ‘Abbas who said:

Translation: On the Day of Khaibar, the Messenger of Allah (PBUH) forbade eating any predatory animal that has fangs and any bird that has talons.

Reported by Sunan Ibn Majah: no.3234

Also, in another hadis narrated by Abdullah Ibn ‘Abbas:

Translation: On the day of Khaybar the Messenger of Allah (PBUH) prohibited eating every beast of prey, and every bird with a talon.

Reported by Sunan Abu Da’ud: no. 3805

v) Animals that Feed on Impurities or Coprophagous Animal

The coprophagous animal is animals that consume faeces as a normal behaviour or also refers to animals that consume faeces under certain abnormal conditions but not regularly do so. In Islam, the coprophagous animal is termed as *al-jallālah*. This type of animal is prohibited for consumption based on the *hadith* narrated by Ibn ‘Umar who said:

Translation: The Messenger of Allah (PBUH) forbade the meat and milk of al-Jallālah.

Reported by Sunan Ibn Majah: no. 3189

There is also evidence in the Qur’an that states the prohibition against consuming impure thing in verse 157 of al-A’raf that Allah says; “*He allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure).*” (Surah al-A’raf:157). It is therefore clear that al-Jallalah animal is prohibited due to its bad (impure) characteristic.

vi) The Animals that are Prohibited to be Killed

The ants, bees, hoopoes and sparrowhawks are listed as animals that are prohibited to be killed based on the *hadith* narrated by Abdullah Ibn ‘Abbas:

Translation: The Prophet (PBUH) prohibited to kill four creatures: ants, bees, hoopoes, and sparrowhawks.

Reported by Sunan Abu Dā’ūd: no. 5267

Majority of Muslim jurists have agreed upon the opinion that the prohibition of the creatures to be killed indicates the prohibition of such animal for consumption (Abdul Wahab Abdussalam Thawilah, 2012; Muhammad al-Zuhaili, 2009).

vii) The Animals that are Allowed to be Killed

Muslim jurists have agreed upon the opinion that some animals are prohibited due to the bad or impure characteristics. The crow, the kite, the mouse, the scorpion and the rabid dog are among the animals that are allowed to be killed due to the harm that can be brought by these animals. The instruction for the creatures to be killed indicates the unlawful status of the animals for consumption (Muhammad al-Zuhaili, 2009). These animals are regarded as ‘mischief-doers’ and could be killed even during the hajj according to the hadis narrated by ‘Aishah (RA). The wife of the Prophet (PBUH) reported that he once said:

Translation: Five kinds of animals are mischief-doers and can be killed even in the Sanctuary: They are the rat, the scorpion, the kite, the crow and the rabid dog.
Reported by Sahih al-Bukhārī: no.3314

The hadis is supported by another hadis that was also narrated by the wife of the Prophet (PBUH), Hafsa (RA) that the Prophet (PBUH) said:

Translation: it is not sinful (of a Muhrim) to kill five kinds of animals, namely: the crow, the kite, the mouse, the scorpion and the rabid dog.
Reported by Sahih al-Bukhārī: no. 1828

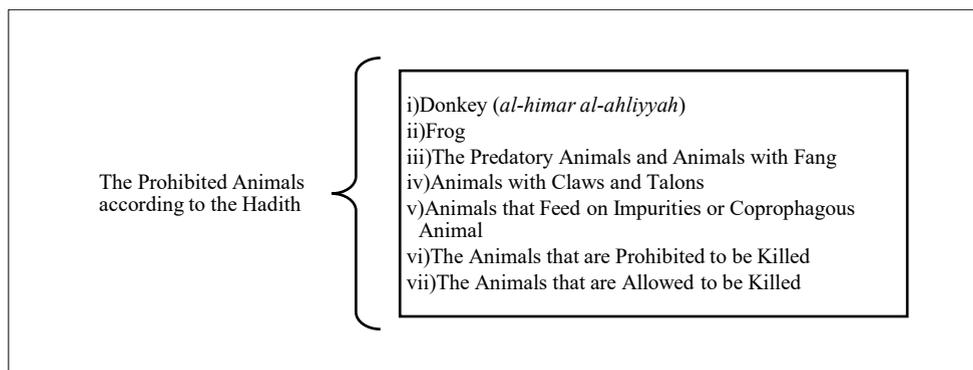


Fig. 4: The Prohibited Animals according to the Hadith
Source: Illustrated by the author

DISCUSSION

In the above discussion, the permissible and prohibited animals had been clearly discussed with supportive arguments and *dalil* from the Qur’an and the authentic *hadiths* of the Prophet (PBUH). Anything that is halal and *ṭayyib* is permissible and lawful for consumption and anything that is *khābiṭh* is prohibited according to the text and thus sinful even if consumed in small quantities. However, Islam is not oblivious to the exigencies of life (*ḍarurah*), where consumption of prohibited food is made permissible under the compulsion of necessity, provided that the food is taken in sufficient quantities equitable to remove the necessity and save one’s life (Al-Qardawi, 2013).

In Islam, the principle of *ḍarurah* changes the forbidden into permissible. An example of indispensable necessity included a state in which a person who is starving to death eats the unlawful food to save his life, without any intention to go against the Shariah Law. In this situation, it is compulsory for

that person to eat the unlawful for his survival and it is a sin for him not to eat the forbidden food until he dies (Muhammad al-Zuhaili, 2009). This is supported by explicit proofs in the Qur'an where Allah says:

Translation: Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful!
Surah an-Nisa' 4: 29

And that He said:

Translation: And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good.
Surah al-Baqarah 2: 195

The above mentioned verses indicate the necessity of preserving human life and avoiding to expose oneself into destruction. The majority of Muslim jurists are of the opinion that eating the unlawful food when starving to death, with the minimum period of all day long, is lawful, but should not be taken more than necessary (Al-Qardawi, 2013). Their argument is based on few verses in the Qur'an where Allah says:

Translation: But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful.

Surah al-Maidah : 3

And also, in surah al-Baqarah:

Translation: He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah . But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.

Surah al-Baqarah 2:173

A similar verse could also be found in Surah al-An'am where Allah says:

But (even so), if a person is forced by necessity, without wilful disobedience, nor transgressing due limits, thy Lord is Oft-forgiving, Most Merciful.

Surah al-An'am 6:145

In conclusion, the principle of *darūrah* in Islam emphasizes the preservation of life as a priority, allowing what is normally forbidden to become permissible in cases of necessity, provided it is not taken beyond the required limit.

CONCLUSION

In conclusion, the determination of halal and haram animals in Islamic dietary law is deeply rooted in divine revelation from the Qur'an and the Prophetic traditions. The guiding principle emphasizes that what is pure, wholesome, and beneficial is permissible, while what is impure, harmful, or spiritually detrimental is prohibited. Beyond legal rulings, these dietary regulations reflect Islam's concern for physical well-being, moral conduct, and spiritual purity. Furthermore, the principle of necessity (*darurah*) demonstrates the flexibility of Shariah in preserving human life under exceptional circumstances. Hence, the comprehensive framework of halal and haram animals not only governs food consumption but also embodies the higher objectives (*maqāṣid*) of Shariah in ensuring the welfare of humankind.

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CONFLICT OF INTEREST STATEMENT

The authors affirm that this research was conducted without any personal benefits, commercial interests, or financial conflicts, and they declare the absence of conflicting interests with the funding entities.

AUTHORS' CONTRIBUTIONS

Nurulaina Saidin conducted the research, and was primarily responsible for writing and revising the manuscript. Mohd Ashrof Zaki Yaakob reviewed and revised the manuscript, verified the accuracy of the Qur'anic verses and Hadith cited, and approved the final version for submission.

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