

Study of Halal and Haram Reptil (Dhab "*Uromastyx aegyptia*", Biawak "*Varanus salvator*", Klarap "*Draco volans*") in Interconnection-Integration Perspective in Animal Systematics Practicum

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Abstract

Indonesia as a country with the largest Muslim population in the world, halal and haram being important and interesting issues, and will have more value if being related to science and religion. The research aimed to study halal and haram of reptiles by tracing manuscripts of Islam and science, combining, analyzing, and drawing conclusions with species *Uromastyx aegyptia* (Desert lizard), *Varanus salvator* (Javan lizard), and *Draco volans* (Klarap). The results showed that Dhab (*Uromastyx aegyptia*) (Desert lizard) is halal, based on the hadith narrated by Muslim no. 3608, hadith narrated by Al-Bukhari no. 1538, 1539. *Uromastyx aegyptia* are herbivorous animals although sometimes they eat insects. Javanese lizards (*Varanus salvator*) in Arabic called waral, wild and fanged animals is haram for including carnivores, based on hadith narrated by Muslim no. 1932, 1933, 1934, hadith narrated by Al-Bukhari no. 5530. Klarap (*Draco volans*)/cleret gombel/gliding lizard is possibly halal because no law against it. *Draco volans* is an insectivorous, not a wild or fanged animal, but it can be haram if disgusting. *Draco volans* has the same category taxon as *Uromastyx aegyptia* at the family taxon.

Keywords: Halal-haram, Reptile, Interconnection, Integration, Animal Systematics.

Introduction

Indonesia as a country with the largest Muslim population in the world, halal and haram are an important and interesting issues and will have more value if being related to science and religion. According to Sheikh Muhammad Yusuf Qardhawi in his book "*Halal and Haram in Islam*", explaining that *halal-haram* issue is like any other matter, where *jahiliyah* people ever get lost and experiencing enormous chaos, so they dare to justify the *haram* and forbid the halal. The first foundation of Islam is: that all the things created by God in the world are halal and mubah. Nothing is forbidden (*haram*), except the legitimate and decisive *nas* from Shari' (which is authorized to make the law itself, i.e Allah and the Messenger) forbid it. If there are no legitimate *nas*, for example, because there are some weak hadiths or no decisive *nas* indicating *haram*, that is *mubah*. Correlated with the word of God contained in the surah of Al-Baqarah verse 29 as follows:

هُوَ الَّذِي خَلَقَ لَكُمْ مِّنَ الْأَرْضِ جَبِيئًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ
فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

Meaning: "It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things". (Surah Al-Baqarah: 29).

God not only created human beings as the best creatures, but God has also prepared various facilities for their welfare and prosperity. Therefore, Allah created the earth and heavens and their contents (including the plants and animals that live in them) and then surrendering them to humans, created for the benefit of humans, and used wisely for those who think. In the abundance of plants and animals, the reptile class includes animals in which species that have not been widely known about the status of their habits by society. Examples, the species of *Uromastyx aegyptia* (Dhabb), *Varanus salvator* (Biawak), and *Draco volans* (Klarap).

Integration-interconnection is beginning to emerge and develop when IAIN (State Islamic Institute) change became UIN (State Islamic University), the pioneer is Muhammad Amin Abdullah as rector of IAIN Sunan Kalijaga Yogyakarta at that time. Thus far the thinking of interconnection-integration has been growing, although there are still differences in viewing the integration of interconnection itself. The problem is interesting to be used as a discussion material in the reptile class on the practicum of animal systematics as a characteristic of the existence of UIN which carries one of its core values is the integration-interconnection.

Method

This research is using literature study method. The literature study conducted by the author is to search on various written sources, whether in the form of books, magazines, articles, manuscripts and journals, or documents relevant to the integration and interconnection of Islam and science. Combine collected data, analyze, and make decisions.

Discussion

The origin of law of something created by god is *halal* and *mubah*, before any law prohibits or forbids it. There are three basic laws of Islam: Al-Qu'ran, Al-Hadith and Ijtihad. The first legal basis in Islam is the Qur'an. All problem, include the matter of halal-haram, then the first reference to searching for a solution in the Qur'an. There is no doubt in the Qur'an and Allah who will guard the sanctity of this Qur'an.

The second legal basis in Islam is al-hadith. If in the Qur'an is not found the legal basis or there is still unclear in the discussion, then the next step is to seek explanation in *as-sunnah* (hadith). And if legal basis of the problem doesn't exist in hadith then the next step is in ijtihad to find a solution. Ijtihad in language is earnest or devotes all abilities. Ijtihad in Islamic law is dealt with by laws that have not been taught in the Qur'an, hadiths and ijma' of the Islamic scholars.

Based on the Qur'an, the law on *halal-haram* meat of animals are as follows:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ
فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٧٤﴾

Meaning: "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: 173).

In another verse Allah justifies the livestock (cattle) in surah Al-Maidah verse 1, as follows:

يَتَأْتِيهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ
الْأَنْعَامِ إِلَّا مَا يُنْتَلَىٰ عَلَيْكُمْ غَيْرَ مُجِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ
اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾

Meaning: "O you who have believed, fulfill [all] aqads. Lawful for you are the animals of grazing livestock except for that which is recited to you [in this Qur'an]-hunting not being permitted while you are in the state of *ihram*. Indeed, Allah ordains what He intends" (Al-Maidah: 1).

In the same surah, Allah permits marine animals (and rivers) that is in verse 96 as follows:

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَّعْنَا لَكُمْ وَلِلسَّيْرَةِ وَحُرِّمَ عَلَيْكُمْ
صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾

Meaning: "The game of the sea and the food of it are made lawful for you, as (a necessary) enjoyment for you and the travellers; and prohibited to you is the game of the land, so long as you are in pilgrim sanctity; (i.e., in the sacred precincts or in the sanctified state of a pilgrim) and be pious to Allah, to Whom you will be mustered".

While the verses Dhab (*Uromastix aegyptia*) contained in hadith that is as follows:

عن ابن عمر رضي الله عنهما: قال النبي صلى الله عليه و سلم: الضب لست اكله ولا أحرمه

From Ibn 'Umar r.a, he said, Rasulullah SAW said, "I do not eat *Uromastix aegyptia* and I do not forbid it" (Bukhari No. 5138).

From 'Abdullah bin 'Abbas r.a and Khalid bin Walid r.a that when he was come to house Maimunah r.a with Rasulullah SAW, Maimunah served *Uromastix aegyptia* roasted meat for Rasulullah SAW and Walid r.a, then Rasulullah SAW closer his hand towards meat, then a women said, "Tell the Messenger of Allah for what he will eat". So the Companions said, "O Messenger of God! It is the meat of *Uromastix aegyptia*". Then Rasulullah SAW raised his hand, then Khalid asked, "Is this meat forbidden, O Messenger of God?". Then the Rasulullah SAW said, "No, but this animal is not in the same land as my people and I allow

it". Khalid said, "I took it and ate it and the Messenger of God (peace and blessings of Allah be upon him) see it" (Narrated by Bukhari no. 5139).

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ ، حَدَّثَنَا أَبِي ، حَدَّثَنَا شُعْبَةُ ، عَنْ تَوْبَةَ الْعَنْدَرِيِّ ، سَمِعَ الشَّعْبِيِّ ، سَمِعَ ابْنَ عُمَرَ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ مَعَ نَاسٍ مِنْ أَصْحَابِهِ ، فِيهِمْ سَعْدٌ وَأُتُوا بِالْحَمِّ ضَبِّ ، فَنَادَتْ امْرَأَةٌ مِنْ نِسَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ لَحَمُّ ضَبِّ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : كُلُوا فَإِنَّهُ حَلَالٌ وَلِكِنَّهُ لَيْسَ مِنْ طَعَامِي

From Ibn 'Umar r.a, that Rasulullah SAW with some of his Companion, include Sa'd. Bring them *Uromastyx aegyptia* flesh, then a woman shouted, "That is the meat of *Uromastyx aegyptia* ", then Rasulullah SAW said, "Eat by you because meat is actually halal. But not from my food" (H.R. Muslim No. 3608).

According to The Animal Diversity Web managed by Zoological Museum of the University of Michigan, the classification of *Uromastyx aegyptia* is as follows species: *Uromastyx aegyptia*, Genus: *Uromastyx*, Family: Agamidae, Order: Squamata, Class: Reptilia, Subphylum: Vertebrata, Phylum: Chordata, Kingdom: Animalia. *Uromastyx aegyptia* in Arabic is called dhabb which it form seems like lizard, and its size is smaller than lizard. *Uromastyx aegyptia* males usually bigger than female, and its tail is short, rough, tight, and scaly. The color of his body is resemble with the color of soil, and when *Uromastyx aegyptia* is fat it chest become yellow. *Uromastyx aegyptia* is a herbivorous animals, but rarely eat grasshoppers (insecta). Habitat in the desert, it cannot live in rivers or swamps. *Uromastyx aegyptia* does not drink water directly, and only drink dew.

In the book of Al Hayawan by Abu 'Utsman 'Amr bin Bahr Al Jahizh is obtained the information as the following: *Uromastyx aegyptia* is a reptile animal that lives in the desert and from land animals. *Uromastyx aegyptia* can reach 60 to 70 grains once lays. *Uromastyx aegyptia* will experience skin discoloration when hot weather is happened. Besides that, *Uromastyx aegyptia* also has 4 legs which all of the palms are like human's palms hand and some have two tongues.

From the hadiths above it can be seen that meat of *Uromastyx aegyptia* is halal, based on HR. Al-Bukhari no. 5138, 5139, and HR. Muslim no. 3608. Whereas based on the science, *Uromastyx aegyptia* is a plant-eating animal (herbivore) though sometimes eat grasshoppers (insecta). It clawed is used to make a hole as a nest, not to grip his prey.



Figure 1. Adult *Uromastyx aegyptia microlepis* at Mahazat as-Sayd . Saudi Arabia. Photo: T. Wilms.

While the lizard associated with, is as follows:

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ ، قَالَ : أَخْبَرَنَا ابْنُ جُرَيْجٍ ، قَالَ : أَخْبَرَنِي ابْنُ شِهَابٍ ، عَنْ حَدِيثِ أَبِي إِدْرِيسَ بْنِ عَبْدِ اللَّهِ فِي خِلَافَةِ عَبْدِ الْمَلِكِ ، أَنَّ أَبَا نَعْلَبَةَ الْخُسَنِيَّ حَدَّثَهُ ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " نَهَى عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ "

From Abu Idris bin Abdullah, from Abu Tsa'labah Al Khusyuni r.a that he heard that Rasulullah SAW forbade to eat fangs of beasts" (Narrated Ahmad in Al-Musnad 17394).

حَدَّثَنَا يُونُسُ ، حَدَّثَنَا أَبُو عَوَانَةَ ، عَنْ أَبِي بَشِيرٍ ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ ، وَعَنْ كُلِّ ذِي مَخْلَبٍ مِنَ الطَّيْرِ

From 'Abdullah bin 'Abbas r.a, that Rasulullah SAW forbade a fanged beast and a clawed birds (i.e to eat) (Ahmad in Al-Musnad 2111).

According to The Animal Diversity Web classification of lizards are as follows: species *Varanus salvator*, genus *Varanus*, family varanidae, squamata order, reptile class, subphylum vertebrates, phylum chordata, kingdom animalia. Lizard (*Varanus salvator*) is a large varanus species besides komodo which has a length 2.5 meters (from head to tail). They are many populations of Lizard (*Varanus salvator*) in Indonesia. This animal has a skin with thick scales and black on the dorsal with a pattern of spheres or yellow lines, while the ventral skin with thick scales and yellow. The skin serves to absorb sunlight during the day where solar radiation is absorbed on the dorsal skin. Approximately 85% is used as energy and the remaining 15% he reflects back on the skin of the os sacrum area as emissions to maintain the temperature in his skin. This is the physiological control of the Lizard (*Varanus salvator*) to regulate its body temperature.

The Lizard (*Varanus salvator*) has eyes and eyelids as well as an oval shape with a strong jaw, a long and branched tongue. These animals have sturdy legs and sharp nails were usually used for climbing trees,

digging nests underground and to defend themselves. Lizard (*Varanus salvator*) with a long tail and very strong, usually used to whip in order to defend itself from attacks as well as to assist the movement when swimming in water.



Figure 2. A young *Varanus salvator* is eating a lizard (*Sphenomorphus* sp.), Photographed by Linda Uyeda.

For clause related to (*Draco volans*) explicitly have not found any nash that *haram* or *halal* it either in Al-Qur'an or Al-Hadist. The food *haram* by the Qur'an and

the hadiths is clear, among others, blood, pork, khamr (liquor), fanged beasts, claws preyed with claws such as eagles, animals that are forbidden to be killed, animals that were ordered to be killed, house mules, animals born from cross-breeding, one of which is *haram*, dogs, disgusting and dirty animals, all foods that are harmful to human health.



Figure 3. Klarap (*Draco Volans*).

Table 1. Classification Dhab (*Uromastix aegyptia*), Lizard (*Varanus salvator*) dan Klarap (*Draco volans*).

| Kategori Takson | Dhab (<i>Uromastix aegyptia</i>) | Biawak (<i>Varanus salvator</i>) | Klarap (<i>Draco volans</i>) |
|-----------------|------------------------------------|------------------------------------|--------------------------------|
| Kingdom | Animalia | Animalia | Animalia |
| Filum | Chordata | Chordata | Chordata |
| Sub Filum | Vertebrata | Vertebrata | Vertebrata |
| Kelas | Reptilia | Reptilia | Reptilia |
| Ordo | Squamata | Squamata | Squamata |
| Famili | Agamidae | Varanidae | Agamidae |
| Genus | Uromastix | Varanus | Draco |
| Spesies | <i>Uromastix aegyptia</i> | <i>Varanus salvator</i> | <i>Draco volans</i> |

Conclusions

Uromastix aegyptia/Dhab الضب *Halal*, based on HR Al Bukhari no 1538, 1539 and HR Muslim no 3608, *Uromastix aegyptia* is also Herbivore (grass-eater), not beast and not fanged. *Varanus salvator*/الورل *Haram* based on Ahmad's HR in Al-Musnad no 17394 and 2111, which include carnivora animal (flesh-eating), wild (beast) and fanged. *Draco volans*/Klarap is possibly *halal* because there is no law that forbids it, is an insectivorous animal, not beasts and a fanged animal, but it can be *haram* if disgusting. Klarap (*Draco volans*) has the same category taxon as Dhab (*Uromastix aegyptia*) at the family taxon.

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