

## CHAPTER IV

### SIMILARITIES AND DIFFERENCES IN THE INTERPRETATION OF M. QURAISH SHIHAB AND MATTHEW HENRY ABOUT *ḤALĀL* FOOD

#### A. M. Quraish Shihab's Interpretation of *Ḥalal* Food

##### 1. M. Quraish Shihab's Interpretation of *Ḥalal* Food in *QS. Al-Baqarah / 2: 168*

In the Qur'an how to obtain a lawful and good fortune is contained in four verses, namely in the *QS. al-Baqarah / 2: 168*, *QS. al-Māidah / 5: 88*, *QS. al-Anfāl / 8: 69*, with *QS. an-Nahl / 16: 114*. From the four letters, *ḥalālān Ṭayyiban* contains various meanings in interpreting them.<sup>1</sup>

One verse that mentions *ḥalāl* food is found in the Qur'an surah *al-Baqarah / 2: 168*

يَأْتِيهَا النَّاسُ كُلُّوْا مِمَّا فِي الْأَرْضِ حَلٰلًا طَيِّبًا وَلَا تَتَّبِعُوْا خُطُوٰتِ  
الشَّيْطٰنِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِيْنٌ

168. O mankind! Ye people! Eat of that which lawful and wholesome in the earth, and follow not the footsteps of the devil, Lo! He is an open enemy for you.<sup>3</sup>

After previously the group of verses that discussed the oneness of Allāh, then in this group which is preceded by sūrah *al-Baqarah / 2: 168* discusses the invitation to all humans to eat physical food after previously discussing spiritual food. M.

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<sup>1</sup>Muhammad Fuad Abdul Baqi, *al-Mu'jam al-Mufarras lil Alfadzi al-Qur'an al-Karim* (Kairo: Darul Kutub, 1945), 216.

<sup>2</sup>Alī aṣ-Ṣābūnī, *Ṣafwah at-Tafāsīr*, Juz. 1 (Halab: Dae al-Qalam, 1994), 114.

<sup>3</sup>Al-Qur'an Terjemah Bahasa Inggris Lengkap, [https:// ayatalquran.net/ 2015/ 01/ surah-al-baqarah-البقرة-the-cow-terjemah-bahasa-inggris/](https://ayatalquran.net/2015/01/surah-al-baqarah-البقرة-the-cow-terjemah-bahasa-inggris/). Accessed on 30 Januari 2021.

Quraish Shihab in his interpretation (*Tafsīr al-Mishbāh*) always collects certain verses into a group and always gives brief introductions before entering into the interpretation of these verses.

In this verse, it tells us that the invitation is not only aimed at believers but all people. This shows that the earth was prepared by Allāh for all humans, believers, or infidels. Every attempt by anyone to monopolize the results, whether he is a small or large group, family, tribe, nation, or region at the expense of others is contrary to the provisions of God. Therefore, all humans are invited to eat ḥalal which is here.

In his interpretation, M. Quraish Shihab explained that not everything in the world is automatically ḥalal eaten or used. For example, God created a poisonous snake not to be eaten, but another part that is usually can be used as medicine. There are also birds that He created to eat insects and damage plants. Thus, not everything on earth becomes ḥalal food, because not everything that is created for humans to eat, even if everything is for human benefit. Therefore, Allāh commands them to eat ḥalal food.<sup>4</sup>

Ḥalal food is food that is not *ḥaram*, i.e. eating it is not prohibited by religion. Illegal foods are of two kinds, which are unclean because of its substances, such as pork, carcasses and blood; and ḥaram because something is not from the substance, such as food that is not permitted by the owner to be eaten or used .. Ḥalal food is not included in the second. However, not all *ḥalal* food is automatically good. because there are four types called *ḥalal*: obligatory, *sunnah*, *mubāh*, and *makrūh*. Likewise, with activities, some activities are lawful but are abusive or disliked by God, for

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<sup>4</sup>M. Quraish Shihab, *Tafsīr al-Mishbāh*, Vol. 1, Cet. IV (Jakarta: Lentera Hati, 2002), 456.

example, termination of relations. Furthermore, not everything is *halal* according to their respective conditions. Some are good for A who has certain health, but not good for others. Likewise, some things are good for A but good for others. There is *halal* food, but it is not nutritious and when it does it becomes less good.<sup>5</sup>

## 2. M. Quraish Shihab's Interpretation of *Halal* Food in *QS. al-Mā'idah/5:88*

After the previous verse in this surah discusses what forbids *halal*. Then in this verse reaffirmed the command to eat *halal* food. As mentioned in the Qur'an *sūrah al-Mā'idah / 5: 88*

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ  
مُؤْمِنُونَ ﴿٨٨﴾

88. Eat of that which Allah hath bestowed on you as food lawful and good, and keep your duty to Allah in whom ye are believers.<sup>7</sup>

The meaning of the word eat in this verse is all human activity. The choice of the word eating, aside from being a basic human need, is also because food supports human activities. Without food, humans are weak and unable to do activities. This verse commands to eat *halal* again, which is good. as M. Quraish Shihab has also mentioned the sentence in interpreting *halāl* food in *sūrah al-Baqarah / 2: 168*, the author reiterates that not all *halāl* foods are automatically good. And eat, as for the recommended foods are, *halāl* foods, which are not *harām* any more good, delicious,

<sup>5</sup>M. Quraish Shihab, *Tafsīr al-Mishbāh*, 457.

<sup>6</sup>Alī aṣ-Ṣābūnī, *Ṣafwah at-Tafsīr*, 362.

<sup>7</sup>Al-Qur'an Terjemah Bahasa Inggris Lengkap, <https://ayatalquran.net/2015/01/surah-al-maidah-الْمَائِدَة-the-table-terjemah-bahasa-inggris/>. Accessed on 30 Januari 2021.

nutritious and have a positive impact on the health of what Allāh has sustained to you, and fear Allāh in all activities that you are against Him are you 'Minun, those who are firm in their faith.

Because there are four types called *ḥalal*: wajib, sunnah, mūbah, makrūh. Likewise, some activities are activities that are lawful but are abusive or very disliked by God, namely the termination of relations. Furthermore, not everything is *ḥalal* according to their respective conditions. There is something good for Person A who has certain health, and there is a tone that is also not good for him, although it is good for others. There is ḥalāl food, but it is not nutritious and when it does it becomes less good. what was ordered was ḥalal which was good.<sup>8</sup>

### 3. M. Quraish Shihab's Interpretation of Ḥalal Food in QS Al-Anfāl/8:69

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦٩﴾

69. Now enjoy what ye have won, as lawful and good, and keep your duty to Allah. Lo! Allah is Forgiving, Merciful.<sup>10</sup>

As in the previous two verses, this verse also discusses *ḥalāl* food again and again. After the previous verse in this surah implies *Allāh's* forgiveness of those who propose ransom taking, then in this verse it is permissible to eat which is to take the ransom according to the needs and benefits that have a good effect on their souls and bodies so that it does not result in torment and not condemnation from *Allāh*, and fear *Allāh* in all things; God is truly forgiving of those whom He knows is sincere and does not intend to violate or defy the Most Merciful of the doers of virtue.

<sup>8</sup>M. Quraish Shihab, *Tafsīr al-Mishbāh*, Vol. 3, Cet. II (Jakarta: Lentera Hati, 2009), 231-232.

<sup>9</sup>Alī aṣ-Ṣābūnī, *Ṣafwah at-Tafsīr*, 515.

<sup>10</sup>Al-Qur'an Terjemah Bahasa Inggris Lengkap, <https://ayatalquran.net/2015/01/surah-al-anfaal-الانفال-the-spoils-of-war-terjemah-bahasa-inggris/>. Accessed on 30 Januari 2021.

The Qur'an often uses the word "eat" in the sense of use and use it. This may be because human's main physical needs are food and by eating he can do all kinds of activities.

The word *mimmā* / from what can be understood in terms of a portion of the ransom they receive. This means that some others should save or use to give alms to others.

Whereas the word *ghanimtum* / you obtain is not in the sense of sharia law, that is *ghanimah* or booty, but in acquisition; and what is meant here is the ransom they obtained.<sup>11</sup>

#### 4. M. Quraish Shihab's Interpretation of *Halal* Food in *QS. an-Nahl/16:114*

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنْتُمْ إِيَّاهُ

تَعْبُدُونَ <sup>12</sup> 

114. So eat of the lawful and good food which Allah hath provided for you, and thank the bounty of your lord if it is Him ye serve.<sup>13</sup>

After the previous verse in this surah discusses the power of Allāh and how easily *Allāh* replaces His blessings with torture, polytheism, and *kufur*, so be careful not to be like polytheists. Then in his interpretation, M. Quraish Shihab explains that we choose the path of gratitude and eat some of what Allāh has blessed upon us as mentioned in the previous verses. Eat-in a state of *ḥalāl* again good, delicious and

<sup>11</sup>M. Quraish Shihab, *Tafsīr al-Mishbāh*, Vol. 4, Cet. IV (Jakarta: Lentera Hati, 2011), 608.

<sup>12</sup>Alī aṣ-Ṣābūnī, *Ṣafwah at-Tafāsīr*, Juz 2 (Halab: Dar al-Qalam, 1994), 632.

<sup>13</sup>Al-Qur'an Terjemah Bahasa Inggris Lengkap, <https://ayatalquran.net/2015/01/surah-an-nahl-النعمل-terjemah-bahasa-inggris/>. Accessed on 30 Januari 2021.

nutritious and positive impact on health; and be thankful for Allāh's favor so that you do not overwrite what happened to the previous lands if you only worship him.<sup>14</sup>

In this verse, M. Quraish Shihab interprets the word "eat" the same as he interprets the word "eat" in the *QS. al-Baqarah / 2: 168* and *QS. al-Māidah / 5: 88*, namely all human activities. The choice of the word eats, also, because it is a basic human need, also because eating supports human activities. Without food, humans are weak and unable to do activities.

This verse commands to eat *ḥalāl* again, which is good. when interpreting *QS. al-Baqarah / 2: 168*, the author, among others, states that not all *ḥalāl* foods are automatically good. Because there are four types called *ḥalāl*: *wajib*, *sunnah*, *mubāh*, and *makrūh*. Likewise, with activities, some activities are lawful but are abusive or very disliked by God, namely the termination of relations. Furthermore, not everything is *ḥalāl* according to their respective conditions. There is some thing good for Person A who has certain health, and there is a tone that is also not good for him, although it is good for others. There is *ḥalāl* food, but it is not nutritious and when it does it becomes less good. what is ordered by the Qur'an is lawful and good.<sup>15</sup>

## **B. Matthew Henry's Interpretation of *Ḥalal* Food**

### 1. Matthew Henry's Interpretation of *Ḥalal* Food in *Imamat* 11

**"Then the Lord said to Moses and Aaron, He said to them:" Say to the Israelites thus: These are the animals which you may eat of all the quadrupeds**

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<sup>14</sup>M. Quraish Shihab, *Tafsīr al-Mishbāh*, Vol. 6, Cet. IV (Jakarta: Lentera Hati, 2002), 757.

<sup>15</sup>M. Quraish Shihab, *Tafsīr al-Mishbāh*, Vol. 6, Cet. IV (Jakarta: Lentera Hati, 2002), 758.

**that are on the face of the earth: Every animal that has hooves, which is his nails have long legs, and you can eat that ruminates.”(Im 11: 1-3)<sup>16</sup>**

This verse discusses the difference between *halal* and *haram* food in terms of animal meats. Matthew Henry interprets that God / God appointed Moses and Aaron to deliver His message to the Israelites. He spoke both to Moses and Must to distinguish between the *halal* and *haram* and convey it to the nation of Israel.

In (*Kej. 9:13*), when God entered into a covenant with Noah and his children, He let them eat meat which previously they only ate from the produce of the earth. But the freedom given to the children of Noah was restricted to the children of Israel. They may eat meat but must provide a classification or parts of which meat is unclean and which is *halāl* meat. The reasons for the differentiation of meat are as follows:

- a. The distinction is to train and test the obedience of His people, which obedience is not only done at ceremonies at His altar but also obedience must be done in daily activities, so that they remember that they are under His authority.
- b. Most of the meat that is prohibited as unclean food is meat that is not healthy and is not suitable for eating.
- c. God wants to teach His people to distinguish themselves from others, not only in terms of worship but also in ordinary actions in daily life. And even before the flood, there was already a distinction between *halāl* and *harām* animals (*Gen. 7: 2*). Before this, some differences were seen

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<sup>16</sup>Alkitab, *Perjanjian Lama*, 137.

between the Hebrews and other peoples who were preserved through customs. Then the customs are gone. Until the distinction of food appears again in this verse.<sup>17</sup>

**"This is what you may eat of everything that lives in water: everything that has fins and scales in water, in the ocean, and rivers, that is all you can eat". (Im. 11: 9)<sup>18</sup>**

In this verse, Matthew Henry classifies fish, which are ḥalāl and which are unclean, and only strange, non-finned, and scaly aquatic animals are prohibited (v. 9-10). The ancients considered fish the most delicious food. Therefore God does not limit His people in eating fish. Because He is the Lord who allows His servants to eat not what is needed, but also what is enjoyable.<sup>19</sup>

**"But this is the animal that you may eat of all the animals that crawl and have wings and who walk on all four legs, that is, those who have thighs next to their feet to jump on the ground. This is what you may eat including grasshoppers according to their kind, that is, grasshoppers according to their type, grasshoppers according to their kind, grasshoppers according to their kind ". (Im. 11: 21-22)<sup>20</sup>**

In *Imamat* 11: 20-42, Matthew Henry classifies several laws regarding whether or not to eat food. Regarding food that can be eaten on (vv. 21-22), Matthew Henry mentions in his interpretation that several types of grasshoppers can and are

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<sup>17</sup>Matthew Henry, *Tafsīran Matthew Henry: Kitab Keluaran, Imamat* (Surabaya: Momentum, 2019), 714-715.

<sup>18</sup>Alkitab, *Perjanjian Lama*, 137.

<sup>19</sup>Matthew Henry, *Tafsīran Matthew Henry: Kitab Keluaran, Imamat*, 718.

<sup>20</sup>Alkitab, *Perjanjian Lama*, 137.



very good food. John the Baptist lived by eating it in the desert and the animals (locusts) were allowed to eat.<sup>21</sup>

## 2. Matthew Henry's Interpretation of Halal Food in *Ulangan* 14

**"These are the four-legged animals that you may eat: bulls, sheep, and goats; deer, deer, dandi deer, forest goat, mountain deer, forest oxen, and forest sheep. Every four-legged animal with hooves - that is, those that have long-legged nails in two - and who can ruminate between four-legged animals, you may eat." (Deut. 14: 4-6)<sup>22</sup>**

In this verse, Matthew Henry explains the parts of meat that can be eaten and should not be eaten. Many kinds of meat are quite healthy and commonly eaten by others, but they must be avoided according to religious orders because they are forbidden food. We have found this law before in *Imamat* 11: 2, where the law is discussed extensively. Concerning the four-legged animals, here it is mentioned more specifically the animals which they may eat as stated in the above verse than those mentioned in the *Book of Imamat*.<sup>23</sup>

**"This is what you may eat from everything that lives in water; you can eat anything with fins and scales. " (Ul. 14: 9)<sup>24</sup>**

As for the fish in Matthew Henry's Interpretation of the *Book of Numbers*, *Exodus* there is only one general rule given, that any kind of fish that has no fins and

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<sup>21</sup>Matthew Henry, *Tafsīran Matthew Henry: Kitab Keluaran, Imamat*, 721.

<sup>22</sup>Alkitab, *Perjanjian Lama*, 241.

<sup>23</sup>Matthew Henry, *Tafsīran Matthew Henry: Kitab Bilangan, Ulangan* (Surabaya: Momentum, 2019), 713.

<sup>24</sup>Alkitab, *Perjanjian Lama*, 242.

scales like shells and eels, except leeches and other animals that are not worthy of eating, are *haram* and forbidden.<sup>25</sup>

**"Every bird, that is not unclean you can eat". (Ul. 14:11).**<sup>26</sup>

In birds, there are no special rules or general rules, but the types of birds that are unclean to them have been specifically mentioned. Very few or no forbidden birds are commonly eaten today.<sup>27</sup> but the following do not eat: eagle, beard and sea eagle, red eagle, black eagle and drums according to their kind; each crow according to its type; ostriches, owls, gulls, and eagles according to their kind; back bird, big owl, white owl; lotteries, mistaken birds and water drums; awkward birds and storks according to species, cheese, and bat. Even all the flocked animals that have wings, and even what is unclean to you, do not eat.<sup>28</sup> This is a type of bird that should not be eaten and anything that is not unclean can be eaten.

### 3. Matthew Henry's Interpretation of *Halal* Food in *Markus* 7:19

**"Because not into the heart but the stomach, then thrown in the toilet?**

**"Thus he declared all *ḥalāl* food". (Mark 7:19).**<sup>29</sup>

In this verse, Matthew Henry interprets that what we eat and drink cannot defile us, until we must need religious washing. All of that food enters the stomach and passes through several digestive devices and expenditures that have been determined by nature and anything dirty and unclean in it will be removed and lost. So, food is for the stomach and stomach for food and both will be destroyed by God.

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<sup>25</sup>Matthew Henry, *Tafsīran Matthew Henry: Kitab Bilangan, Ulangan*, 714.

<sup>26</sup>Alkitab, *Perjanjian Lama*, 242.

<sup>27</sup>Matthew Henry, *Tafsīran Matthew Henry: Kitab Bilangan, Ulangan*, 714.

<sup>28</sup>Matthew Henry, *Tafsīran Matthew Henry: Kitab Bilangan, Ulangan*, 710

<sup>29</sup>Alkitab, *Perjanjian Lama*, 59.

Next, Matthew Henry explains that what comes out of the heart, an evil heart, defiles us, like ceremonial law. Almost anything that comes out of a person defiles it (*Im* 15: 2, *De* 23:13); likewise, what comes out of one's mind is what defiles Him before God who needs spiritual cleansing (v. 21).

In this verse, it is not a specific or in-depth discussion of *ḥalal* food, as explained by Matthew Henry specifically and deeply in *Imamat* 11 and *Ulangan* 14 and there are *ḥalal* food divisions in it. In the Gospel of Mark 7: 19 Matthew Henry explains that Christ only rectifies the views of people's Fārisi and some of the Scribes about their customs about washing hands before eating which if it is not made can be unclean.<sup>30</sup>

### C. Similarity and Difference of *Ḥalāl* Food in the Qur'an and the Bible

#### 1. *Ḥalāl* food in the Qur'an that is not in the Bible

Several foods are mentioned in the Qur'an or found in the Qur'an but are not found in the Bible. Likewise in the Bible, some foods are mentioned in the Bible, but not in the Qur'an. As for *ḥalāl* food in the Qur'an that is not found in the Bible, among others:

- a. All the food is delicious, not dirty, and not disgusting.
- b. All foods that are not prohibited by *Allāh* and His Messenger
- c. All foods that are not harmful, do not endanger physical health, and do not damage reason, morals, and *aqidah*.

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<sup>30</sup>Matthew Henry, *Tafsīran Matthew Henry INJIL MARKUS*, terj. Lanny Murtihardjana, dkk, 149.

d. Animals that live in water, both seawater, and freshwater.<sup>31</sup>

As for the ḥarām food which is clearly stated in the Qur'an as mentioned in the Qur'an surah *al-Māidah* / 5: 3

حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أَهْلٌ لِّغَيْرِ اللَّهِ بِهِ

وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ

وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَبْسُ

الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

وَأَتَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ

غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٢﴾

<sup>31</sup>Kasmawati, *Makanan Halāl Dan T{ayyib Perspektif Al-Qur'an (Kajian Tahlili dalam QS. Al-Baqarah/2: 168)*, "Skripsi (Makassar:Ushuluddin Faculty, Philosophy and Politics UIN Aluddin Makassar.2014), 47.

<sup>32</sup>Departemen Agama RI, *Al-Qur'an Tajwid dan Terjemah*, Cet. 10 (Jawa Barat: Dipenogoro, 2016), 107.

2. Forbidden unto you (for food) are carrion and blood and swineflesh, and that which hath been dedicated unto any other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and that which hath been killed by (the goring of) horns, and the devoured of wild beasts, saving that which ye make lawful (by the dead-stroke), and that which hath been immolated into idols. And (forbidden is it) that ye swear by the divining arrows. This is an abomination. This day are those who disbelieve in despair of (ever harming) your religion; so fear them not, fear me! This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion al-Islam. Whoso is forced by hunger, not by will, to sin: (for him) lo! Allah is Forgiving, Merciful.<sup>33</sup>

The ḥalāl food according to the Buya Hamka category is as follows:

- a. On QS. *al-Mā'idah* / 5: 3; Ḥalāl food, that is, all livestock that is commonly raised by people are camels, goats, sheep and cows, chickens and ducks. In our country it is increased by buffalo, that is, countrymen with cows.
- b. On QS. *al-Mā'idah* / 5: 4; a game or bird that is caught by a hunting dog or a wolf or an eagle, after that it is caught and carried on its back and brought to you, you may eat it, dogs and wolves are wild animals, whose food also becomes carcasses. But if you just eat it in your back, you don't eat it, even though it's dead before it reaches your hands, you eat it, even though you haven't slaughtered it. As for archery, according to a hadith "Eat what has been returned to you by your arrows". If the animal is lost it does not meet, then after searching it is found. Even then, you can eat it

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<sup>33</sup>Al-Qur'an Terjemah Bahasa Inggris Lengkap, <https://ayatalquran.net/2015/01/surah-al-maidah-المائدة-the-table-terjemah-bahasa-inggris/>. Accessed on 30 Januari 2021.

as long as it doesn't smell bad, or you don't see another arrow scar on the body.

- c. On QS. *al-Māidah* / 5: 5; that is, some of the good is already clear, namely the livestock. Good food is food that is not rejected by subtle human feelings. Eating comes to an explanation that what is lawful is what is good and among the good is the result of hunting which is obtained using of animals including dogs, which have been trained for hunting. It is ḥalāl for Muslims to eat beef that was slaughtered by the People of the Book.
- d. On QS. *al-Māidah* / 5: 96; that all kinds whose life depends on the sea, although sometimes it may also come out occasionally ashore, it is lawful to eat. Like crab, ambai-ambai, sea cucumber, and so on, it becomes lawful to eat.
- e. On QS. *Yūnus* / 10: 24; rice, peanuts, cucumbers, yams, bananas, and others as human food.
- f. On QS. *al-Mu'minūn*: 79; edible farm animals. Generally, goats, sheep, cattle, and buffalo are just-food. Whereas horses are mostly used for riding, but when pressed they can also be used as food.
- g. On QS. *al-Anfāl* / 8: 69; the same thing as the ransom treasure with *ganimah*, which is 4/5 to be with and one fifth to Allāh and the Prophet. The ransom of the prisoner is lawful, good, unclean, and not evil.
- h. On QS. *al-Baqarah* / 2: 168; if a man has regulated his drinking, seeking from a lawful source, not from deception, not from what in modern times

is called corruption, then the soul will be preserved rather than harshness.<sup>34</sup>

### 3. *Halāl* food in the Bible that is not in the Qur'an

As mentioned in the previous sub-chapter about *halāl* food in the Qur'an that is not in the Bible, and in the Bible some foods that are allowed or lawful to eat that are not in the Qur'an. As for *halāl* food in the Bible that is not found in the Qur'an, among others:

- a. This is what you may eat of everything that is in the water, everything that has fins and scales in the water, in the oceans, and in rivers, this is all you can eat. (Im. 11:9)
- b. This is what birds must detest, do not eat them, for they are disgusting: the eagle, the beard and the albatross: the red eagle and the black eagle according to their kind; each crow according to its kind; ostriches, owls, gulls, and hawks according to their types; humpbacks, water drummers and great owls; white owls, undan birds, ering birds, storks, herons according to their species, falcons. and bats. (Im. 11:13-19).<sup>35</sup> As for other than prohibited animals, it is lawful to eat them.
- c. These are the animals with four legs that are allowed; cattle, sheep, and goats; deer, roe, deer and dandi, forest goats, mountain deer, forest cattle, and forest sheep. Any four-legged animal which has split hooves - that is,

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<sup>34</sup>Mulizar, *Makanan dalam al-Qur'an (Studi terhadap tafsir al-Azhar)*, 97-98.

<sup>35</sup>Alkitab, *Perjanjian Lama*, 137.

the one with long legs punctured in half - and which chews among the four-legged animals, it may be eaten. (Ul. 14:4-6).<sup>36</sup>

In the types of *ḥalāl* food in the Bible above, there are several types of food mentioned in Leviticus which are also mentioned in Ulangan, so the author does not mention the whole if there are similarities in the two.

#### 4. Similarities and Differences of *Ḥalāl* Foods in the Qur'an and the Bible

##### a. Similarity

There are similarities regarding *ḥalāl* food in the Qur'an and the Bible which were found during this research. The similarities in the Qur'an and the Bible state that *ḥalal* food is food that is not prohibited by religion and food that does not hurt the body.

Among the *ḥalal* foods or foods that are prohibited in the Qur'an and the Bible are pork, carrion, and blood. This type is mentioned in the Qur'an, as well as in the Bible. In al-Qur'an, it is mentioned in the surah al-Baqarah/2:173

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ <sup>ص</sup>

فَمَنْ أَضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ <sup>ج</sup> إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ <sup>١٧٣</sup>

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<sup>36</sup>Lembaga Alkitab Indonesia, Alkitab, 241.

<sup>37</sup>Departemen Agama RI, *Al-Qur'an Tajwid dan Terjemah*, Cet. 10 (Jawa Barat: Dipenogoro, 2016), 26.



173. He hath forbidden you onlu carion, and blood, and swineflesh, and that which hath been immolated to (the name of) any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful.<sup>38</sup>

Meanwhile, the Bible also mentions the prohibition of eating carrion and blood. The prohibitions on both are contained in Imamat 11:7, 17:10 dan 17:15.

**"Everyone of the Israelites and of the foreigners who live in their midst, who eat any blood, I will oppose him and cut him off from among his people. (Im 17:10)<sup>39</sup>**

**"And everyone who eats the carcass or the remains of the wild beast, whether he is a native Israelite or a foreigner, must wash his clothes, wash his body, with water and be unclean until evening, then he will be clean. (Im. 17:15)<sup>40</sup>**

**“Likewise the wild boar, because it has split hooves, that is, the nails are long punctuated but do not chew; it is *ḥarām* to you. . (Im. 11:7)<sup>41</sup>**

#### b. Difference

There are not only similarities about *ḥalal* food in the Qur'an and the Bible. However, some differences that exist between the two. Are as follows:

The differences that exist between *ḥalāl* food in the Qur'an and the Bible are seen from the types of food or the specifications of *ḥalāl* food in the Qur'an and the Bible. Some *ḥalāl* foods that are not found in the Bible as well as in the Bible there some foods are permitted in the Bible but are not allowed in the

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<sup>38</sup>Al-Qur'an Terjemah Bahasa Inggris Lengkap, [https:// ayatalquran.net/ 2015/ 01/ surah-al-baqarah-البقرة-the-cow-terjemah-bahasa-inggris/](https://ayatalquran.net/2015/01/surah-al-baqarah-البقرة-the-cow-terjemah-bahasa-inggris/). Accessed on 30 Januari 2021.

<sup>39</sup>Alkitab, *Perjanjian Lama*, 148.

<sup>40</sup>Alkitab, *Perjanjian Lama*, 148.

<sup>41</sup>Alkitab, *Perjanjian Lama*, 137..

Qur'an. The types of ḥalāl food mentioned in the Qur'an include animals, and among the animals that are allowed to eat them are livestock, sea/water animals, and animals based on special arguments. As mentioned in surah al-An'am/:142

وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَشَاتٌ ۚ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا

خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾<sup>42</sup>

142. And of the cattle (he produceth) some for burdens, some for food. Eat of that which Allah hath been bestowed upon you, and follow not the footsteps of the devil , for lo! Expound to me (the case) with knowledge, if ye are truthful.<sup>43</sup>

Then it is mentioned in al-Māidah/5:96

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ ۚ مَتَّعْنَا لَكُمْ فِيهَا وَلِلسَّيَّارَةِ ۚ وَحُرِّمَ عَلَيْكُمْ

صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرَمًا ۚ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾<sup>44</sup>

96.To hunt and to eat the fish of the sea is made lawful for you, a provision for you and for seafarers; but to hunt on land is forbidden you so long as ye are on the pilgrimage. Be mindful of your duty to Allah, unto whom ye will be gathered.<sup>45</sup>

<sup>42</sup>Departemen Agama RI, *Al-Qur'an Tajwid dan Terjemah*, Cet. 10 (Jawa Barat: Dipenogoro, 2016), 146.

<sup>43</sup>Al-Qur'an Terjemah Bahasa Inggris Lengkap, [https:// ayatalquran.net/ 2015/ 01/ surah-al-anam-the-cattle-terjemah-bahasa-inggris/](https://ayatalquran.net/2015/01/surah-al-anam-the-cattle-terjemah-bahasa-inggris/). Accessed on 30 Januari 2021.

<sup>44</sup>Departemen Agama RI, *Al-Qur'an Tajwid dan Terjemah*, Cet. 10 (Jawa Barat: Dipenogoro, 2016), 124 .

Whereas in the Bible it is stated in each detail about what foods are allowed to eat, as well as in Matthew Henry's interpretation of food in the Bible. In the Bible Imamat 11 and Ulangan 14 mentioned in detail what foods can be eaten and the types. As mentioned in Imamat 11:2-3.

**"Say to the Israelites this: These are the beasts that you may eat, of all the four-legged beasts that are on the earth: every animal with split hooves, that is, the one whose nails are long punctured and that which chews you may eat." (Im. 11:2-3)**

**"This is what you may eat of everything that lives in the water: everything that has fins and scales in the water, in the sea, and in the river, is all that you may eat." (Im.11:9)**

If in the al-Qur'an it is stated that one of the foods that is allowed to be eaten is animals that live in water, without mentioning any more detailed specifications regarding what kind of animal. Whereas in the Bible on Imamat which was previously mentioned, the Bible also allows animals that live in water to be eaten, but with several categories, namely only those with fins and scales that can be eaten.

Although the Qur'an does not mention in detail about the categories of *ḥalāl* food, it is clear that the Qur'an instructs us to eat *ḥalāl* and good food, as stated in the QS. al-Baqarah: 168. As for the proposition it is permissible to eat four-legged animals and insects to lean on surah al-Mā'idah/5:3

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<sup>45</sup>Al-Qur'an Terjemah Bahasa Inggris Lengkap, [https:// ayatalquran.net/ 2015/ 01/ surah-al-maidah المائدة-the-table-terjemah-bahasa-inggris/](https://ayatalquran.net/2015/01/surah-al-maidah-المائدة-the-table-terjemah-bahasa-inggris/). Accessed on 30 Januari 2021.

حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالِدَمُّ وَلَحْمُ الْخِنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ

وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا

ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَٰلِكُمْ فِسْقٌ

أَلْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَأَخْشَوْنَ أَلْيَوْمَ

أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا

فَمَنْ أَضْطَرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

3. Forbidden unto you (for food) are carrion and blood and swineflesh, and that which hath been dedicated unto any other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and that which hath been killed by (the goring of) horns, and the devoured of wild beasts, saving that which ye make lawful (by the dead-stroke), and that which hath been immolated into idols. And (forbidden is it) that ye swear by the divining arrows. This is an abomination. This day are those who disbelieve in despair of (ever harming) your religion; so

<sup>46</sup>Departemen Agama RI, *Al-Qur'an Tajwid dan Terjemah*, Cet. 10, 107.

fear them not, fear me! This day have a perfected your religion for you and completed my favour unto you, and have chosen for you as religion al-Islam. Whoso is forced by hunger, not by will, to sin: (for him) lo! Allah is Forgiving, Merciful.<sup>47</sup>

The above verse mentions what foods are forbidden to eat in other words besides what has been stated in the above verse, it is permissible to eat. However, there are also several reasons food becomes *ḥarām*.

As for the evidence of the al-Qur'an regarding the permissibility of eating animals that walk on all fours is contained in surah *an-Nūr*/24:45.

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ ۖ فَمِنْهُمْ مَّن يَمْشِي عَلَىٰ بَطْنِهِ ۖ وَمِنْهُمْ مَّن

يَمْشِي عَلَىٰ رِجْلَيْنِ وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ أَرْبَعٍ ۗ يَخْلُقُ اللَّهُ مَا يَشَاءُ ۗ إِنَّ

اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾<sup>48</sup>

45. So of the people who did wrong the last remnant was cut off. Praise be to Allah, Lord of the Worlds!<sup>49</sup>

"Any animal that crawls and has wings and walks on all fours is an abomination to you." (Im. 11:20)<sup>50</sup>

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<sup>47</sup>Al-Qur'an Terjemah Bahasa Inggris Lengkap, [https:// ayatalquran.net/ 2015/ 01/ surah-al-maidah](https://ayatalquran.net/2015/01/surah-al-maidah-the-table-terjemah-bahasa-inggris/) *المائدة-the-table-terjemah-bahasa-inggris/*. Accessed on 30 Januari 2021.

<sup>48</sup>Departemen Agama RI, *Al-Qur'an Tajwid dan Terjemah*, Cet. 10, 45 .

<sup>49</sup>Al-Qur'an Terjemah Bahasa Inggris Lengkap, [https:// ayatalquran.net/ 2015/ 01/ surah-al-anam](https://ayatalquran.net/2015/01/surah-al-anam-the-cattle-terjemah-bahasa-inggris/) *الأنعام-the-cattle-terjemah-bahasa-inggris/*. Accessed on 30 Januari 2021.

As for the differences in the views of M. Quraish Shihab in the interpretation of al-Mishbāh and Matthew Henry in the interpretation of Mathhew Henry is more visible. In al-Mishbāh's tafsir, M. Quraish Shihab does not mention or explain in more detail what food or types of food are Ḥalāl and haram, he only mentions generally about Ḥalāl food as mentioned in the previous sub-chapter in M.'s interpretation. Quraish Shihab regarding *ḥalāl* food.

In contrast to M. Quraish Shihab in al-Mishbāh's interpretation. Matthew Henry in his interpretation, he prefers to mention or explain in detail related to ḥalāl food, what foods are allowed and what types, including foods that are allowed to be consumed. In his book "The Book of Keluaran, Leviticus" especially in Imamah 11 and "Bilangan and Ulangan" in Ulangan 14 in these two books, especially Matthew Henry explains in more detail about the food that can be eaten, especially from animal species.

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<sup>50</sup>Alkitab, *Perjanjian Lama*, 137.