

FORBIDDEN FOOD IN THE QUR'AN AND THE BIBLE

UNDERGRADUATE THESIS

By:

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**ANTASARI STATE ISLAMIC UNIVERSITY
USHULUDDIN AND HUMANITIES FACULTY
BANJARMASIN**

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UNDERGRADUATE THESIS

Submitted in partial fulfillment of the assignments and requirements for the S.Ag degree at

Antasari State Islamic University

By:

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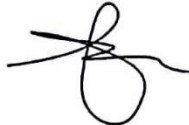
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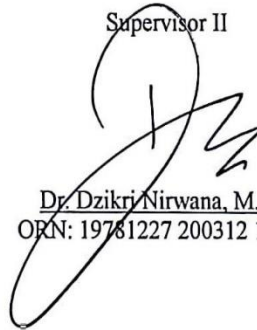
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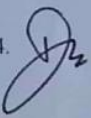
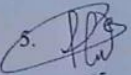
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ABSTRACT

Robi'atul Adawiyah. SRN: 170104020187. *Forbidden Food in the Qur'an and the Bible* Dr. Saifuddin, M.Ag and Dr. Dzikri Nirwana, M.Ag, Qur'anic Studies Department, Ushuluddin and Humanities Faculty Antasari State Islamic University. 2022

Keywords: Forbidden Food, Qur'an, Bible.

Food is a basic human need. All halal food is good. Otherwise, all forbidden food is bad. Forbidden food is food that is forbidden by religion to eat. Today, the global era that is all technologically. Global cultures that have experienced tremendous development are food, clothing and entertainment. Especially the culture of eating and drinking, has now become quite prominent in our society, especially Muslims. So, it is very important for each individual to pay attention to every food they will consume, because the food that enters the body will affect the limbs. Because every religion in general has the same mission, namely to provide salvation to its people based on the Holy Book, the author decided to research forbidden foods in the Qur'an and the Bible (comparative study).

The research objective is the purpose to be achieved from the research conducted by the researcher. Based on the research background that have been stated previously, this study aims to: a) to find out what are the verses that discuss forbidden food in the Qur'an and the Bible; b) to find out how the interpretation of the interpreter of the Qur'an about the verse of forbidden food in the Qur'an and the interpretation of the interpreter of the Bible about the verse of forbidden food in the Bible; and c) to find out how the similarities and differences between forbidden foods are in the Qur'an and the Bible.

This type of research is library research, in which the data used in this study were obtained from various written sources or reading materials such as books and other literature related to the discussion in this study. This research is also qualitative, in which the data obtained is data that shows the circumstances or events that are stated not in the form of numbers. The primary data in this study were sourced from the Qur'an and the Bible and their interpretations, such as: *Tafsir Al-Qur'ân Al-'Azîm* by Ibnu Katsir, *Tafsir Al-Mishbah* by M. Quraish Shihab, *Al-Qur'an dan Tafsirnya* (Edisi yang disempurnakan) by Departemen Agama RI, *Tafsir Al-Azhar* by Hamka, *The Wycliffe Bible Commentary* by Charles F. Pfeiffer and Everett F. Harisson and *Tafsiran Matthew Henry* by Matthew Henry. Meanwhile, secondary data in this study were sourced from books, scientific journals, previous studies, and others related to

this research. Based on the type, nature and source of data, the technique used by the author in collecting data is to use the documentation method. The data analysis technique in this study uses comparative-analysis, namely an analysis that describes the forbidden foods contained in the Qur'an and the Bible, then critically analyzed and looks for similarities and differences between the two Holy Book.

The results of this research indicate that the forbidden food that is mentioned directly is in Q.S. *al-Baqarah* (2): 173, Q.S. *al-Mâidah* (5): 3, Q.S. *al-An'am* (6): 145, and Q.S. *an-Nahl* (16): 115 and the explanation of unclean food is specifically mentioned in the 'Clean and Unclean Animals' theme found in Leviticus 11 and Deuteronomy 14. The interpretation of the verses of the Qur'an regarding forbidden food, explains that the foods that are forbidden directly in the Qur'an are dirty and contain dangers that can harm the body and religion if consumed. Food obtained from the wrong way is also something vile because the act is inappropriate and not in accordance with religious teachings. Likewise, the interpretation of Bible verses regarding unclean food, explains that foods that are specifically forbidden in the Bible are foods that are unclean and must be detested. The similarities and differences between forbidden foods in the Qur'an and the Bible can be seen from two aspects, namely in terms of substance and externally. The similarity of forbidden food in terms of substance is carcass, blood, pork, and animals classified as wild. While the similarities in terms of external substances are all food that is exposed to or mixed with unclean or other forbidden foods. Meanwhile, the difference between forbidden foods in the Qur'an and the Bible is in terms of substances, namely *khamr* and animal fat. While the differences in terms of external substances are all animals that are slaughtered not for Allah, food obtained from unlawful ways, and all unclean animals in the Bible that are not contained in the Qur'an.

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الحمد لله الذي أكرمنا بالإيمان، وأعزّنا بالإسلام، ورفعنا بالإحسان، سبحانه وتعالى ونشكره، اللهم صلّ وسلّم على سيّدنا محمّد وعلى آله وأصحابه ومن تبعهم بإحسان إلى يوم الدّين.

This learning experience is a part of the long process that includes many contributions from the people. The author understood, it is unable to research this experience without a lot of help from everyone with the various ways. The author expresses appreciation and gratitude to those who gave their help and motivation in finishing this thesis, they are:

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Only to Allah, the author asks for mercy and kindness to all those who have helped this research process to become a scientific work. The author hopes that this thesis can be useful for the readers. Ameen.

Banjarmasin, 13th of January, 2022

A handwritten signature in black ink, appearing to be 'Muhammad' with a stylized flourish at the end. There are two small 'x' marks above the signature.

Author

TRANSLITERATION TABLE AND ABBREVIATIONS

The method of transliteration of Islamic terminology from the 'Arabic language has been carried out according to the standard transliteration American Library Association (Library of Congress) 1997 mentioned below:

1.	ا:	A	16.	ط:	ṭ
2.	ب:	B	17.	ظ:	ẓ
3.	ت:	T	18.	ع:	‘
4.	ث:	Th	19.	غ:	Gh
5.	ج:	J	20.	ف:	F
6.	ح:	ḥ	21.	ق:	Q
7.	خ:	Kh	22.	ك:	K
8.	د:	D	23.	ن:	L
9.	ذ:	Dh	24.	م:	M
10.	ر:	R	25.	ن:	N
11.	ز:	Z	26.	و:	W
12.	س:	S	27.	ه:	H
13.	ش:	Sh	28.	ة:	h, t
14.	ص:	ṣ	29.	ء:	’
15.	ض:	ḍ	30.	ي:	Y

Madd and Diftong:

- | | | | |
|----------------|-------|-------|------|
| 1. Long Fathah | : Â/â | 4. أو | : Aw |
| 2. Long Kasrah | : Î/î | 5. أي | : Ay |
| 3. Long Dammah | : Û/û | | |

Abbreviations:

- | | |
|------------|----------------------------|
| 1. SRN | : Student Registry Number |
| 2. ORN | : Official Registry Number |
| 3. P.B.U.H | : Peace be Upon Him |
| 4. G.B.H | : God Bless Him |
| 5. n.p | : No Place |
| 6. n.y | : No Year |

MOTTO

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنَّ كُنتُمْ إِيَّاهُ تَعْبُدُونَ (١١٤)

“So eat of the lawful and good food which Allah has provided for you. And be grateful for the Favour of Allah, if it is He Whom you worship.”

(QS. *an-Nahl* (16): 114)

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ATTACHMENT